Suttanta Piṭaka

MAJJHIMA PAṆṆĀSA PĀḶI

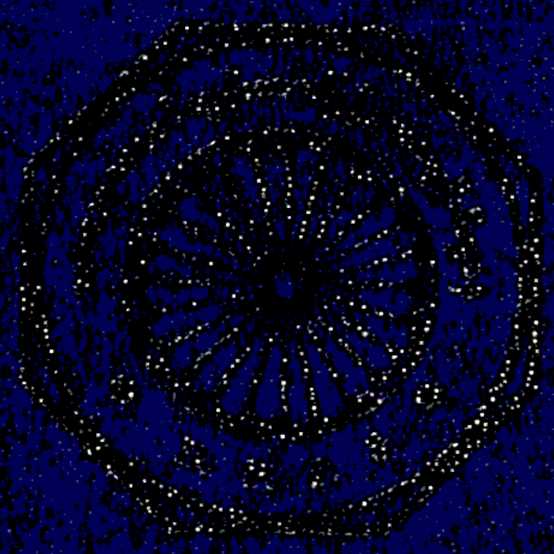
Middle Length Discourses of the Buddha

A TRANSLATION OF

MAJJHIMA PAṆṆĀSA PĀḶI

Translated by

U KYIN FAT



Edited by
The Editorial Committee
Department for the Promotion and
Propagation of the Sāsanā
YANGON, MYANMAR

Suttanta Piṭaka

MAJJHIMA NIKĀYA

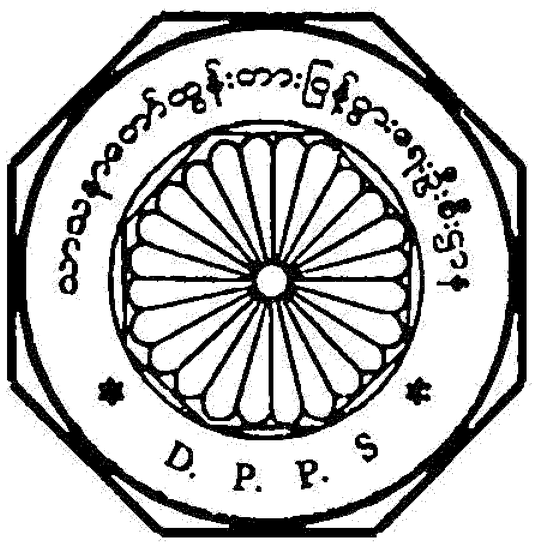
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Namo tassa bhagavato arahato sammāsambuddhassa

Veneration to the Exalted One, the

Homage-Worthy, the Perfectly

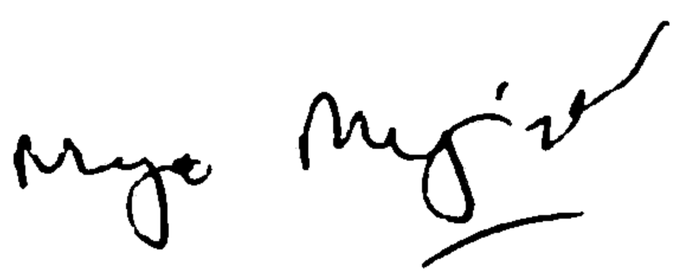
Self-Enlightened

*****

The Buddha is an Arahat and he is worthy of the highest veneration. All beings including devas and brahmas venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Ariya Truths, and who is endowed with the six great qualities of glory, namely, ***Issariya*** (supremacy), ***Dhamma*** (knowledge of the Path to Nibbāna), ***Yasa*** (fame and following), ***Sirī*** (noble splendour of appearance), ***Kāma*** (power of accomplishment) and ***Payatta*** (diligent mindfulness).

FOREWORD

It is with great pleasure that we are now able to publish the complete book of Majjhimapaṇṇāsa. When the Myanmar Piṭaka Association started publishing books from the five Nikāyas, most of the books were translations of selected suttas and not complete books. This is because the Myanmar Piṭaka Association wished to present to the Public Piṭaka translations covering a wide range of the dhamma within a short time. Of the fifty suttas from the Majjhimapaṇṇāsa, twenty-five suttas have been published by the Myanmar Piṭaka Association in 1990. The present book fills up the gaps in that book, "Twenty-five Suttas from Majjhimapaṇṇāsa." We sincerely hope that the present book will be warmly received by all our readers.



Dr. Myo Myint

Director General

Department for the Promotion and

Propagation of the Sāsanā

INTRODUCTION

The Myanmar Piṭaka Association (M.P.A), before its incorporation with the Department for the Promotion and Propagation of the Sāsanā (D.P.P.S), had published three books from the Majjhima Nikāya containing 25 suttas in each, with a view to introducing the reading public to the contents of the Pāḷi Texts contained in the Collection of the Middle Length sayings of the Buddha which altogether comprise 152 suttas, i.e, the first division of the Collection (Mūlapaṇṇāsa) with 50 suttas, the second division of the Collection (Majjhimapaṇṇāsa) with 50 suttas and the third division of the Collection (Uparipaṇṇāsa) with 52 suttas. "Collection" is a term denoting Nikāya in Pāḷi. Having thus resorted to supplying roughly half of the contents of the Piṭaka texts of the Nikāya, to the reading public, we have followed it up with the responsibility of filling the remaining half. In this task the first book in full has been published; the second and the third, have been edited and are ready for printing.

The discourses in the Majjhimapaṇṇāsa refer to the five major social groups of ancient India, namely: householders (**gahapati**), monks (**bhikkhus**), wandering ascetics (**paribbājakas**), royality (**rājās**) and brahmins (**brāhmaṇas**). Each of these groups is classified under its sub-division or Vagga. The first three were translated by U Htin Fatt, and the other two by U Ko Lay. The preliminary editing of the first set of selection of suttas was done by U Myo Min, Chief Editor, with the assistance of U Tin Nwe, Editor, and approved by the Editorial Committee of the M.P.A. The remaining suttas were edited by the Editorial Committee of the D.P.P.S.

The sayings of the Buddha can be summed up in three words–morality, concentration and knowledge (**Sīla, Samādhi, Paññā**). As the collection of discourses here are addressed to various hearers with varying levels of spiritual enlightenment, it contains an assortment of wise sayings either spoken spontaneously or in reply to a query.

The One who is training himself for Arahatship

Once the Sakyans of Kapiḷavatthu invited the Bhagavā and requested him to honour a newly-built council hall with the Bhagavā's first use of it. The Bhagavā consented. At the newly built council hall, the Bhagavā took a rest while assigning the job of enlightening the Sakyans with a talk, to the Venerable Ānanda. On behalf of the Sakyan princes, Mahānāma acted as the spokesman.

The Venerable Ānanda spoke to Mahānāma on the requirements of a new disciple along the lines of the ariyan discipline. Ānanda's speech may be condensed as follows:

In this Teaching (Sāsanā), an ariyā disciple is fully possessed of morality. He observes restraint according to the fundamental Principles of Pātimokkha. He guards the door of sense-faculties. He eats in moderation. He practises vigilance. He is endowed with the seven attributes of the virtuous, namely: (a) He has implicit faith in the Buddha and his Perfect Enlightenment, (b) He has a sense of shame to do evil (c) He dreads doing wrong; (d) He has heard much of the Buddha's teachings; (e) He has resolute effort, (f) He has prudent mindfulness, (g) He has insight wisdom.

An ariya disciple attains at will, without difficulty, and without trouble, the four jhānas which bring bliss in this very life.

When the ariya disciple has advanced to such state he is said to be one who has completely practised the training of oneself. He is then endowed with Vipassanā practice by which his mind is likened to an egg that is fresh and sound being without any defilements, and will enable him to break the shell of ignorance, thus hatching the chicks safely. By virtue of the purity of mindfulness and the incomparable equanimity, he wins the knowledge of past existences. Then he becomes endowed with the Divine Power of Sight, and finally gains emancipation of mind and emancipation by insight. (Sekha Sutta)

The mind liberated

At one time when the Venerable Ānanda was residing in the village of Beluva near Vesālī, a citizen of Aṭṭhaka by the name of Dasama asked the Venerable Ānanda whether the Bhagavā had taught how to liberate the Unliberated mind. He wanted to know whether there is any one dhamma whereby the āsavas can be got rid of and the seeker-after-truth gain perfect safety from bondage (which means Nibbāna).

The Venerable Ānanda taught him the method of steadfast mindfulness by which one can attain the four rūpa jhānas, the four sublime states of goodwill (mettā), compassion, sympathetic joy and equanimity, and three ariya jhānas of Infinity of Space, Infinity of Consciousness and Nothingness. Since each of these eleven ways leads to Nibbāna the man from Aṭṭhaka was highly pleased. He said that whereas he came in search of a treasure trove he found eleven treasure troves all once. It may be noted here that the fourth arūpa jhāna of Neither Consciousness nor Non-consciousness is not included in this list because it is difficult for disciples to take it as a subject for Insight meditation.

How arahatship can be achieved: Discourse at Kīṭāgiri

During his sojourn at Kīṭāgiri a small town in the country of Kāsi, the Bhagavā discoursed on the benefits of understanding the sensations, proceeding to the various levels of attainment by bhikkhus. He enumerated seven types of individuals, such as those called Ubhatobhāgavimutta who have won arūpa samāpatti as well as arahatta phala; those called paññāvimutta who gained Insight-knowledge through Vipassanā practice; etc. Then the Bhagavā said: "Bhikkhus! I do not speak of the attainment of arahattaphala at the very beginning. Indeed, bhikkhus, the attainment of arahattaphala is achieved by training, by performance, and by course of practice, all in proper stages. He then described the matter as follows. First, there must be the arising of confidence in the teacher. The disciple attends on the teacher and listens attentively to the teacher's words. By attentively listening, he hears the dhamma. He bears the dhamma in mind. Bearing it in mind, he ascertains the meaning of the teaching.

Having ascertained it, he grasps the significance of the teaching. When the significance is understood, desire to strive for Insight arises. When desire arises there is endeavour. In endeavouring, he contemplates phenomena. Contemplating phenomena, he makes the utmost exertion to achieve Magga Insight. Then, with mind intensely directed towards Nibbāna, he realizes Nibbāna with (the strength of) his mental aggregates. And also he sees it penetratingly with Magga Insight. (Kīṭāgiri Sutta)

On the Classification of Sensations

Once, Pañcakaṅga the carpenter disputed with the Venerable Udāyī on the question of sensations. The Bhagavā explained to Pañcakaṅga the carpenter that he disputed with Udāyī only because he could not accept Udāyī's classification of sensation into three kinds since he had recognized only two kinds according to his classification, i.e, as he had remembered what was taught. The Bhagavā explained thus: "Dhamma is taught by me according to classification," and he further described, how in this matter there are two or three or six or eighteen or thirty-six or one hundred and eight sensations, according to classification.

The five strands of sense-pleasure cause joy or happiness. Whatever happiness arises in consequence of these five strands of sense-pleasure, it is called happiness in sense-pleasures. There are other kinds of happiness more excellent and exquisite than the happiness in sense-pleasures. And he explains about how one may enter and abide in the first jhāna. This is the other happiness that is more excellent and exquisite than the happiness in sense-pleasures.

Then the Bhagavā goes on to explain how the attainment of the second jhāna is superior to the happiness experienced in the first jhāna, how the third jhāna is superior to that of the second, how the fourth jhāna, ... how the plane of infinite ākāsa, ... how the plane of neither perception nor non-perception ..... how the cessation of perception and sensation is more excellent and exquisite than that happiness. The Bhagavā winds

up his talk by saying that he does not lay down that it is only pleasant sensation that belongs to happiness; in fact, whenever, wherever, whatever happiness is found it belongs to happiness. (Bahuvedanīya Sutta)

On the Omniscence (Sabbaññuta ñāṇa) of the Buddha

On one occasion, the Buddha paid a visit to a wandering ascetic named Vaccha while the latter was residing in the Wanderers' Park near Vesālī. The ascetic warmly welcomed him and asked a question thus: "Venerable Sir, do you admit to knowing all and seeing all, and to possession of perfect knowledge and vision by saying, 'Whether I am walking or standing or sleeping, or waking, my knowledge and vision are constantly and continually present'?" The Bhagavā replied that it would not be true to say so, and continued saying this: "Vaccha! He who says so, and continued saying this: "Vaccha! He who says 'Samaṇa Gotama has the threefold knowledge' would be saying what I say. By the threefold knowledge the Buddha meant knowledge of past Existences (Pubbenivāsanussati ñāṇa), Divine Power of Sight. (Dibbacakkhu ñāṇa), and Emancipation through extinction of āsavas (Āsavakkhaya ñāṇa) (c.f. the brahmanic term 'tevijja' which means knowledge of the three Vedas). In this connection, the Commentary points out that the Buddha, by adverting his mind, could exercise the Sabbaññutaññāṇa whenever he wished. (Tevijjavaccha Sutta)

The Ten Qualities of an arahat

While the Buddha was staying in Anāthapiṇḍika's monastery near Sāvatthī, a bhikkhu called Bhaddāli put the question to the Bhagavā why there were formerly fewer rules of training but more bhikkhus who were established in profound knowledge (i.e, arahatship), why there are now more rules of training but fewer bhikkhus who are established in profound knowledge. The Bhagavā explained to him that when beings are deteriorating, when true dhamma is vanishing away, there are more rules of training and fewer bhikkhus established in profound knowledge. The Bhagavā further said: "Not until some conditions which

cause āsavas to appear here in the order does the Teacher, lay down a rule of training for disciples. But when some conditions which cause āsavas, appear here in the order, then the Teacher lays down a rule of training for disciples so as to ward off those very conditions which cause āsavas to appear. After giving fuller explanations regarding the question, the Bhagavā taught Bhaddāli this disquisition on dhamma with the parable of the thoroughbred colt. Herein, a skilled horse-trainer trains a beautiful thoroughbred. Although the horse has to struggle before getting used to the training, after the continual training, the gradual training, it is brought to perfection. When it becomes endowed with ten qualities, it is worthy of a king, a royal treasure, and it is reckoned as an attribute of royalty. Even so, if a bhikkhu is endowed with ten qualities, he is worthy of receiving offerings brought even from afar, worthy of receiving special gifts, worthy of receiving offerings made for well-being in the hereafter, worthy of being paid obeisance with joined palms raised to the forehead; he becomes the incomparable fertile field for all to sow the seeds of merit. What are the ten qualities? Herein, a bhikkhu is endowed with right view of an *asekha; is endowed with the right thought of an asekha; is endowed with the right speech of an asekha; is endowed with the right action of an asekha; is endowed with the right livelihood of an asekha; is endowed with the right endeavour of an asekha; is endowed with the right mindfulness of an asekha; is endowed with the right concentration of an asekha; is endowed with the right knowledge of an asekha; is endowed with the right emancipation of an asekha (Bhaddāli Sutta)

Ascetic Māgandiya Sees the light

Māgandiya, a wandering ascetic, believed that Samaṇa Gotama, by teaching to restrain the five sensual objects, was a destroyer of prosperity. He believed so because brahmanic scriptural texts said so. The Bhagavā explained to him that a certain

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*Asekha: one who is perfect in knowledge, an arahat.

person who had previously enjoyed the five sensual objects as pleasurable, on knowing truly the origin of these five sensual objects, their cessation, their enjoyableness, their faults and the (way of) escape from attachment to them, gives up caring for them. When the burning caused by them has thus been quelled, he might abide in internal tranquillity of mind, free of thirst for them. The Bhagavā told Māgaṇḍiya how he, as a layman, had enjoyed sense-pleasures to the full, but now that he knows truly the origin of sense-pleasures, their cessation, their enjoyableness, their faults, and the (way of) escape from attachment to them, and giving up craving for sense-pleasures, removing the burning caused by sense-pleasures, he abides in internal tranquillity of mind, free of thirst for them.

The Bhagavā then gives the example of a person who has indulged in pleasures of the senses and who is reborn in the realm of Tāvatiṁsa devas on account of doing acts of merit. There, when he has enjoyed deva pleasures, he does not long for human pleasures. This is because the sense-pleasures of the devas are far superior to human sense-pleasures. The Bhagavā gives an example of a Leper who roasts his body over a pit of live coals by way of finding relief from itching in his rotting abscess and open sores on the body. After he has been cured of leprosy, he would no longer resort to the pit of glowing coals.

The Bhagavā further illustrates his talk by saying that if Māgaṇḍiya were to be taught the way to end suffering, it would be like a physician trying to cure a man born blind, failing to bring eyesight to the man. But Māgaṇḍiya insisted that he had full confidence in the Bhagavā, that the Bhagavā's teaching would be good for him, i.e, give him the necessary eyesight.

The Bhagavā then told Māgaṇḍiya to seek the company of men of virtue, thereby hear the true dhamma. Hearing the true dhamma, he will take up the course of practice which is in conformity with the dhamma leading to Nibbāna. Taking up the course of practice, he will know for himself and see for himself, "These five aggregates are diseases, abscesses and thorny spikes. Here, (in the realization of Nibbāna) diseases, abscesses and

thorny spikes cease altogether without remainder. With the cessation of clinging in me, bhava (Kamma-actions that cause further existence) ceases; with the cessation of bhava, rebirth ceases; with the cessation of rebirth, ageing, death, grief, lamentation, pain, distress and despair cease. Thus occurs the cessation of that entire mass of dukkha." When this was said, Māgaṇḍiya gained the eye of dhamma. He asked for entry into bhikkhuhood, and with due diligence became an Arahat. (Māgaṇḍiya Sutta)

The Buddha's Rejection of the Idea of Class Superiority

The Brahmin Esukārī posed the question of the four classes of people, i.e, the **Brahmaṇa** or the Brahmin class, the **Khattiya** or the warrior class, the **Vessa** or the merchant class the **Sudda** or the Working class. Esukārī, as all other brahmins, believed that the brahmaṇas were the superior class among the four classes. The Bhagavā did not agree. He explained with the example of making a fire. A fire may be made by using teak-wood, sal wood, pine wood, or sandal wood. It produces heat; it possesses flame, colour and radiance, regardless of the fuel used.

It can perform various fanctions of fire. Fire made by one born into the Khattiya lineage, possesses the same qualities as one made by someone born into the brahmin lineage, or one born into the Sudda lineage. In a similar manner, if a person of the Khattiya lineage renounces hearth and home for the homeless life of a recluse and holds right views, he can fulfil the meritorious dhamma which is the right way to Nibbāna.

Brahmin Esukārī was enlightened by the Bhagavā's discourse and he became a disciple of the Buddha for life. (Esukārī Sutta)

The Buddha's teaching is essentially a doctrine of liberation. It is meant to lead us out from the world with its attractions and dangers to the unconditioned state of freedom, Nibbāna. An aspirant to the supramundane (Lokuttara) dhamma is required to make the renunciation. He must be able to renounce personal attachments and worldly preoccupations.

This introduction is just a bare sample of some of the discourses contained in the middle part of the Majjhima Nikāya. All the discourses are more or less complete in themselves for the reader to make note of the message conveyed therein, and most important of all, to arouse oneself into action for fulfilment of the dhamma leading to the Deathless Nibbāna.

May all our readers have their eagerness for the great quest sufficiently kindled. May all of them gain the fruit of their earnest efforts.

May the Buddha's Teaching shine forth
like the radiant sun!

The Editorial Committee
Department for the Promotion and
Propagation of the Sāsana
Kaba Aye, Yangon
the 3rd May, 2004

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Namo tassa bhagavato arahato sammāsambuddhassa

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1. KANDARAKA SUTTA

Discourse to Kandaraka

1. Thus have I heard:

At one time .he Bhagavā was staying with a large company of the Order of bhikkhus on the bank of Gaggarā Lake near the city of Campā. At that time, Pessa, the son of the elephant driver, and Kandaraka, a wandering ascetic approached the Bhagavā. Having approached him, Pessa, the elephant driver's son, made obeisance to the Bhagavā and sat in a suitable place. Kandaraka, a wandering ascetic, exchanged courteous greetings with the Bhagavā, and having finished courteous and memorable words, stood in a suitable place. Kandaraka, a wandering ascetic, standing in a suitable place made a round of viewing the bhikkhus who maintained absolute peace and quiet[1] and said to the Bhagavā: "Wonderful, friend Gotama! Marvellous, friend Gotama! How well has friend Gotama trained the Order of bhikkhus! Those Bhagavās, Worthy of Special Veneration and Perfectly Self-enlightened, who appeared in the past, must have trained the Order of bhikkhus to such an extent as the way they are at present being trained rightly and well by friend Gotama. Those Bhagavās, Worthy of Special Veneration and Perfectly Self-enlightened, who are to appear in the future will certainly train the Order of bhikkhus to such an extent as the way they are l·ing at present trained rightly and well by friend Gotama.

2. That is so, Kandaraka! That is so, Kandaraka! Just as I have at present trained the Order of bhikkhus, so also had the Bhagavās, Worthy of Special Veneration and Perfectly Self-enlightened, who appeared in the past, trained the Order of bhikkhus rightly and well to such an extent. And so will the Bhagavās, Worthy of Special Veneration and Perfectly Self-enlightened, who will appear in the future, train the Order of

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1. **Literally,** "remained silent and remained silent," tunhi bhutaṁ tunhi bhutaṁ

bhikkhus rightly and well to such an extent as I have at present trained them.

In the Order of bhikkhus, Kandaraka, there are bhikkhus, Worthy of Special Veneration, having exhausted the āsavas, accomplished the practice (of the Path), having done what was to be done, having laid down the burden, having achieved their own benefits, having utterly removed all fetters of existence, and attained liberation from defilements through true knowledge. In this Order of bhikkhus, Kandaraka, there are bhikkhus who are undergoing training, who are constant in morality, lead a moral life, and who are possessed of wisdom and lead a life of wisdom. They abide with a mind well established in the four methods of steadfast mindfulness. What are the four? In this Teaching, Kandaraka, the bhikkhu remains contemplating the body in the body with diligence, comprehension and mindfulness, dispelling covetousness and distress concerning the world.

He also remains contemplating sensations in sensations with diligence, comprehension and mindfulness, dispelling covetousness and distress concerning the world.

He also remains contemplating the mind in the mind with diligence, comprehension and mindfulness, dispelling covetouness and distress concerning the world.

He also remains contemplating the dhammas in the dhammas with diligence, comprehension and mindfulness, dispelling covetouness and distress concerning the world.

3. When this was said thus, Pessa, the son of the elephant driver, spoke to the Bhagavā thus: "Wonderful, Venerable Sir! Marvellous, Venerable Sir! How well has the Bhagavā proclaimed the four methods of steadfast mindfulness for the purification (of the mind) of beings, for overcoming sorrow and lamentation, for the complete destruction of pain and distress, for the attainment of ariya magga and for the realization of Nibbāna! Venerable Sir! we, too, who are laymen clad in white, abide, from time to time, with mind well established in these four methods of mindfulness.

Venerable Sir! In this Teaching, we remain contemplating the body in the body with diligence, comprehension and mindfulness, dispelling covetousness and distress concerning the world.

We remain contemplating sensations in the sensations with diligence, comprehension and mindfulness, dispelling covetousness and distress concerning the world.

We remain contemplating the mind in the mind with the diligence, comprehension and mindfulness, dispelling covetousness and distress concerning the world.

We remain contemplating the dhammas in the dhammas with diligence, comprehension and mindfulness, dispelling covetousness and distress concerning the world.

How wonderful, Venerable Sir, how marvellous, Venerable Sir, that the Bhagavā knows what is and what is not for the welfare of beings in such human tangle, such waste, such human hypocrisy. Venerable Sir! The ways of the men are indeed impenetrable like the jungle; but those of beasts are quite plain. Venerable Sir! I am able to tame an elephant that is worth taming. In the duration of time that I drive one of them back and forth in Campā, he will exhibit all his treachery, crookedness, wiles and deceptions. But, Venerable Sir, our slaves, servants and workers behave one way, while they speak in another way and think in yet another way. How wonderful, Venerable Sir! How marvellous, Venerable Sir, that the Bhagavā knows what is, and what is not, for the welfare of beings in such human tangle, such human waste, such human hypocrisy. Venerable Sir! The ways of men are indeed impenetrable like the jungle; but those of beasts are quite plain.

4. Pessa, so it is! Pessa, so it is! The ways of men are indeed impenetrable like the jungle, Pessa, but those of beasts are quite plain. In this world, Pessa, there are four kinds of person. And what are the four?

In this world, Pessa, a certain person torments himself and is given to the constant practice of tormenting himself.

In this world, Pessa, a certain person torments others and is given to the constant practice of tormenting others.

In this world, Pessa, a certain person torments himself and is given to the constant practice of tormenting himself and at the same time torments others and is given to the constant practice of tormenting others.

In this world, Pessa, a certain person does neither torment himself nor is given to the constant practice of tormenting himself, and who also neither torments others, nor is given to the constant practice of tormenting others. He, neither tormenting himself nor tormenting others, lives nobly like a Brahmā, in this very life, without suffering from the hunger (of craving) but, enjoying peace, coolness and happiness. And, Pessa, which of these four kinds of person appeal to your mind?

Venerable Sir! The person who torments himself and is given to the constant practice of tormenting himself does not appeal to my mind.

Venerable Sir! The person who torments others and is given to the constant practice of tormenting others also does not appeal to my mind.

Venerable Sir! The person who torments himself and is given to the constant practice of tormenting himself, and at the same time torments others and is given to the constant practice of tormenting others also does not appeal to my mind.

Venerable Sir! The person who neither torments himself nor is given to the constant practice of tormenting himself, and at the same time who neither torments others, nor is given to the constant practice of tormenting others, and who, neither tormenting himself nor tormenting others, lives nobly like a Brahmā, in this very life, without suffering from the hunger (of craving), but enjoying peace, coolness and happiness. This person alone appeals to my mind.

5. Pessa! Why do these three persons stated before not appeal to your mind?

Venerable Sir! The person who torments himself and is given to the constant practice of tormenting himself, torments and persistently torments himself whereas he himself desires pleasure and abhors pain. That is why this person does not appeal to my mind.

Venerable Sir! The person who torments others and is given to the constant practice of tormenting others, torments and persistently torments others who desire pleasure and abhor pain. That is why this person does not appeal to my mind.

Venerable Sir! The person who torments himself and is given to the constant practice of tormenting himself and at the same time torments others and is given to the constant practice of tormenting others, torments himself and also others who desire pleasure and abhor pain. That is why this person does not appeal to my mind.

Venerable Sir! The person who does not torment himself and is not given to the constant practice of tormenting himself, and who does not torment others and is not given to the constant practice of tormenting others, lives nobly like a Brahmā in this very life, freed from the hunger (of craving) but enjoying peace, coolness and happiness; he does not torment or persistently torment himself and others who desire pleasure and abhor pain. That is why this person appeals to my mind.

Venerable Sir! Let us take leave of you. We are busy, having many things to do.

Pessa! You know your own time (to leave), said the Bhagavā. Then, Pessa, the elephant driver's son, being satisfied and delighted with the words of the Bhagavā, got up from his seat, paid homage to the Bhagavā, keeping him to his right side, and went away.

6. Soon after Pessa, the son of the elephant driver, had left the Bhagavā said to the bhikkhus:

Bhikkhus! Pessa, the elephant driver's son is wise. He is a man of great wisdom. If only he sat a while longer till I had expounded in detail about the four kinds of person, he would be greatly benefitted[2]. But, bhikkhus, even by hearing this much, Pessa, son of the elephant driver, has benefitted much.

Now is the time, Venerable Sir, for the Bhagavā, now is the time for the Sugata, who always speaks what is beneficial

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2. It means Pessa would have Stream-entry Knowledge, Sotāpatti Magga (The Commentary)

(for the welfare of mankind), to make a detailed exposition of the four kinds of person. Having heard it from the Bhagavā, the bhikkhus will bear it well in mind.

O bhikkhus! In that case, listen and pay good attention!I will speak. Very well, Venerable Sir, responded the bhikkhus.

7. Bhikkhus! Who is the person that torments himself and is given to the constant practice of tormenting himself? Bhikkhus! In this world there is a certain person goes about naked, adopts loose habits (of urinating or defecating while standing), wipes his (stool), with his hand, does not accept alms-food from one who says 'Come, Sir!; does not accept alms-food from one who says 'Wait, Sir!; does not accept alms-food brought before he shows up; does not accept alms-food prepared purposely for him; does not accept alms-food offered by invitation.

He does not accept alms-food ladled out from the pot or the food-basket; does not accept alms-food offered across the threshold, or across the stick, or across the pestle, does not accept alms-food offered when two persons are eating together; does not accept alms-food offered by a pregnant woman, or by a woman giving suck, or by a woman cohabiting with a man; does not accept alms-food collected from the public by inducement; does not accept alms-food where a dog awaits feeding; does not accept alms-food swarming with flies.

He does not take fish or meat; does not take fermented beverages or spirits or fermented gruel buried in husks.

He goes for alms-food to one house only and takes only one morsel. He goes for alms-food to two houses and takes only two morsels ...p... He goes for alms-food to seven houses and takes only seven morsels. He remains contented with only one small cupful of alms-food or only two small cupfuls of food ...p... he remained contented with only seven small cupfuls of food. He takes food only on alternate days, or only once after two days ...p... He takes food once in seven days; thus in this manner, he dwells with the practice of taking food at long intervals up to once every half-month.

He maintains himself on green vegetables or on millet, or on wild rice, or on scraping of leather, or on duckweed, or on

broken rice, or on overcooked crust of rice, or on sesamum oil cake, or on grass, or on cowdung. He lives on wild roots, wild fruits, berries and fruits falling from trees by themselves.

He wears coarse hempen clothes, or clothes of hemp interwoven with other fibres, or clothes made from shroud, or rags found discarded on dust heaps, or clothes made of barks or of a black antelope hide,or of strips of black antelope hide, wears clothes made of kusa grass or of fibres, or of strips of wood; wears clothes made of human hair or of horse tails or of owl-feather.

He plucks out his hair and his beard, and is given to the practice of plucking out hair and beard. He is given to the practice of standing upright refusing a seat. He squats on the haunches and he is given to the practice of squatting on the haunches. He lies on a bed of thorns and sleeps on it. He abides in the habit of descending into the water for the third time in the evenings. Thus, he dwells with this practice of incessantly tormenting and torturing the body in these various ways. This, bhikkhus, is said to be the person who torments himself and is given to the constant practice of tormenting himself.

8. Bhikkhus! Who is the person that torments others and is given to the constant practice of tormenting others? Bhikkhus! In this world, a certain person is slaughterer of sheep, slaughterer of pigs, slaughterer of birds and slaughterer of beasts, hunter, fisherman, or a thief or a killer of thieves, or a butcher, or a jailor. Bhikkhus! There are also some other persons who follow such a cruel occupation. This kind of person is said to be one who torments others and is given to the constant practice of tormenting others.

9. Bhikkhus! Who is the person that torments himself and is given to the constant practice of tormenting himself, and at the same time torments others and is given to the constant practice of tormenting others? Bhikkhus! In this world a certain person is a king belonging to the ruling class, duly anointed with the pouring of water on the head; or is a brahmaṇa of great wealth. He causes a new sacrificial building to be built in the eastern quarter of the town, and enters it together with his chief queen

and purohita (king's mentor) after having shaved off his hair and beard, robed in stripes of a black antelope hide, and smearing his body with ghee and oil, and scratching his back with deer-horn (scraper).

There he lies down on bare ground daubed with wet cow-dung. He lives on the milk that flows from one teat of the milch-cow with calf that looks like its mother, while the queen, likewise lives on the milk that flows from the second teat, and the brahmin purohita lives on the milk that flows from the third. The milk that flows from the fourth teat of the cow is poured onto the sacrificial fire. The calf has to be contented with the remaining milk.

Then he says: "Let so many bulls be slaughtered for sacrifice; let so many steers be slaughtered for sacrifice; let so many heifers be slaughtered for sacrifice; let so many goats be slaughtered for sacrifice; let so many sheep be slaughtered for sacrifice; let so many horses be slaughtered for sacrifice; let so many trees be felled for the sacrificial post; and let so many bundles of grass be cut for fencing and covering the sacrificial ground."

Those persons who are the king's slaves, servants and workmen carry out their duties with tearful faces weeping, being threatened with the stick and dagger. Bhikkhus! This kind of person is called one who torments himself and is given to the constant practice of tormenting himself and at the same time torments others and is given to the constant practice of tormenting others.

10. And who is the person that neither torments himself nor is given to the constant practice of tormenting himself and who neither torments others nor is given to the constant practice of tormenting others, and who, since he torments neither himself nor others, lives nobly like a Brahmā in this very life, without suffering from the hunger (of craving) but enjoying peace, coolness and happiness?

Bhikkhus! There appears in this world the Tathāgata, who is worthy of special veneration, who truly comprehends all dhammas by his own intellect and insight, who possesses pen-

etrative knowledge and perfect practice of morality, who speaks only what is beneficial and true, who knows all the three worlds, who is incomparable in taming those who deserve to be tamed, who is the Teacher of devas and men, who is the Enlightened One, knowing and teaching the Four Ariya Truths and who is the Most Exalted. Through Perfect Wisdom, he personally realizes the nature of the universe with its devas, māra and brahmās, and also the world of human beings with its samaṇas and brahmaṇas, kings and men, and knowing it, he expounds on it. He proclaims the dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, with richness in meaning and words. He makes clear the completeness and purity of the Noble Practice.

A householder, or his son, or anyone belonging to any family, listens to that dhamma and, on hearing it, develops faith in the Tathāgata. When faith is thus developed, he considers thus "Confined is the life of a householder; it is a path laden with dust (of defilement). A samaṇa's life is like an open plain. Difficult it is for a layman to pursue the Noble Practice in all its fullness, in all its purity like a polished conch. Now it were better for me to shave off my hair and beard, don the bark-dyed robe, renounce hearth and home and become a recluse, leading the homeless life.

Afterwards that man gives up his wealth, great or small, leaving his circle of relatives, be they few or be they many, shaves off his hair and beard, dons the bark-dyed robe, renounces hearth and home and becomes a recluse leading the homeless life.

11. Having thus become a bhikkhu, he observes the morality and precepts required of a bhikkhu and he abandons all thoughts of taking life, abstains from destroying life, setting aside the stick and the sword, ashamed to do evil and he is compassionated and dwells with solicitude for the welfare of all living beings.

He abandons all thoughts taking what is not given and abstains from taking what is not given. He accepts only what is given, wishing to receive only what is given. He establishes himself in purity by abstaining from committing theft.

He abandons all thoughts of leading a life of unchasity and practises chastity, remaining virtuous and abstinent from sexual intercourse, the practice of lay people.

He abandons all thoughts of telling lies and abstains from telling lies, speaking only the truth, combining truth with truth and remaining steadfast (in trust), trustworthy and not deceiving anyone in the world.

He abandons all thoughts of slandering and abstains from slander. What he hears from this man, he does not relate it to that man to sow the seed of discord between them. What he hears from that man, he does not relate it to this man to sow the seed of discord between them. He reconciles those who are at variance. He encourages those who are in accord. He delights in unity, loves it and rejoices in it. He speaks to create harmony.

He abandons all thoughts of speaking harshly and abstains from harsh speech. He speaks only blameless words, pleasing to the ear, affectionate, going to the heart, courteous, pleasing to many and heartening to many.

He abandons all thoughts of talking frivolously and abstains from frivolous talk. His speech is appropriate to the occasion, being truthful, beneficial, consistent with the Doctrine and Discipline. He speaks words that are memorable, timely, and opportune, with reasons, confined within limits, and conducive to welfare.

He abstains from destroying all seeds and vegetation. He takes only one meal a day; he keeps away from food at night; he refrains from eating after mid-day. He abstains from dancing, singing, playing music and watching (enterainments) which are obstructions to the Noble Practice. He abstains from wearing flowers, using perfumes and anointing with unguents which tend to heedlessness. He abstains from using high and luxurious beds and seats. He abstains from accepting gold and silver. He abstains from accepting uncooked cereals. He abstains from accepting women and maidens. He abstains from accepting uncooked meat. He abstains from accepting male slaves and female slaves. He abstains from accepting goats and sheep. He abstains from accepting chickens and pigs. He abstains from

accepting elephants, cattle, horses and mares. He abstains from accepting cultivated or uncultivated land. He abstains from acting as messenger or courier. He abstains from buying and selling. He abstains from cheating with false weights, cheating with counterfeits and false measures. He abstains from such dishonest practices as bribery, cheating and fraud. He abstains from maiming, murdering, holding persons in captivity, committing highway robbery, plundering villages and committing dacoity. He is content with robes just sufficient to protect his body and with food just sufficient to sustain him. Wherever he goes, he takes with him only the (eight) requisites. Just as a winged bird, wherever it flies, flies only with its burden of wings; so also the bhikkhu is content with robes just sufficient to protect his body and with food just sufficient to sustain him. Wherever he goes, he takes with him only the (eight) requisites. Fully equipped with this noble group of moral precepts, he enjoys within himself happiness that is free from blame.

12. On seeing a visible object with the eyes, that bhikkhu does not take in its characteristics (such as male, female, etc) nor its secondary details (such as expression, behaviour, etc). If the faculty of sight is left unguarded, such evil demeritorious dhammas as covetousness and dissatisfaction stemming from that would overpower him as he fails to control his senses. So he sets himself to the task of guarding his faculty of sight, keeps watch on it and gains control over it.

On hearing a sound with the ears ...p... on smelling an odour with the nose ...p... On tasting a flavour with the tongue ...p...On touching with the body ...p... On cognizing a mind object with the mind, he does not take in its characteristics (such as pleasing or unpleasing) nor its secondary details. If the faculty of mind is self unguarded, such evil demeritorious dhamma as covetousness and dissatisfactions stemming from that would overpower him as he fails to control his senses. So he sets himself to the task of guarding his faculty of mind, keeps watch on it and gains control over it. Endowed with this noble control of the sense faculties, he enjoys within himself happiness unalloyed (with defilements of the mind).

He keeps himself completely aware in moving forward or back; keeps himself completely aware in looking forward or sideways; keeps himself completely aware in bending or stretching his limbs; keeps himself completely aware in carrying or wearing the robe (i.e. double layered robe), alms-bowl and the other two robes; keeps himself completely aware in eating, drinking, chewing and savouring (food and beverages); keeps himself completely aware in urinating and defecating; keeps himself completely aware in walking, standing, sitting, falling asleep, waking, speaking, observing silence.

13. Endowed with this noble group of moral precepts, endowed with this noble control of sense-faculties, endowed with this noble mindfulness and clear comprehension, that bhikkhu resorts to a lonely place such as a forest, the foot of a tree, a hill, a hill-side, a gully, a mountain cave, a cemetery, a thicket, an open plain, a heap of straw.

After having had his meal, he returns from the place of alms-gathering, he sits down, cross-legged and upright and establishes mindfulness in meditation. Then that bhikkhu dissociates himself from coveting the world (i.e. the five aggregates which are the objects of clinging) and abides with his mind free from covetousness, thereby cleansing his mind of covetousness altogether. He dissociates himself from ill-will and abides with his mind free from ill-will and develops goodwill towards all living beings, thereby cleansing his mind of ill-will altogether. He dissociates himself from sloth and torpor, abides with his mind free from sloth and torpor with the perception of light, mindfulness and comprehension, thereby cleansing his mind of sloth and torpor altogether. He dissociates himself from restlessness and worry and being undistracted, he abides with inner peace of mind, thereby cleansing his mind of restlessness and worry altogether. He dissociates himself from doubt and having overcome doubt, he abides without wavering in meritorious dhamma, thereby cleansing his mind of doubt altogether.

Having got rid of these five hindrances (nīvaraṇas), that defile the mind and that weaken the wisdom, and having become detached from sensual pleasures and having become detached

from demeritorious factors, he achieves and remains in the first jhāna which is accompanied by vitakka and vicāra and which has pīti and sukha, born of detachment from the hindrances (nīvaraṇas).

Having got rid of vitakka and vicāra, he achieves and reamins in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of mind,devoid of vitakka and vicāra, but with pīti and sukha, born of concentration.

Having been detached from pīti as well, that bhikkhu dwells in equanimity with mindfulness and clear comprehension and experiences sukha in mind and body. He achieves and remains in the third jhāna, for which the ariyas praise him as one who abides in happiness, possessed of equanimity and mindfulness.

By dispelling both pleasure and pain and by the previous disappearance of gladness and sadness, that bhikkhu achieves and remains in the fourth jhāna which has neither pain nor pleasure, but has purity of mindfulness born of equanimity.

14. When the settled mind has thus become perfectly pure, cleansed, unblemished, uncontaminated (by defilements), melleable, pliable, firm and imperturbable, that bhikkhu directs his mind towards knowledge of past existences. He recollects many and varied existences of the past. And what does he recollect?

He recollects one past existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, or a thousand, or a hundred thousand existences, or many hundred, many thousand, many hundred thousand existences, or existences in many cycles of dissolution, in many cycles of development, or in many cycles of rounds of dissolution and development (in this way): "In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My lifespan was such. I died in that existence. Then I was born in another existence. In that (new) existence, I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I

enjoyed pleasure thus. I suffered pain thus. My lifespan was such. I died in that existence. Then I was born in another existence. In that (new) existence, I was known by such a name. I was born into such a family. I was of such an appearance. I was thus norished. I enjoyed pleasure thus. I suffered pain thus. My lifespan was such. I died in that existence. Then I was born in this existence. In this way he can recollect many and varied past existences, together with their characteristics and related facts (such as names and clans).

15. When the settled mind has thus become perfectly pure, cleansed, unblemished, uncontaminated (by defilements), malleable, pliable, firm and imperturbable, that bhikkhu directs his mind towards knowledge of the passing away and arising of beings (cutūpapātañāṇa). With the divine power of sight (dibbacakkhu), which is extermely clear, surpassing the sight of men, he sees beings in the process of passing away and also of arising inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations. He knows beings arising according to their own kamma.

"Friends! These beings were full of evil committed bodily, verbally and mentally. They maligned the Ariyas, held wrong views and performed actions according to their wrong views. On the dissolution of their bodies after death, they appeared in wretched destinations, in miserable existences, in states of ruin, and in realms of continuous suffering. But, friends, there were also beings who were endowed with goodness done bodily, verbally and mentally. They did not malign the Ariyas, held right views and performed actions according to their right views. On the dissolution of their bodies after death, they appeared in good destinations, the happy world of devas." Thus, with the divine power of sight which is extremely clear, surpassing the sight of men, the bhikkhu sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations and beings arising according to their own kamma.

16. When the settled mind has thus become perfectly pure, cleansed, umblemished, uncontaminated (by defilements),

malleable, pliable, firm and imperturbable, that bhikkhu directs his mind towards knowledge of the extinction of āsavas (āsavakkhayañāṇa). He understands truly that this is dukkha; he understands truly that this is the origin of dukkha; he understands truly that this is the cessation of dukkha; he understands truly that this is the way leading to the cessation of dukkha. He understands truly that these are the āsavas; he understands truly that this is the origin of āsavas; he understands truly that this is the cessation of āsavas; and he understands truly that this is the way leading to the cessation of āsavas.

The mind of that bhikkhu who thus knows and who thus sees is liberated from the defilements of sense pleasures (kāmāsava); is liberated from (bhavāsavas) the defilements of hankering after better existence (bhavāsava): and is liberated from the defilement of ignorance (avijjāsava). When (the mind was thus) liberated, there occurred the knowledge: "It is liberated". He knows "Rebirth is ended; the Noble Practice has been accomplished; what needed to be done (for the realization of the path) has been done, nothing else remains to be done for this attainment of Magga."

Bhikkhus, This, it is said, is the person who neither torments himself nor is given to the constant practice of tormenting himself and who, at the same time neither torment others nor is given to the constant practice of tormenting others, and who, since he torments neither himself nor others, lives nobly like a Brahmā in this very life, without suffering from the hunger (of defilements) but enjoying peace, coolness and happiness. Thus spoke the Bhagavā. Delighted the bhikkhus rejoiced in the words of the Bhagavā.

End of the Kandaraka Sutta
The First in This Vagga

2. AṬṬHAKANĀGARA SUTTA

Discourse to a Citizen of Aṭṭhaka

17. Thus have I heard:

The Venerable Ānanda was once residing in the village of Beluva near Vesālī. At that time, the house-holder Dasama, a citizen of Aṭṭhaka, came to Pātaliputta on some business.

Then, the householder Dasama, a citizen of Aṭṭhaka, approached a bhikkhu staying in the monastery of Kukkuṭārāma, paid obeisance to him, sat in a suitable place and said: "Reverend Sir! Where is the Venerable Ānanda staying now? We would like to see the Venerable Ānanda."

"Householder! The Venerable Ānanda is residing in the village of Beluva near Vesālī."

Afterwards, having done his business at Pātaliputta, the householder Dasama, a citizen of Aṭṭhaka, approached the Venerable Ānanda in Beluva village near Vesālī, and having paid obeisance to him, sat in a suitable place.

18. Having thus sat down, the householder Dasama, a citizen of Aṭṭhaka, addressed the Venerable Ānanda thus: "Is there, Venerable Ānanda, one dhamma (teaching) expounded by the Bhagavā, the knower, the seer, worthy of special veneration and perfectly self-enlightened, by which the unliberated mind becomes liberated (from defilements), the not yet extinct āsavas (defilements that befuddle the mind) become extinct and the incomparable, as yet unattained, perfect safety from bondage[1] is

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1. **Perfect safety bondage:** i.e., Nibbāna, a synonym of which is *yogakkhema* peace or safety or emancipation from the bonds that bind a being to rebirth, namely, the bonds of sense-desire, hankering after existence, false views and ignorance (of the Four Ariya Truths).

attained, when a bhikkhu practises that teaching with vigilance, energetic effort and a mind resolutely directed (to attainment of Nibbāna)?"

Householder! There is, indeed, one dhamma (teaching) expounded by the Bhagavā, the knower, the seer, worthy of special veneration and perfectly self-enlightened, by which the unliberated mind becomes liberated, the not yet extinct āsavas become extinct and the incomparable, as yet unattained, perfect safety from bondage is attained, when a bhikkhu practises that teaching with vigilance, energetic effort and a mind resolutely directed (to attainment of Nibbāna).

"Venerable Ānanda, what is that one dhamma expounded by the Bhagavā, the knower, the seer, worthy of special veneration and perfectly self-enlightened, by which the unliberated mind becomes liberated, the not yet extinct āsavas become extinct and the incomparable, as yet unattained, perfect safety from bondage is attained, when a bhikkhu practises that teaching with vigilance, energetic effort and a mind resolutely directed (to attainment of Nibbāna)?"

19. Householder! In this sāsana, a bhikkhu, having become detached from sensual pleasure and demeritorious factors, achieves and remains in the first jhāna which has vitakka (initial application of the mind), vicāra (sustained application of the mind), and also has pīti (delightful satisfaction) and sukha (bliss) born of detachment from the hindrances (nīvaraṇas). That bhikkhu reflects and understands thus: 'This first jhāna is conditioned (by causes) and is due to volitional activity. That which is conditioned (by causes) and is due to volitional activity is impermanent and has the nature of cessation.'

Established in the realization of that dhamma (of samatha concentration and vipassanā insight into the true nature of phenomena), he achieves complete extinction of āsavas (thus becoming an

arahat). If, however, through attachment to and delight in that dhamma, he fails to achieve complete extinction of āsavas, he would (after death) arise spontaneously (in one of the Suddhāvāsa Brahmā realms), because of the destruction (in him) of the five fetters[2] which lead to rebirth in the inferior (sensuous) planes of existence. In that Brahmā realm he realizes Nibbāna. From that realm, (for him) there is no returning (to other existences).

Householder! This is one dhamma expounded by the Bhagavā, the knower, the seer, worthy of special veneration and perfectly self-enlightened, by which the unliberated mind becomes liberated, the not yet extinct āsavas (defilements that befuddle the mind) become extinct and the incomparable, as yet unattained, perfect safety from bondage is attained, when a bhikkhu practises that teaching with vigilance, energetic effort and a mind resolutely directed (to attainment of Nibbāna). (1)

20. And again, householder, the bhikkhu, having got rid of vitakka and vicāra, achieves and remains in the second jhāna with internal serenity, ...p... He, then, reflects and understands thus: 'This second jhāna is also conditioned (by causes) and is due to volitional activity ...p... and a mind resolutely directed (to attainment of Nibbāna). (2)

And again, householder, the bhikkhu, having become detached from pīti. ...p... achieves and remains in the third jhāna ..... He, then, reflects and understands thus: 'This third jhāna is also conditioned (by causes) and is due to volitional activity ...p... and a mind resolutely directed (to attainment of Nibbāna). (3)

And again, householder, the bhikkhu, by dispelling both pleasure and pain ...p... achieves and remains in the fourth jhāna ..... He, then, reflects and understands thus: 'This fourth jhāna is

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2. **the five fetters**: the fetters of sense-desire, ill will, false view, attachment to rites and rituals outside the Ariya Path, and the uncertainty as regards the Buddha, the Dhamma and the Saṁgha.

also conditioned (by causes) and is due to volitional activity ...p... and a mind resolutely directed (to attainment of Nibbāna). (4)

And again, householder, the bhikkhu abides with a mind (filled) with goodwill (mettā) that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; in the same manner, identifying with all beings everywhere, above, below and across, he abides with a mind (filled) with goodwill (mettā) that extends to all beings in the world, and that is extensive, lofty, measureless, peaceable, and without malice. Then, he reflects and understands thus: 'This emancipated mind of goodwill (mettā) is also conditioned (by causes) and is due to volitional activity. That which is conditioned (by causes) and is due to volitional activity is impermanent and has the nature of cessation.'

Established in the realization of that dhamma, he ...p... and a mind resolutely directed (to attainment of Nibbāna). (5)

And again, householder, the bhikkhu abides with a mind (filled) with compassion ...p..., with sympathetic joy ...p..., with equanimity that permeates a quarter, likewise a second quarter; likewise a third quarter; likewise a fourth quarter; in the same manner, identifying himself with all beings everywhere, above, below and across, he abides with a mind (filled) with equanimity that extends to all beings in the world, and that is extensive, lofty, measureless, peaceable, and without malice. He, then, reflects and understands thus: 'This emancipated mind of equanimity is also conditioned (by causes) and is due to volitional activity. That which is conditioned (by causes) and is due to volitional activity is impermanent and has the nature of cessation.'

Established in the realization of that dhamma, he ...p... and a mind resolutely directed (to attainment of Nibbāna). (6,7,8)

And again, householder, the bhikkhu concentrates on the concept 'Space is infinite' and achieves and remains in the

ākāsānañcāyatana jhāna, where all forms of rūpasaññā[3] have been completely transcended, all forms of patighasaññā[4] have vanished, and all forms of nānattasaññā[5] are not paid attention to. He reflects and understands thus: 'This ākāsānañcāyatana sustained jhāna is also conditioned (by causes) and is due to volitional activity. That which is conditioned (by causes) and is due to volitional activity is impermanent and has the nature of cessation.'

Established in the realization of that dhamma, he ...p... and a mind resolutely directed (to attainment of Nibbāna). (9)

And again, householder, the bhikkhu, completely passing beyond the ākāsānañcāyatana jhāna, concentrates on the concept 'Consciousness is Infinite' and achieves and remains in the viññāṇañcāyatana jhāna. He reflects and understands thus: 'This viññāṇañcāyatana sustained jhāna is also conditioned (by causes) and is due to volitional activity. That which is conditioned (by causes) and is due to volitional activity is impermanent and has the nature of cessation.' Established in the realization of that dhamma, he ...p... and a mind resolutely directed (to attainment of Nibbāna). (10)

And again, householder, the bhikkhu, completely passing beyond the viññāṇañcāyatana jhāna, concentrates on the concept 'Nothing is there' and achieves and remains in the ākiñcāññāyatana jhāna. Then he reflects and understands thus: 'This ākiñcāññāyatana sustained jhāna is also conditioned (by causes) and is due to volitional activity. That which is conditioned (by causes) and is due to volitional activity is impermanent and has the nature of cessation.'

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3. **rupasaññā**: saññā associated with rupa jhānas (concentration meditation on a corporeal object).
4. **patighasaññā: saññā** that occurs on contact of the five senses with their objects, also called pañcaviññāṇa, or mind conscious of the work of the five senses.
5. **nānattasaññā**: All forms of saññā that take place in the kāmāvacara sphere, except patighasaññā.

Established in the realization of that dhamma (of samatha concentration and vipassanā insight into the true nature of phenomena), he achieves complete extinction of āsavas (thus becoming an arahat). If, however, through attachment to and delight in that dhamma, he fails to achieve complete extinction of āsavas, he would (after death) arise spontaneously (in one of the Suddhāvāsa Brahmā realms), because of the destruction (in him) of the five fetters which lead to rebirth in the inferior (sensuous) planes of existence. In that Brahmā realm he realizes Nibbāna. From that realm, (for him) there is no returning (to other existences).

Householder! This is one dhamma expounded by the Bhagavā, the knower, the seer, worthy of special veneration and perfectly self-enlightened, by which the unliberated mind becomes liberated, the not yet extinct āsavas become extinct and the incomparable, as yet unattained, perfect safety from bondage is attained, when a bhikkhu practises that teaching with vigilance, energetic effort and a mind resolutely directed (to attainment of Nibbāna). (11)

21. When this was said, the householder Dasama, a citizen of Aṭṭhaka, said thus to the Venerable Ānanda: "Venerable Ānanda! Just as a man in search of a valuable treasure trove finds eleven valuable treasure troves all at once, so also have I, in search of one doorway to Nibbāna, have all at once found for purposes of cultivating meditation, eleven doorways[6] to Nibbāna.

"Revered Sir! Just as a man, living in a house with eleven doors, is able to escape to safety through one of the

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6. **eleven doorways**: The four rūpa jhānas, the four sublime states of goodwill (mettā), compassion, sympathetic joy and equanimity, and three arūpa jhāna of infinity of Space, Infinity of Consciousness, and Nothingness, are the eleven doorways to Nibbāna, as each one of them is a means of cultivating meditation to attain Nibbāna. The fourth arūpa jhāna of Neither Consciousness Nor Non-Consciousness is not included in this list because it is difficult for disciples to take it as a subject of insight-meditation.

doors when the house catches fire, so also, Revered Sir, shall I be able to find safety and well-being for myself through one of the eleven doors leading to Nibbāna.

"Revered Sir! Even adherents to other faiths outside this sāsana seek material things to offer to their teacher in return for instruction;[7] why should I not honour the Venerable Ānanda (with offerings)?"

Then the householder Dasama, a citizen of Aṭṭhaka, asked the company of bhikkhus of both Pātaliputta and Vesāli to assemble, and offered them delicious food, both hard and soft, personally serving them with his own hand to their entire satisfaction till they declined to accept any more. He also persented a pair of robes to each bhikkhu as an offering, and also a set of three robes to the Venerable Ānanda; and he built for the Venerable Ānanda five hundred monasteries.[8]

End of the Aṭṭhakanāgara Sutta

The Second in This Vagga

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7. In the other faiths, if the followers could not get material things to offer to their teacher as what might be called his fees (lit., the teacher's property), they offered him the alms-food they had obtained.

8. The Commentary says: A leaf-roofed monastery worth five hundred pieces of money.

3. SEKHA SUTTA

Discourse on One who is Training Himself

22. Thus have I heard:

The Bhagavā was once residing at the Nigrodhārāma monastery in Kapilavatthu in the country of the Sakyans. At that time, there was a new, recently built council hall of the Kapilavatthu Sakyans which had not been resided in by any samaṇa or brāhmaṇa or by any person. Then the Kapilavatthu Sakyans approached the Bhagavā, did obeisance to him and took their seats in a suitable place; and having sat down, they addressed the Bhagavā thus:

"Venerable Sir! Here there is a new, recently built council hall of the Kapilavatthu Sakyans which has not been resided in by any samaṇa or brāhmaṇa or by any person. May the Bhagavā be the first one to make use of that council hall, after which the Kapilavatthu Sakyans will make use of it. Making use of that (council hall) by the Bhagavā first would mean prosperity and happiness for the Sakyans of Kapilavatthu for a long time to come."

The Bhagavā remained silent signifying assent. Knowing that the Bhagavā had consented, the Sakyans of Kapilavatthu arose, did obeisance to him, and left respectfully (keeping their right side to him). They went to the new council hall, covered the floor all over with floor-coverings, arranged seats, placed a big water-pot in position and lit oil-lamps in their holders. They approached the Bhagavā, made obeisance to him and stood in a suitable place. Then the Sakyans of Kapilavatthu said to the Bhagavā thus:

"Venerable Sir! Floor-coverings have been spread all around in the council hall; seats have been arranged; a big water-pot has been placed in position; and oil-lamps have been

lit. Venerable Sir! the Bhagavā knows the time (for him to proceed there when he wishes to do so)."

Then the Bhagavā rearranged his robes suitably, took alms-bowl and great robe, and proceeded to the council hall together with the company of bhikkhus. Having got there he washed his feet, entered the council hall and seated himself against the middle post facing east.

The bhikkhus also washed their feet, entered the council hall and sat against the west wall, facing east, with the Bhagavā in front of them.

The Sakyans of Kapilavatthu also washed their feet, entered the council hall and sat against the east wall, facing west, with the Bhagavā in front of them.

Then, for a large part of the night, the Bhagavā discoursed on the dhamma to the Sakyans of Kapilavatthu, revealing to them its benefits, urging them to take it up, stirring up their zeal and gladdening their hearts. Then he spoke to Ānanda thus: "Ānanda! Reveal to the Sakyans of Kapilavatthu the course of practice adopted by one who is training himself.[1] My back is tired. I shall stretch it."

"Very well, Venerable Sir," replied the Venerable Ānanda to the Bhagavā. Then the Bhagavā had the large double-layered robe folded in four laid out (on a screened couch), and lay down on it on his right side, in a noble reclining posture, placing the left foot on and a little beyond the right foot, completely mindful and aware, making a mental note of the time to get up.

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1. **One who is training himself**: *Sekha:* One who is still in the process of practising the teaching, not yet having attained the Fruition Stage of the final Magga Insight, arahatship. Sotāpannas (Stream-Enterers), Sakadāgāmīs (Once-Returners) and Anāgāmīs (Non-Returners) and those who have attained the final Magga Insight but not yet Arahatta Fruition are regarded as still training themselves for attainment of arahatship.

23. Then the Venerable Ānanda spoke to Mahānāma the Sakyan prince thus: "Mahānāma! In this sāsana (Teaching), an ariya disciple (of the Buddha) is fully possessed of morality, has the door of sense-faculties guarded, eats in moderation,[2] is devotedly vigilant, is endowed with seven virtuous attributes, and attains at will, without difficulty and without trouble,[3] the four (rūpa) jhānas which are the products of utmost purity of mind and which bring bliss in this very life."

24. Mahānāma! How is an ariya disciple endowed with morality? In this sāsana, Mahānāma, the ariya disciple has perfect morality; he obsevres restraint according to the Fundamental Principles of Pātimokkha;[4] he adheres to right behaviour and lawful resort (in the quest for alms-food); he sees danger even in the slightest faults; and he fully observes the precepts (of Discipline). Thus, Mahānāma, is the ariya disciple endowed with morality. (1)

Mahānāma! How does an ariya disciple guard the door of sense-faculties? In this sāsana, Mahānāma, whenever the ariya disciple sees a visible object with the eye, he does not take in its characteristics (such as male or female) or its secondary details (such as expression or behaviour). If the faculty of sight is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower him as he fails to control his senses. So he applies himself to the task of restraint, guards his faculty of sight, and gains control over it. Whenever he hears a sound with the ear ...p... Whenever, he smells an odour with the nose ...p... Whenever he tastes a

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2. Literally, "knows one's own measure in eating."
3. **without difficulty and without trouble**: being able to achieve jhāna with ease and being able to arise from jhāna only at a predetermined time.
4. **Pātimokkha**: a set of fundamental instructions on conduct and attritude to be followed by every bhikkhu.

flavour with the tongue ...p... Whenever he makes contact with the body ...p... Whenever he cognizes a mind-object with the mind, he does not take in its characteristics or its secondary details. If the faculty of mind is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower him as he fails to control his senses. So he applies himself to the task of restraint, guards his faculty of mind, and gains control over it. Mahānāma! It is in this way that the ariya disciple guards the door of sense-faculties. (2)

Mahānāma! How does an ariya disciple eat in moderation? In this sāsana, Mahānāma, the ariya disciple takes food with proper reflection. He does so not for enjoyment, not for vanity (in strength), not for improvement of the body and not for a better complexion, but only to sustain the physical body, to have just enough nourishment for maintaining life, to appease hunger and to carry out the Noble Practice of Purity. (He reflects thus:) 'By this alms-food, I shall remove the existing (lit., old) discomfort (of hunger) and shall prevent the arising of new discomfort (from immoderate eating). I shall have just enough nourishment to maintain life and to lead a blameless life with good health.' Thus, Mahānāma, does the ariya disciple know how to eat in moderation. (3)

Mahānāma! How does an ariya disciple practise vigilance! In this sāsana, Mahānāma, the ariya disciple, by walking and sitting in the day-time, cleanses his mind of factors that are obstructions (to spiritual development).[5] By walking and sitting in the first watch of the night, he cleanses his mind of factors that are obstructions (to spiritual development). In the middle watch of the night, he lies down on his right side, in a noble reclining posture, with the left foot placed on and a little

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5. **obstructions (to spiritual development)**: *āvaraṇīya dhamma*: by this is meant nīvaraṇas, hindrances to attainment of jhāna, Vipassanā Insight and Magga Insight.

beyound the right foot, completely mindful and aware, making a mental note of the time to get up. In the last watch of the night, he rises and by walking and sitting cleanses his mind of factors that are obstructions (to spiritual development). Thus, Mahānāma, does the ariya disciple practise vigilance. (4)

25. Mahānāma! How is an ariya disciple endowed with seven attributes of the virtuous? In this sāsana, Mahānāma, the ariya disciple has faith in the Magga Insight and perfect enlightenment of the Tathāgata thus: "Thus indeed is the Bhagavā, worthy of special veneration, truly comprehending all the dhammas by his own intellect and insight, possessing penetrative knowledge and perfect course of practice, speaking only what is beneficial and true, knowing all the three lokas (worlds), incomparable in taming those who deserve to be tamed, the Teacher of devas and men, the Enlightened One knowing and teaching the Four Ariya Truths, the Most Exalted."

The ariya disciple has a sense of shame; he is ashamed to do evil, bodily, verbally or mentally; he is ashamed to engage in wicked and evil actions.

He is one who shrinks back (from doing wrong); he is afraid to do evil, bodily, verbally or mentally; he is afraid to engage in wicked and evil actions.

He has heard much (of the teachings); he retains and accumulates the teachings he has heard; those teachings are excellent in the beginning, excellent in the middle and excellent in the end, complete in meaning and phrasing, and they set out the Noble Life of Purity which is utterly perfect and pure; he has heard a great deal of such teachings, remembers them, recites them fluently, reflects on them and penetratingly comprehends them through insight.

He continuously puts forth strenuous effort to get rid of demeritorious factors and to acquire meritorious factors; he resolutely perseveres in meritorious actions; he makes firm effort; he does not ever lay aside his duty.

He is ever mindful, having prudent mindfulness of great excellence; he can recollect what was done or said a long time ago and can recall it again and again.

He has insight-wisdom, having (vipssanā and magga) insight that is pure, that brings realization of the rise and disappearance (of the five khandha aggregates), that can penetrate (into kilesās, destroying them), and that effectively leads to the end of dukkha. Thus, Mahānāma, is the ariya disciple endowed with seven attributes of the virtuous. (5-11)

26. Mahānāma! How does an ariya disciple attain at will, without difficulty and without trouble, the four jhānas which are the products of utmost purity of mind and which bring bliss in this very life? Mahānāma! In this sāsana, the ariya disciple, being detached from sensual pleasure and demeritorious factors, achieves and remains in the first jhāna ...p.. Having got rid of vitakka and vicāra, he achieves and remains in the second jhāna with interal serenity?...p... Having been detached from pīti as well, he achieves and remains in the third jhāna ...p... By dispelling both pleasure and pain, and by the previous disappearance of gladness and sadness, he achieves and remains in the fourth jhāna ...p... Thus, Mahānāma, does the ariya disciple attain at will, without difficulty and without trouble, the four jhānas which are the products of utmost purity of mind and which bring bliss in this very life. (12-15)

27. Mahānāma! the ariya disciple who is thus fully possessed of morality, who thus has the door of sense-faculties guarded, who thus eats in moderation, who is thus devotedly vigilant, who is thus endowed with seven attributes of the virtuous, and who thus attains at will without difficulty and without trouble the four jhāna which are the products of utmost purity of mind and which bring bliss in this very life, (such an ariya disciple,) Mahānāma, is said to be one who has completely practised the training of oneself. He is endowed with sound (vipassanā-promoting) practice which is like a fresh egg, not

gone bad because of defilements, and which will enable him to break the shell of ignorance; he will be able to gain enlightenment through realizing the Four Ariya Truths and will be able to attain the incomparable, perfect safety from bondage.

Mahānāma! Here is an example. A hen lays eight or ten or twelve eggs, sits on them well, gives them sufficient (body) warmth and suffuses (her body) odour all around them. Even though the hen may not wishfully thinks: 'It will be good if these chicks hatch safely by breaking the egg-shells with the points of their beaks and claws,' those chicks will certainly be able to hatch safely by breaking the egg-shells with the points of their beaks and claws. In the same way, Mahānāma, the ariya disciple who is thus fully possessed of morality, who thus has the door of sense-faculties guarded, who thus eats in moderation, who is thus devotedly vigilant, who is thus endowed with seven attributes of the virtuous, and who thus attains at will without difficulty and without trouble the four jhānas which are the products of utmost purity of mind and which bring bliss in this very life, – (such an ariya disciple), Mahānāma, is said to be one who has completely practised the training of oneself. He becomes endowed with sound (vipassanā-promoting) practice which is like a fresh egg, not gone bad because of defilements, and which will enable him to break the shell of ignorance; he will be able to gain enlightenment through realizing the Four Ariya Truths and will be able to attain the incomparable, perfect safety from bondage.

28. Mahānāma! By virtue of this purity of mindfulness due to incomparable equanimity (in the fourth jhāna), that ariya disciple can recollect many (of his) past existences. And what does he recollect?

He recollects one past existence, two past existences ...p... Thus he recollects many and varied past existences together with their circumstances and related facts (such as names

and clans). This (power of recollection of the past) is his first emergence (from the shell of ignorance), like the chick that breaks the shell of the egg and comes out of it. (1)

Mahānāma! By virtue of this purity of mindfulness due to incomparable equanimity, that ariya disciple gains the psychic power of divine sight, which is extremely clear, surpassing the sight of men, and sees beings in the process of passing away and also of coming into existence, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations ...p... and beings arising according to their own kamma-actions. This (power of divine sight) is his second emergence (from the shell of ignorance), like the chick that breaks the shell of the egg and comes out of it. (2)

Mahānāma! By virtue of this purity of mindfulness due to incomparable equanimity, that ariya disciple attains to and remains in the emancipation of mind[6] and in the emancipation by insight,[7] which are free of āsavas (defilements that befuddle the mind) through their destruction, and which are realized personally by means of abhiññā, special apperception,[8] in this very life. This (realization of extinction of āsavas) is his third emergence[9] (from the shell of ignorance), like the chick that breaks the shell of the egg and comes out of it. (3)

29. Mahānāma! The ariya disciple is fully possessed of morality; this is part of his course of practice, caraṇa, (that leads

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6. **emancipation of mind**, *cetovimutti*: i.e., Arahatta Phala Samādhi. Concentration of mind, free of passion or craving, pertaining to Fourth-stage Fruition of Magga Insight.
7. **emancipation by insight**, *paññāvimutti:* i.e., Arahatta Phala Paññā, Insight-Wisdom pertaining to Fourth-stage Fruition of Magga Insight.
8. **abhiññā, special apperception**: i.e., Arahatta Magga ñāṇa, Fourth-stage Insight into Nibbāna. This is the interpretation of abhiññā in this context.
9. The three emergences listed here are made possible by the complete fulfilment of the training of oneself.

to Nibbāna). Mahānāma! The ariya disciple has the door of sense-faculties guarded; this also is part of his course of practice, caraṇa, (that leads to Nibbāna). Mahānāma! The ariya disciple eats in moderation; this also is part of his course of practice, caraṇa, (that leads to Nibbāna). Mahānāma! The ariya disciple remains assiduously vigilant; this also is part of his course of practice, caraṇa, (that leads to Nibbāna). Mahānāma! The ariya disciple perfects himself in the seven attributes of the virtuous; this also is part of his course of practice, caraṇa, (that leads to Nibbāna). Mahānāma! The ariya disciple attains at will without difficulty and without trouble, the four jhānas of utmost purity of mind that brings bliss in this very life; this also is part of his course of practice, caraṇa, (that leads to Nibbāna).

Mahānāma! The ariya disciple recollects (his) many and varied past existences. He recollects one past existence, two past existences ...p... together with their circumstances and related facts (such as names and clans). This is his penetrative knowledge, vijjā.

Mahānāma! The ariya disciple gains the psychic power of divine sight, which is extremely clear, surpassing the sight of men, and sees beings in the process of passing away and also of coming into existence, inferior or superior beings, beautiful or ugly beings, beings arising according to their own kamma-actions. This also is his penetrative knowledge, vijjā.

Mahānāma! The ariya disciple attains to and remains in the emancipation of mind and in the emancipation by insight, which are free of āsavas through their destruction, and which are realized personally by means of abhiññā, special apperception, in this very life. This also is his penetrative knowledge, vijjā.

Mahānāma! Such an ariya disciple is said to be one who has thus perfected himself in penetrative knowledge, as one who has thus perfected himself in the course of practice, as one who has thus perfected himself in both penetrative knowledge and course of practice.

30. Mahānāma! The Brahmā Sanaṅkumāra also uttered this stanza:

Among those who rely on lineage, the ruling class is most excellent in the world.

But he who has perfected himself both in penetrative knowledge and course of practice is most excellent among both men and devas.

Mahānāma! The Brahmā Sanaṅkumāra recited this stanza very aptly and rightly. He did not recite what is incorrect. He uttered it aptly and rightly. He did not utter what is incorrect. It pertains to what is beneficial. It does not pertain to what is unbeneficial. The Bhagavā approved of it.

Then the Bhagavā arose (from his couch) and said to the Venerable Ānanda: "Well said, Ānanda! Well said! You, Ānanda, have expounded well to the Sakyans of Kapilavatthu the course of practice of one training himself."

Thus did the Venerable Ānanda give this discourse; and the Teacher entirely approved of it. Delighted, the Sakyans of Kapilavatthu rejoiced in what the Venerable Ānanda said.

End of the Sekha Sutta

The Third in This Vagga

4. POTALIYA SUTTA

Discourse to Potaliya

31. Thus have I heard:

Once the Bhagavā was once residing near the small market-town of Āpaṇa in the country of Aṅga (to the north of the River Mahī). One early morning the Bhagavā suitably rearranged his robes and carrying alms-bowl and great robe entered the town of Āpaṇa for alms-food. Having made the round for alms-food in Āpaṇa and having had his meal, he left the place and went to a wood to spend the day[1]. Having entered the wood, he sat at the foot of a tree to spend the day there.

To the wood also came Potaliya, the householder; who was fully dressed, carrying an umbrella and wearing sandals, and who was walking and rambling about for exercise. Having entered the wood, he approached the Bhagavā and exchanged greetings with him. Having said amiable and courteous words of felicitation, he stood in a suitable place. Then the Bhagavā said to Potaliya, the householder, who was standing, thus: "Householder! There are many seats; sit down if you wish."

When the Bhagavā said so, Potaliya, the householder, became irritated and displeased, thinking, "Samaṇa Gotama addresses me with the term 'householder'." And he remained silent.

The Bhagavā, for the second time ...p... and for the third time, said to Potaliya, the householder, "Householder! There are many seats; sit down if you wish." When this was said, Potaliya, the householder, being irritated and displeased through thinking "Samaṇa Gotama addresses me with the term 'householder'," said to the Bhagavā, "O Gotama! It is not fitting or proper that you should address me with the term 'householder'."

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1. **to spend the day**: in meditation.

"Householder! You have all the looks, signs and marks of a householder."

"Nevertheless, O Gotama, I have renounced all worldly work and have cut myself off from all worldly practices[2]."

"In what way, householder, have you renounced all worldly work and cut yourself off from all worldly practices?"

"O Gotama! I have given all my property, crops, silver and gold to my children as (their) inheritance. I give no advice and make no reproof regarding that property, and have just enough for food and clothing. It is in this way, O Gotama, that I have renounced all wordly work and have cut myself off from all worldly practices."

"You, householder, describe the cutting off from worldly practices in one way. Under the Ariya Teaching[3], the cutting off from worldly practices is in quite another way."

"How, them, Venerable Sir, is the cutting off from worldly practices (practised) under the Ariya Teaching? It would be good, Venerable Sir, if the Bhagavā were to expound to me the teaching relating to the cutting off from worldly practices, according to the Ariya Teaching."

"In that case, householder, listen and pay good attention. I shall speak."

Potaliya, the householder, replied, "Very well, Venerable Sir."

32. Then the Bhagavā said thus:

Householder! There are eight factor according to the Ariya Teaching, which lead to the cutting off from worldly practices. What are these eight? They are:

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2. **practices,** *vohārā*: attitudes and customary practices of people ordinarily engaged in personal, domestic, busness or occupational affairs.

3. **Ariya Teaching**: *ariyassa vinaya*: the Teaching of the Buddha.

By not taking life[4], one should avoid taking life.

By taking (only) what is given, one should avoid taking what is not given.

By speaking the truth, one should avoid false speech.

By speaking what is not malicious, one should avoid malicious speech.

By not being rapaciously greedy of gain, one should avoid rapacious greed.

By not finding fault with others detrimentally, one should avoid detrimental fault-finding.

By not being grievously angry, one should avoid being grievously angry.

By not being arrogant, one should avoid being arrogant.

Householder! These are the eight factors, stated briefly and without elaboration, that according to the Ariya Teaching lead to the cutting off from worldly practices.

"Venerable Sir? It would be good if the Bhagavā, through compassion, were to expound in greater detail these eight factors that lead to the cutting off from worldly practices according to the Ariya Teaching and that have been stated in brief by the Bhagavā without elaboration."

"Then, householder, listen and pay good attention I shall speak."

"Very well, Venerable Sir!" replied Potaliya, the householder; and the Bhagavā spoke thus:

33. It has been said that by not taking life, one should avoid taking life. On what basis is this said? Householder! In this sāsana, the ariya disciple reflects thus: 'I am practising the abandoning, the cutting off of those fetters which are the reason

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4. By not taking life: i.e., through realizing the benefits of not taking life. And so with the other seven.

for (my) being a killer of living beings. If I am a killer of living beings, I would blame myself for taking life; and men of wisdom would also judge and censure me for taking life. On death and dissolution of the body, I will certainly get to unhappy planes of existence because of taking life. But this taking of life is itself a fetter and this itself is a hindrance. Those āsavas (defilements that befuddle the mind), vexation and feverish distress which would arise as a result of taking life do not occur in one who abstains from taking life.' It is on this basis that it has been said: 'By not taking life, one should avoid taking life.'

34. It has been said that by taking (only) what is given, one should avoid taking what is not given. On what basis is this said? Householder? In this sāsana, the ariya disciple reflects thus: 'I am practising the abandoning, the cutting off of those fetters which are the reason for (my) being a taker of what is not given. If I am a taker of what is not given, I would blame myself for taking what is not given: and men of wisdom would also judge and censure me for taking what is not given. On death and dissolution of the body, I will certainly get to unhappy planes of existence because of taking what is not given. But this taking of what is not given is itself a fetter and this itself is a hindrance. Those āsavas (defilements that befuddle the mind), vexation and feverish distress which would arise as a result of taking what is not given do not occur in one who abstains from taking what is not given.' It is on this basis that it is said: 'By taking (only) what is given, one should avoid taking what is not given.'

35. It has been said that by speaking the truth, one should avoid false speech. On what basis is this said? Householder! In this sāsana, the ariya disciple reflects thus: 'I am practising the abandoning, the cutting off of those fetters which are the reason for (my) being a speaker of falsehood. If I am a speaker of flasehood, I would blame myself for speaking falsehood; and men of wisdom would also judge and censure me for

speaking falsehood. On death and dissolution of the body, I will certainly get to unhappy planes of existence because of speaking falsehood. But this speaking of falsehood is itself a fetter and this itself is a hindrance. Those āsavas, vexation and feverish distress which would arise as a result of speaking falsehood do not occur in one who abstains fro false speech.' It is on this basis that it has been said: 'By speaking the truth, one should avoid false sppeech.'

36. It has been said that by speaking what is not malicious, one should avoid malicious speech. On what basis is this said? Householder! In this sāsana, the ariya disciple reflects thus: 'I am practising the abandoing, the cutting off of those fetters which are the reason for (my) being a speaker of what is malicious. If I am a speaker of what is malicious, I would blame myself for speaking maliciously; and men of wisdom would also judge and censure me for speaking maliciously. On death and dissolution of the body, I will certainly get to unhappy planes of existence because of speaking maliciously. But this malicious speech is itself a fetter and this itself is a hindrance. Those āsavas, vexation and feverish distress which would arise as a result of malicious speech to not occur in one who abstains from malicious speech.' It is on this basis that it has been said: 'By speaking what is not malicious, one should avoid malicious speech.'

37. It has been said that by not being rapaciously greedy of gain, one should avoid rapacious greed. On what basis is this said? Householder! In this sāsana, the ariya disciple reflects thus: I am practising the abandoning, the cutting off of those fetters which are the reason for (my) being one who is rapaciously greedy. If I am one who is rapaciously greedy of gain, I would blame myself for being repaciously greedy; and men of wisdom would also judge and censure me for being rapaciously greedy. On death and dissolution of the body, I will certainly get to unhappy planes of existence because of rapacious greed. But this

rapacious greed is itself a fetter and this itself is a hindrance. Those āsavas, vexation and feverish distress which would arise as a result of rapacious greed do not occur in one who abstains from rapacious greed.' It is on this basis that it has been said: 'By not being rapaciously greedy of gain, one should avoid rapacious greed.'

38. It has been said that by not finding fault with other detrimentally, one should avoid detrimental in this sāsana, the ariya disciple reflects thus: 'I am practising the abandoning, the cutting off of those fetters which are the reason for (my) being one who is given to detrimental fault-finding. If I am one who is given to detrimental fault-finding. I would blame myself for finding fault with other detrimentally; and men of wisdom would also judge and censure me for finding fault with others detrimentally. On death and dissolution of the body, I will certainly get to unhappy planes of existence because of finding fault with other detrimentally. But this detrimental fault-finding is itself a fetter and this itself is a hindrance. Those āsavas, vexation and feverish distress which would arise as a result of detrimental fault-finding do not occur in one who is not given to detrimental fault-finding.' It is on this basis that it has been said: 'By not finding fault with others detrimentally, one should avoid detrimental fault-finding.'

39. It has been said that by not being grievously angry, one should avoid being grievously angry. On what basis is this said? Householder! In this sāsana, the ariya disciple reflects thus: 'I am practising the abandoning, the cutting off of those fetters which are the reason for (my) being grievously angry. If I am one given to being grievously angry, I would blame myself for being grievously angry; and men of wisdom would also judge and censure me for being grievously angry. On death and dissolution of the body, I will certainly get to unhappy planes of existence because of being grievously angry. But this grievous anger is itself a fetter and this itself is a hindrance. Those

āsavas, vexation and feverish distress which would arise as a result of being grievously angry do not occur in one who is not given to being grievously angry.' It is on this basis that it has been said: 'By not being grievously angry, one should avoid being grievously angry.'

40. It has been said that by not being arrogant, one should avoid being arrogant. On what basis is this said? Householder! In this sāsana, the ariya disciple reflects thus: 'I am practising the abandoning, the cutting off of those fetters which are the reason for (my) being one who is given to arrogance. If I am one who is given to being arrogant, I would blame myself for being arrogant; and men of wisdom would also judge and censure me for being arrogant; and men of wisdom would also judge and censure me for being arrogant. On death and dissolution of the body, I will certainly get to unhappy planes of existence because of being arrogant. But this arrogance is itself a fetter and this itself is a hindrance. Those āsavas, vexation and feverish distress which would arise as a result of arrogance do not occur in one who is not given to being arrogant.' It is on this basis that it has been said: 'By not being arrogant, one should avoid being arrogant.'

41. Householder! These are the eight factors, stated briefly and expounded in greater detail, which according to the Ariya Teaching lead to the cutting off from worldly practices. But, according to the Ariya Teaching, this is not enough for the cutting off from worldly practices to occur complently and in every way.

"Venerable Sir, how does the total and complete cutting off from worldly practices come to pass according to the Ariya Teaching? Venerable Sir, it would be good if the Bhagavā were to expound on who the total and complete cutting off from worldly practices occurs according to the Ariya Teaching."

In that case, householder, listen and pay good attention. I shall speak.

"Very well, Venerable Sir," replied Potaliya, the householder. The Bhagavā spoke thus:

Exposition on the Faults of Sensual Pleasures

42. Householder! Suppose there was a dog, weakened by hunger, waiting near a butcher's slaughter-house. A skilled butcher, or his assistant, might throw it a bone, smeared only with blood, from which all meat had been completely carved out.

What do you think about this, householder? Would that dog be able to get rid of hunger and weakness by licking the blood-smeared bone devoid of all meat as it had been completely craved out?

"No, Venerable Sir! It would not, because the bone, smeared only with blood, had no meat left since it had been well carved out. In fact, the dog would only become fatigued and vexed."

Just so, householder, the ariya disciple reflects thus: 'The Bhagavā has taught that sensual pleasures are like a skeleton of bones. They cause much suffering and despair. They have many faults.'

Seeing things as they really are, with right understanding (through insight), he eschews the kind of equanimity characterized by and pased on different sense-objects, but cultivates only that kind of (fourth jhāna) equanimity, characterized by and based on sustained one-pointedness of mind, in which is totally extinguished all clinging and attachment to the material and sensual things of the world.

43. Householder! Suppose a vulture, or a heron, or a hawk seized a piece of meat and flew away with it. Then other vultures, herons and hawks might follow it all along and peak at it to make it frop the piece of meat. What do you think about this, householder? If the vulture or the heron or the the hawk would refuse to relinquish the piece of meat as quickly as possible, would it not meet with death or deadly suffering because of that?

"Yes, Venerable Sir, it would."

"Just so, householder, the ariya disciple reflects thus: 'The Bhagavā has taught that sensual pleasures are like a piece of meat. They cause much suffering and despair. They have many faults.'

Seeing things as they really are, with right understanding (through insight), he eschews the kind of equanimity characterized by and based on different sense-objects, but cultivates only that kind of (fourth jhāna) equanimity, characterized by and based on sustained one-pointedness of mind, in which is totally extinguished all clinging and attachment to the material and sensual things of the world.

44. Householder! Suppose a man took a lighted grass-torch and went against the wind. What do you think about this, householder? If that man failed to throw away quickly this lighted grass-torch, would it not burn his hand, or his arm, or one or other of his limbs, and would he not meet with death or deadly suffering because of that?

"Yes, Venerable Sir, he would."

Just so, householder, the ariya disciple reflects thus: 'The Bhagavā has taught that sensual pleasures are like a lighted grass-torch. They cause much suffering and despair. They have many faults.' Seeing things as they really are, with right understanding, he ...p... cultivates only that kind of equanimity, ...p... sensual things of the world.

45. Householder! Suppose there was a fathomdeep pit filled with live coals, without flame or smoke. Then there might come a man who loved life and not death and who desired happiness and was averse to pain. Suppose two very strong men seized him by both arms and dragged him to the pit of live coals. What do you think about this, householder? Would not that man struggle to free himself?

"Yes, he would, Venerable Sir, since he would realize: 'I shall fall into this pit of live coals and because of that I shall meet with death or deadly suffering'."

Just so, householder, the ariya disciple reflects thus: 'The Bhagavā has taught that sensual pleasures are like a pit of live coals. They cause much suffering and despair. They have many faults.' Seeing things as they really are, with right understanding he ...p... cultivates only that kind of equanimity, ...p... sensual things of the world.

46. Householder! Suppose a man dreamt of a delightful park, a delightful grove, a delightful stretch of land or a delightful lake. When he woke up, he saw nothing. Just so, householder, the ariya disciple reflects thus: 'The Bhagavā has taught that sensual pleasures are like a dream. They cause much suffering and despair. They have many faults.' Seeing things as they really are, with right understanding, he ...p... cultivates only that kind of equanimity, ...p... sensual things of the world.

47. Householder! Suppose a man borrowed some property suitable for use by men such as a conveyance or a pair of fine-jewelled ear-rings and went about in the market place, using the property and displaying it. Seeing him, people would observe: 'Friends! This man is rich, indeed. This is how the rich enjoy riches!' The owners might take back their own property wherever they saw him. What do you think about this, householder? Would there be a change in the condition of that man (causing him distress)?

"Venerable Sir, there would be, since, Venerable Sir, the owners took back their own property."

Just so, householder, the ariya disciple reflects thus: 'The Bhagavā has taught that sensual pleasures are like borrowed property. They cause much suffering and despair. They have many faults.' Seeing things as they really are, with right understanding, he ...p... cultivates only that kind of equanimity, ...p... sensual things of the world.

48. Householder! Suppose in a dense forest in the vicinity of a village or a town there was a tree which bore many

delicious fruits none of which fell to the ground. Then, suppose a man, desiring fruits, seeking fruits, came wandering in search of them. Entering the forest, he saw the tree bearing many delicious fruits.

Then he might think: 'This tree bears many delicious fruits, but none of them has fallen to the ground. I know how to climb a tree. What if I were to climb it, pluck the fruits as much as I can and fill the fold in my waistcloth with them?' He then climbed the tree and ate (the fruits) as much as he could and filled the waistcloth fold with them.

Then, a second man, also desiring fruits, seeking fruits, came searching for them, carrying a sharp axe. Entering the forest, he too saw the tree bearing many delicious fruits. He might think: 'This tree bears many delicious fruits but none of them has fallen to the ground. I do not know how to climb a tree. What if I were to cut the tree down at its roots, eat the fruits as much as I can and fill the fold in my waistcloth with them?' Then he cut the tree down at its roots.

What do you think about this, householder? If the first man who had climbed the tree earlier failed to come down quickly, he might break his hands or feet or one or other of his limbs as the tree fell to the ground. Would not the first man who had climbed the tree earlier meet with death or deadly suffering because of that?

"Yes, Venerable Sir, he would."

Just so, householder, the ariya disciple reflects thus: 'The Bhagavā has taught that sensual pleasures are like a tree bearing many delicious fruits. They cause much suffering and despair. They have many faults.'

Seeing things as they really are, with right understanding (through insight), he eschews the kind of equanimity characterized by and based on different sense-objects, but cultivates only that kind of (fourth jhāna) equanimity, characterized by and based on sustained one-pointedness of mind, in which is totally extinguished all clinging and attachment to the material and sensual things of the world.

49. Then, householder, that ariya disciple recalls to mind, by virtue of the purity of mindfulness due to incomparable equanimity, (his) many and varied past existences, namely, one past existence, two past existences ...p... Thus does he recall to mind the stream of existences together with their circumstances and related facts (such as names and clans).

And, householder, that ariya disciple, by virtue of the purity of mindfulness due to incomparable equanimity, gains the psychic power of divine sight, which is extremely clear, surpassing the sight of men, and sees beings in the process of passing away and also of coming into existence, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations ...p... and beings arising according to their own kamma-actions.

And, householder, that ariya disciple, by virtue of the purity of mindfulness due to incomparable equanimity, attains to and remains in the emancipation of mind and in the emancipation by insight, free of āsavas (defilements that befuddle the mind) through their destruction, realized personally by means of abhiññā, special apperception, in this very life.

Householder, it is only under these conditions that the total and complete cutting off from worldly practices can be achieved, according to the Ariya Teaching.

50. Householder, what do you think about this? Can you perceives within yourself any such cutting off from worldly practices as this total and complete cutting off from worldly practices according to the Ariya Teaching?

"Venerable Sir! Who am I that I should be able to cut off worldly practices totally and completely as (instructed) in the Ariya Teaching? I am far from the total and complete cutting off, according to the Ariya Teaching, of worldly practices.

"Venerable Sir! In the past we mistook the wandering ascetics of other faiths as people who know[5], even though they

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5. **people who know**: know how to bring about the cutting off of worldly practices (the Commentary), or know what is beneficial (the Sub-Commentary).

do not know, and we fed food fit for those who know to those who do not know. We put those who do not know in the position of those who know.

"Venerable Sir! We mistook the bhikkhus as people who do not know, even though they know, and we offered food fit for those who do not know to those who know. We put those who know in the position of those who do not kow.

"But now, Venerable Sir, we shall know that the wandering ascetics of other faiths who do not know are in fact those who do not know, and as they are people who do not know we shall feed them food fit for those who do not know. As they are people who do not know, we shall put them in the position of those who do not know.

"And, Venerable Sir, we shall know that the bhikkhus who know are in fact those who know, and as they are those who know we shall offer them food fit for those know. As they are those who know, we shall put them in the position of those who know.

"Indeed, Venerable Sir, the Bhagavā has caused me to have affection for samaṇas as samaṇas, devotion for samaṇas as samaṇas and respect for samaṇas as samaṇas. Excellent, Venerable Sir (is the dhamma)! Excellent, Venerable Sir (is the dhamma)! It is, Venerable Sir, as if one has turned up what lies upside down, as if one has uncovered what lies covered, as if one shows the way to another who is lost, as if one holds up a lamp in the darkness for those with eyes to see visible objects, even so has the Bhagavā revealed the dhamma to me in various ways. Venerable Sir! I take refuge in the Bhagavā, in the Dhamma, in the Saṁgha! May the Bhagavā take me as a lay disciple who has taken refuge from today onwards till the end of life."

End of the Potaliya Sutta

The Fourth in This Vagga

5. JĪVAKA SUTTA

Discourse to Jīvaka

51. Thus have I heard:

The Bhagavā was once staying at the Mango Grove of jīvaka Komārabhacca[1] in Rājagaha. Then jīvaka Komārabhacca approached the Bhagavā and paying homage to the Bhagavā took his seat in a suitable place. Having taken his seat, he addressed the Bhagavā thus: "Venerable Sir! I have heard it said that people slaughter living beings purposely for Samaṇa Gotama and that Samaṇa Gotama knowingly eats meat[2] (of animals) slaughtered intentionally for him and on account of him. Venerable Sir! Do those who say, 'People slaughter living beings purposely for Samaṇa Gotama and Samaṇa Gotama knowingly eats meat (of animals) slaughtered intentionally for him and on account of him' say it in accordance with what the Bhagavā says? Is it ont that they are making false allegations against the Bhagavā? Is what they state in conformity with what the Bhagavā expounded? Will there not be legitimate cause for censure, however little, in what the Bhagavā (allegedly) says and in the repetition of it by other people?"

52. Jīvaka! Those who say, 'People slaughter living beings purposely for Samaṇa Gotama and Samaṇa Gotama knowingly eats meat (of animals) slaughtered intentionally for him and on account of him' do not say what is in accordance with what I have said. They are misrepresenting me. Jīvaka! I declare that meat should not be eaten under three circumstances: when it is seen or heard or suspected (that a living being has

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1. Jīvaka, the famous physical and surgeon, was the adopted son of Prince Abhaya. Komārabhacca is a cognomen of Jīvaka.

2. meat: this of course includes fish and poultery.

been purposely slaughtered for the eater); these, Jīvaka, are the three circumstances in which meat should not be eaten. Jīvaka! I declare there are three circumstances in which meat can be eaten: when it is not seen or heard or suspected (that a living being has been purposely slaughtered for the eater); Jīvaka, I say these are the three circumstances in which meat can be eaten.

53. Jīvaka! In this sāsana, a bhikkhu lives in dependence on a village or a town. He abides with a mind (filled) with goodwill (mettā) that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; in the same manner, identifying himself with all beings everywhere, above, below and across, he abides with a mind (filled) with goodwill (mettā) that extends to all beings in the world, and that is extensive, lofty, measureless, peaceable, and without malice.

To him comes a householder or a householder's son inviting him for the next day's meal. Jīvaka! He accepts the invitation if he wishes to. In the morning, after that night has passed, rearranging his robes and taking alms-bowl and great robe, he goes to the dwelling place of the householder or the householder's son and takes the seat prepared for him. Then the householder or the householder's son serves him with excellent alms-food. But the bhikkhu does not think thus: 'It would be good if this householder or the householder's son should serve me with excellent food.' Nor does he think thus: 'How good it would be if this householder or the householder's son should serve me with such kind of excellent food in the future also.' He eats that alms-food without being greedy for it, without being besotted by it, and without hankering after it, but seeing danger[3] in it, and understanding how to escape (from attachment to it).

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3. **danger, ādīnava:** i.e., realizing the danger of acquiring demeritoriousness through attachment to sense-pleasure; ādīnava is also rendered 'blameworthiness' or 'fault', i.e., the fault that lies in the inherent repulsiveness or wretchedness of sense-pleasure because attchment to it leads to the acquisition of demeritoriousness.

Jīvaka! What do you think (of what I shall say)? At such a time does that bhikkhu intend harm to himself or to others or to both himself and others?

"No, Venerable Sir."

Jīvaka! At such a time does not that bhikkhu nourish himself with blameless nourishment?

"It is so, Venerable Sir. I have heard it said: 'The Brahmā abides in goodwill.' Now I see with my own eyes that the Bhagavā is that one who abides in goodwill. Verily, Venerable Sir, the Bhagavā abides in goodwill."

Jīvaka! There might be malevolence due to sensual desire, hatred or bewilderment. The Tathāgata has got rid of sensual desire, hatred and bewilderment, has uprooted them and has rendered them like unto a cut off plam-tree stump, has made them incapable of further existence or of arising again. Jīvaka, if what you said refers to this[4], I accept what you say.

"Venerable Sir! What I said refers exactly to this."

54. Jīvaka! In this sāsana, a bhikkhu lives in dependence on a village or a town. He abides with a mind (filled) with compassion ...p..., with sympathetic joy ...p..., with equanimity that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; in the same manner, identifying himself with all beings everywhere, above, below and across, he abides with a mind (filled) with equanimity that extends to all beings in the world, and that is extensive, lofty, measureless, peaceable, and without malice.

To him comes a householder or a householder's son inviting him for the next day's meal. Jīvaka! He accepts the invitation if he wishes to. In the morning, after that night has passed, rearranging his robes and taking alms-bowl and the great

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4. **if what you said refers to this:** i.e., if you meant this.

robe, goes to the dwelling place of the householder or the householder's son and takes the seat prepared for him. Then the householder or the householder's son serves him with excellent alms-food. But the bhikkhu does not think thus: 'It would be good if this householder or the householder's son should serve me with excellent food.' Nor does he think thus: 'How good it would be if this householder or the householder's son should serve me with such kind of excellent food in the future also.' He eats that alms-food without being greedy for it, without being besotted by it, and without hankering after it, but seeing danger in it, and understanding how to escape (from attachment to it).

Jīvaka! What do you think (of what I shall say)? At such a time does that bhikkhu intend harm to himself or to others or to both himself and others?

"No, Venerable Sir."

Jīvaka! At such a time does not that bhikkhu nourish himself with blameless nourishment?

"It is so, Venerable Sir, I have heard it said: 'The Brahmā abides in equanimity.' Now I see with my own eyes that the Bhagavā is that one who abides in equanimity. Verily, Venerable Sir, the Bhagavā abides in equanimity."

Jīvaka! There might be vexation, displeasure and anger due to sensual desire, hatred or bewilderment. The Tathāgata has got rid of sensual desire, hatred and bewilderment, has uprooted them, has rendered them like unto a cut off plam-tree stump, has made them incapable of further existence or of arising again. Jīvaka, if what you said refers to this, I accept what you say.

"Venerable Sir! What I said refers exactly to this."

55. Jīvaka! There are five instances where a man, who slaughters a living being purposely for the Tathāgata or his disciple, accumulates much demerit. When a householder gives the order, 'Go! Fetch that living being!' this is the first instance of his accumulating much demerit. When that living being, led

by a neck-halter, experiences pain and destress, this is the second instance of his accumulating much demerit. When he order, 'Go! Slaughter that living being!' this is the third instance of his accumulating much demerit. When that living being experiences pain and distress on being slaughtered, this is the fourth instance of his accumulating much demerit. When he degrades the Tathāgata or his disciple by knowingly offering meat that is impermissible[5], that is the fifth instance of his acc umulating much demerit. Jīvaka! He who slaughters a living being intending it for the Tathāgata or his disciple accumulates much demerit in these five ways.

When this was said, Jīvaka Komārabhacca said: "Marvellous, Venerable Sir! Extraordinary. Venerable Sir! Bhikkhus nourish themselves only with permissible food. Venerable Sir! Bhikkhus nourish themselves only with blameless food.

"Excellent, Venerable Sir, (is the dhamma)! Excellent, Venerable Sir, (is the dhamma)! ...p... May the Bhagavā take me as a lay disciple who from now on has taken refuge (in the three jewels) for life.[6]"

End of the Jīvaka Sutta

The Fifth in This Vagga

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5. **meat that is impermissible:** ten kinds of meat that should not be eaten by bhikkhus, viz, the flesh of elephant, horse, tiger, human being, hyena, dog, snake, bear, lion, leopard. A man may, for instance, offer a bhikkhu bear-meat saying it is pork, and then accuse the bhikkhu of eating unpermitted meat. This is insulting the Buddha or a disciple of his.

6. Jīvaka was already a lay Sotāpanna (Stream-Enterer) before hearing this discourse. He reaffirmed his taking refuge in the Buddha, the Dhamma and the Saṁgha to express his appreciation of the discourse.

6. UPĀLI SUTTA

Discourse Concerning Upāli

56. Thus have I heard:

At one time the Bhagavā was residing in Pāvārika's mango grove in Nāḷanda.At that time, Niganṭha, the son of Nāṭa, was also residing at Nāḷanda with a large following of Niganṭhas.

Then a Niganṭha named Dīgha Tapassī went round for alms-food in Nāḷandā and having had his meal, he left the place of alms-gathering and then approached Pāvārika's mango grove. He exchanged courteous greetings with the Bhagavā; having finished courteous and memorable words, he stood in a suitable place. The Bhagavā said these words to the Niganṭha named Dīgha Tapassī who was standing in a suitable place.

"There are seats, ascetic; if you wish to sit, take a seat."

When it was said thus, the Niganṭha named Dīgha Tapassī sat down in a suitable place taking a low seat. To the Niganṭha named Dīgha Tapassī who was seated in a suitable place, the Bhagavā said thus: "Ascetic! How many kinds of kamma does Niganṭha the son of Nāṭa, declare regarding the commission of evil and the arising of evil?"

"Friend Gotama! It is not the practice of Niganṭha, the son of Nāṭa, to declare, 'Kamma, Kamma!' but it is the practice of Niganṭha, the son of Nāṭa, to declare, 'Daṇḍa, daṇḍa![1]' "

"Then, ascetic, how many kinds of daṇḍa does Niganṭha, the son of Nāṭa, declare regarding the commission of evil and the arising of evil?"

"Friend Gotama! Niganṭha, the son of Nāṭa, declares three kinds of daṇḍas regarding the commission of evil and the arising of evil. What are these three? They are: the bodily daṇḍa, the verbal daṇḍa and mental daṇḍa."

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1. Daṇḍa originally means a stick, usually used for beating the wrong-doer, but the extended meaning is penalty.

"Ascetic! Is the bodily daṇḍa one, the verbal daṇḍa another, and the mental daṇḍa also another?"

"Friend Gotama! The bodily daṇḍa is one, the verbal daṇḍa is another and the mental daṇḍa is also another."

"Ascetic! Of these three kinds of daṇḍa thus distinguished and thus specified, which daṇḍa is declared by Niganṭha, the son of Nāṭa, to be the most vicious in the comission of evil and in the arising of evil deed: the bodily daṇḍa or the verbal daṇḍa, or the mental daṇḍa?"

"Friend Gotama! Of these three kinds of daṇḍas thus distinguished and thus specified, the bodily daṇḍa, as declared by Niganṭha, the son of Nāṭa, is the most vicious in the commission of evil deed and in the arising of evil deed, and not so much the verbal daṇḍa, not so much the mental daṇḍa."

"Ascetic! Do you say the bodily daṇḍa?"

"Friend Gotama! I say the bodily daṇḍa."

"Ascetic! Do you say the bodily daṇḍa?"

"Friend Gotama! I say the bodily daṇḍa."

"Ascetic! Do you say the bodily daṇḍa?"

"Friend Gotama! I say the bodily daṇḍa."

In this way the Bhagavā let Dīgha Tapassī Niganṭha take his stand by this statement for three times.

57. When it was said thus, Dīgha Tapassī Niganṭha asked the Bhagavā (in turn): "Friend Gotama! How many kinds of Daṇḍa do you declare regarding the commission of evil deed and the arising of evil deed?"

"Ascetic! It is not the practice of the Tathāgata to declare, 'Daṇḍa, Daṇḍa!' But it is the practice of the Tathāgata to declare, 'Kamma, Kamma!' "

"Friend Gotama! How many kinds of kamma do you declare regarding the commission of evil deed and the arising of evil deed?"

"Ascetic! I declare three kinds of kamma regarding the commission of evil deed and the arising of evil deed. What are

these three? They are: bodily kamma, verbal kamma and mental kamma."

"Friend Gotama! Is the bodily kamma one, the verbal kamma another and the mental kamma is also another?"

"Ascetic! The bodily kamma is one, the verbal kamma is another and the mental kamma is also another."

"Friend Gotama! Of these three kinds of kamma thus distinguished and thus specified, which kind of kamma is declared by the Bhagavā to be the most vicious in the commission of evil deed and in the arising of evil deed: the bodily kamma or the verbal kamma or the mental kamma?"

"Ascetic! of these three kinds of kamma thus distinguished and thus specified I declear that the mental kamma is the most vicious in the commission of evil deed and in the arising of evil deed, and not so much the bodily kamma, not so much the verbal kamma."

"Friend Gotama! Do you say the mental kamma?"

"Ascetic! I say the mental kamma."

"Friend Gotama! Do you say the mental kamma?"

"Ascetic! I say the mental kamma."

"Friend Gotama! Do you say the mental kamma?"

"Ascetic! I say the mental kamma."

In this way Dīgha Tappassī Niganṭha, let the Bhagavā take his stand by this statement for three times. Then he got up from his seat and went to Niganṭha, the son of Nāṭa.

58. At that time, Niganṭha, the son of Nāṭa, was sitting amidst a large following of laymen of the village of Bālakinī headed by Upāli, the householder, Niganṭha the son of Nāṭa, saw Dīgha Tapassī Niganṭha coming from a distance; and he asked him, "Where are you coming from at this noontime, ascetic?

"Venerable Sir, I have come from Samaṇa Gotama."

"Then, Tapassī, did you have any conversation with Samaṇa Gotama?"

"Yes, Venerable Sir, I had a conversation with Samaṇa Gotama."

"Tapassī! How did you have the conversation with Samaṇa Gotama."

Then Dīgha Tapassī Niganṭha related to Niganṭha, the son of Nāṭa, all about the conversation he had had with the Bhagavā.

When it was said thus, Niganṭha, the son of Nāṭa, said to Dīgha Tapassī Niganṭha, "Good, good, Tapassī, for you have replied to Samaṇa Gotama as a well-taught disciple who rightly understands his teacher's instruction. The mental daṇda which is trivial is not fit to stand by the side of the bodily daṇḍa which is massive. In fact, only the bodily daṇḍa is the most vicious in the commission of evil deed and in the arising of evil deed, and not so much the verbal daṇḍa and not so much the mental daṇḍa."

59. When it was said thus, Upāli, the householder, spoke to Niganṭha, the son of Nāṭa thus; "Good! Good! Sir," Dīgha Tapassī has replied to Samaṇa Gotama as a well-taught disciple who rightly understands his teacher's instruction. The mental daṇḍa which is trivial is not fit to stand by the side of the bodily daṇḍa which is massive. In fact, only the bodily daṇḍa is the most vicious in the commission of evil deed and in the arising of evil deed, and not so much the verbal daṇḍa and not so much the mental daṇḍa. I will go now, Venerable Sir, to Samaṇa Gotama and will contend with him on this subject of controversy. If Samaṇa Gotama holds fast (to his view) as he has done in the presence of the Venerable Tapassī, just as a powerful man, taking hold of a longfleeced ram of its fleece, might pull, push and shake it about, even so will I pull, push and shake Samaṇa Gotama by refuting his words with my argument.

Just as a powerful man working in a liquor shop taking a big mat might throw it into the deep lake seizing it by a corner, even so will I pull, push and shake Samaṇa Gotama by refuting his words with my argument.

Just as a powerful drunkard, taking hold of a liquor strainer by its edge, might shake it up, shake down and toss it about, even so will I shake up, shake down and toss about Samaṇa Gotama by refuting his words with my argument.

Just as an elephant, which gets infirm only when it is sixty, might get down into a deep lake and play the game of washing hemp, even so will I play with Samaṇa Gotama as in the game of washing hemp by refuting his words with my argument. Venerable Sir! I will go now and contend with Samaṇa Gotama on this subject of controversy."

Go, householder, (Said Niganṭha, the son of Nāṭa), contend with Samaṇa Gotama on this subject of controversy. Either I myself, or ascetic Dīgha Tapassī or you might contend with Samaṇa Gotama.

60. When it was said thus, Dīgha Tapassī Niganṭha, told Niganṭha the son of Nāṭa: "Venerable Sir! I do not approve of it, that Upāli, householder, will contend with Samaṇa Gotama. Venerable Sir! Samaṇa Gotama is deceitful. He knows the art of inverting other people's view by which he can convert the disciples of other sects."

Tapassī, (said Niganṭha, the son of Nāṭa) there is no reason or no cause for Upāli, the householder, to become a disciple of Samaṇa Gotama;but there is reason for Samaṇa Gotama to become a disciple of Upāli, the householder. Go, householder! Make contention with Samaṇa Gotama on this subject of controversy. Either I myself, or Dīgha Tapassī Niganṭha, or you might contend with Samaṇa Gotama.

For the second time ... for the third time, Dīgha Tapassī Niganṭha, told Niganṭha, the son of Nāṭa: "Venerable Sir! I do not approve of it that Upāli, the householder, will contend with Samaṇa Gotama. Venerable Sir! Samaṇa Gotama is deceitful. He knows the art of inverting other people's view by which he can convert the disciples of other sects."

Tapassī, (said Niganṭha, the son of Nāṭa), there exist no reason or no cause for Upāli, the householder, to become a disciple of Samaṇa Gotama; but there is reason for Samaṇa

Gotama to become a disciple of Upāli, the householder. Go, householder! Make contention with Samaṇa Gotama in this subject of contoversy. Either I myself, or Dīgha Tapassī Niganṭha, or you might contend with Samaṇa Gotama.

"Very well, Venerable Sir!" responded Upāli, the householder, to Niganṭha, the son of Nāṭa, and he rose form his place, paid his respects to the latter, keeping him on his right side, and went to the mango-grove of Pavārika and approached the Bhagavā. Having approached the Bhagavā, he paid obesiance to him and sat in a suitable plce. Sitting in a suitable place, he said to the Bhagavā thus: "Venerable Sir! Did Dīgha Tapassī Niganṭha come here?"

Householder, (said the Bhagavā), Dīgha Tapassī Niganṭha came here.

Venerable Sir! Did you have any conversation with him?

Householder! I had some conversation with him.

Venerable Sir! How did you have the conversation with him?

Then the Bhagavā related to Upāli, the householder, all about the conversation he had with Dīgha Tapassī Niganṭha.

61. When it was said thus, Upāli, the householder, said to the Bhagavā thus: "Venerable Sir! It is good! It is good!, for Dīgha Tapassī. He has replied to the Bhagavā as a well-taught disciple who rightly understands his teacher's instruction. The mental daṇḍa which is trivial is not fit to stand by the side of the bodily daṇḍa which is massive. In fact, only the bodily daṇḍa is the most vicious in the commission of evil deed and in the arising of evil deed and not so much the verbal daṇḍa, not so much the mental daṇḍa."

"Householder! If you would speak standing on the Truth, a conversation might be possible between us on this subject."

"Venerable Sir! I would speak standing on the truth. Let there be a conversation between us on this subject."

62. "Householder! What do you think of this? In this world, there might be a Niganṭha who is afflicted, suffering and

gravely ill. He shuns cold water and uses only boiled water. Not getting cold water, he might die. Now, householder, where would Niganṭha, the son of Nāṭa, declare in which abode he will be reborn?"

"Venerable Sir! There are devas called manosattas, beings who cling to mind. The Niganṭha will be reborn in that state of existence. Why is it so? It is because he died clinging to mind."

"Householder! Consider well! Householder! Say after careful reflection! What you have said later does not agree with what you have said earlier; and what you have said earlier does not agree with what you have said later. Householder! Did you not say that you would stand on the side of truth in discussing this subject and let there be a conversation between us on this subject?"

"Venerable Sir! Though the Bhagavā said thus, only the bodily daṇḍa is the most vicious in the commission of evil deed and in the arising of evil deed, and not so much the verbal daṇḍa and not so much the mental daṇḍa."

63. "Householder! What do you think of this? In this world, Niganṭha, the son of Naṭa, practises self-restraint in four ways, having refrained from all kind of evil, devoting himself to the prevention of all evil, shaking off all evil. But when he walks forward or steps back, Niganṭha, the son of Naṭa, causes the destruction of minute organisms. Now, householder, how would Niganṭha, the son of Nāṭa, declear the result of his actions?"

"Venerable Sir! Niganṭha, the son of Nāṭa, does not declare such actions as the most vicious because they are not willed."

"Householder! What if those actions are volitional?"

"Then, Venerable Sir, they would be regarded as the most vicious."

"Householder! To what kind of daṇḍa does Niganḍa, the son of Nāṭa, ascribe volition?"

"Venerable Sir! Volition falls under the category of the mental daṇḍa."

"Householder! consider well! Householder! Say after careful reflection. What you have said later does not agree with what you have said earlier, and what you have said earlier does not agree with what you have said later. Householder! Did you not say that you would stand on the side of truth in discussing this subject and let three be a conversation between us on this subject."

"Venerable Sir! Though the Bhagavā said thus, only the bodily daṇḍa is the most vicious in the commission of evil deed and in the arising of evil deed, and not so much the verbal daṇḍa and not so much the mental daṇḍa."

64. "Householder! What do you think of this? Is not this town of Nāḷanda thriving, prosperous, populous and very much crowed?"

"Indeed, Venerable Sir, it is thriving, populous, prosperous and very much crowded."

"Now, householder, what do you think of this? Here comes a man brandishing a sword, saying, 'I will render all living beings in this Nāḷandā into a heap of meat, a pile of meat in an instant, in a moment.' "

"Householder! What do you think of this? Would that man be able to render all living beings of this Nāḷandā into a heap of meat, a pile of meat in an instant, in a moment?"

"Venerable Sir! Even ten, even twenty, even thirty, even forty, even fifty men would not be able to turn all living beings of this Nāḷandā into a heap of meat, a pile of meat in an instant, in a moment,not to say of an insignificant single man."

"But, householder, what do you think of this? Here comes a samaṇa or a brahmaṇa endowed with supernormal psychic power and gaining mastery of mind, saying, 'I will turn this town of Nāḷandā into ashes in one moment of anger.'

"Now, householder, what do you think of this? Would that samaṇa or brahmaṇa, endowed with supernormal psychic power and gaining mastery of mind, be able to turn this town of Nāḷandā into ashes in one moment of anger?"

"Venerable Sir! A samaṇa or a brahmaṇa endowed with supernormal psychic power and gaining mastery of mind, would be able to turn even ten such Nāḷandās, even twenty Nāḷandās, even thirty Nāḷandās, even forty Nāḷandās, even fifty Nāḷandās into ashes, not to say of an insignificant single Nāḷandā."

"Householder, consider well! Householder! Say after careful reflection! What you have said later does not agree with what you have said earlier, and what you have said earlier does not agree with what you have said later. Householder! Did you not say that that you would stand on the side of truth in discussing this subject and let there be a conversation between us on this subject?"

"Venerable Sir! Though the Bhagavā said thus, only the bodily daṇḍa is the most vicious in the commission of evil deed and in the arising of evil deed, and not so much the verbal daṇḍa and not so much the mental daṇḍa."

65. "Householder! What do you think of this? Have you ever heard that the forests of Dandakī, Kāliṅga, Majjha and Mātaṅga have become jungles?"

"Yes, Venerable Sir! I have heard that the forests of Dandakī, Kāliṅga, Majjha and Mātaṅga have become jungles."

"Householder! What do you think of think? Have you heard why the forests of Dandakī, Kāliṅga, Majja and Mātaṇga have become jungles?"

"Venerable Sir? I have heard that the forests of Dandakī, Kāliṅga, Majjha and Mātaṅga have become jungles through angry minds of sages (Isis)."

"Householder, consider well! Householder! say after careful reflection! What you have said later does not agree with what you have said earlier, and what you have said eailer does not agree with what you have said later. Householder! Did you not say that you would stand on the side of truth in discussing this subject and let there be a conversation between us on this subject?"

66. "Venerable Sir! From the very first simile that you gave, I was delighted and satisfied with the words of the Bhagavā; nevertheless, as I desired to hear the Bhagavā's wonderful explanation of the problem, I thought I would oppose the Bhagavā."

"Venerable Sir! It is excellent! Venerable Sir! It is excellent (is the dhamma)! Venerable Sir! It is as if what has been turned upside down has been set right, as if what has been covered has been uncovered, as if showing the way to one who is lost, as if holding up a lamp in the darkness for those who have eyes to see visible objects; even so the Bhagavā has revealed the dhamma in various ways. Venerable Sir! I take refuge in the Buddha. I take refuge in the Dhamma! I take refuge in the Saṁgha! From now on, may the Bhagavā be pleased to take me as a disciple for life."

67. "Householder! Do with discretion! It is good for such a well-known person as you to use discretion."

"Venerable Sir! I am exceedingly delighted and satisfied with the Bhagavā's words: 'Do with discretion! It is good for such a well-known person as you to do with direction.' Holder of other views, on acquiring a disciple like me, would carry a banner all about Nāḷandā proclaiming: 'Upāli, the householder, has come over to our side as a disciple!' But on the contrary, the Bhagavā has said to me, 'Do with direction! It is good for such well-known person like you to use discretion' So for the second time I take refuge in the Buddha!. I take refuge in the Dhamma! I take refuge in the Saṁgha! From now on, may the Bhagavā be pleased to take me as a disciple for life.' "

68. "Householder! Your house has been a well to Niganṭhas for a long time; and so you should always bear in mind to offer them alms-food whenever they come."

"Venerable Sir! I am exceedingly delighted and satisfied with the Bhagavā's words: 'Your house has been a well to Niganṭhas for a long time; and so you must always bear in mind to offer them alms-food whenever they come.' Venerable Sir! I have heard that Samaṇa Gotama speaks thus: 'Gifts should be given only to me, and not to others. Gifts should be given only

to my disciples and not to others' disciples. Only gifts that are given to me are abundantly fruitful; gifts to others are not of much fruit. Only gifts to my disciples are abundantly fruitful; gifts to others are not of much fruit. Only gifts to my disciples are abundantly fruitful; gifts to other's disciples are not of much fruit.' But on the contrary, the Bhagavā encourages me to give alms to Niganṭhas also. Indeed, Venerable Sir, we shall know the right time in this matter. So for the third time I take refuge in the Buddha! I take refuge in the Dhamma! I take refuge in the Saṁgha! From now on, may the Bhagavā be pleased to take me as a disciple for life.' "

69. Then the Bhagavā talked Upāli, the householder, a series of talk in sequence, namely, talk on charity, talk on morality, talk on celestial abodes, the fault of sensual desire, their vileness, their defilements; he shows advantages of renunciation. And when the Bhagavā knew that the mind of Upāli, the householder, had been rendered tractable, supple, free from hindrances, exalted and confident, he proclaimed the samukkamsika dhamma which Buddhas have themselves discovered explaining dukkha, the origin of dukkha, the cessation of dukkha and the path (leading to the cessation of dukkha). Just as a clear and stainless cloth readily takes the dye, even so to Upāli, the householder, at that very place the eye of wisdom (sotapattimagga ñāṇa) arose, pure and unobscured by defilements, that whatever has the nature of arising has the nature of cessation. Then, Upāli, the householder, having seen the dhamma, attained it, gained insight into it, plunged into it, crossed over doubt, overcome vacillation and gained self-confidence, gained the courage of conviction and not having faith in any other except the Teacher's instruction, said to the Bhagavā thus: "Venerable Sir! Now we are going. We have many afairs to attend to. We have many things to do."

"Householder! You know the time (to leave)."

70. Delighted and satisfied with the words of the Bhagavā, Upāli, the householder, rose from his seat, and having paid homage to the Bhagavā by keeping him on his right side, went home. Having arrived there, he told the doorkeeper, "Good

door-keeper! From today on I close my doors to the male Niganṭhas and female Niganṭhas, but my doors are open to bhikkhus, bhikkhunīs and lay male disciples and lay female disciples of the Bhagavā. If any Niganṭha happens to come, tell him, 'Wait, Revered Sir, do not enter. From today on Upāli, the householder, has become a disciple of Samaṇa Gotama. Doors are closed to the male Niganṭhas and female Niganṭhas; but they are open to the bhikkhus, bhikkhunīs, and lay male disciples and lay female disciples of the Bhagavā. Revered Sir! If you want alms-food, wait here. It will be brought here for you'."

71. Dīgha Tapassī Niganṭha heard thus: "Upāli, the householder, has become a disciple of Samaṇa Gotama." Then Dīgha Tapassī Niganṭha approached him, said, "Venerable Sir! I have heard that Upāli the householder, has become a disciple of Samaṇa Gotama."

Tapassī! There is no cause, no reason (for Upāli) to become a disciple of Samaṇa Gotama. But there is cause for Samaṇa Gotama to become a disciple of Upāli, the householder. For the second time also Dīgha Tapassi Niganṭha...p... for the third time also Dīgha Tapassi Niganṭha said to Niganṭha, the son of Nāṭa, thus: "Venerable Sir! I have heard...p..." But Niganṭha, the son of Nāṭa, said: ...p... "There is cause for Samaṇa Gotama to become a disciple of Upāli, the householder."

"Venerable Sir! I shall go now to find out if Upāli, the householder, has become a disciple of Samaṇa Gotama or not. Go, Tapassi! And find out whether Upāli, the householder, has become a disciple of Samaṇa Gotama or not."

72. Then Dīgha Tapassī Niganṭha went to the house of Upāli, the householder. The door-keeper, seeing Dīgha Tapassī Niganṭha coming from a distance, told him: "Revered Sir! Wait! Do not enter! From today on Upāli, the householder, has become a disciple of Samaṇa Gotama. Doors are closed to the male Niganṭhas and female Niganṭhas. But they are open to bhukkhus, bhikkhunīs and lay male disciples and lay female disciples of the Bhagavā. Revered Sir! If you want alms-food, wait here. It will be brought here for you."

Saying, "Friend door-keeper, I do not want alms-food," Dīgha Tapassī Niganṭha, turned back and went to Niganṭha, the son of Nāṭa, and told the latter thus: "Venerable Sir! It is true that Upāli, the householder, has become a disciple of Samaṇa Gotama. Venerable Sir, you did not listen to me when I said that I did not approve of it that Upāli, the householder, will contend with Samaṇa Gotama, as Samaṇa Gotama is deceitful. He knows the art of inverting other people's view, by which he can convert the disciples of other sects. And now, Venerable Sir, Samaṇa Gotama has coverted Upāli, the householder, with the art of inverting (other people's view).

Tapassī! There is no cause, no reason (for Upāli) to become a disciple of Samaṇa Gotama. But there is cause for Samaṇa Gotama to become a disciple of Upālī, the householder."

For the second time also Digha Tapassī Niganṭha told Niganṭha, the son of Nāṭa, thus: "It is true ...p... "There is cause for Samaṇa Gotama to become a disciple of Upāli, the householder.

For the third time also Dīgha Tapassī Niganṭha told Niganṭha, the son of Nāṭa, thus: "It is true ...p... "There is cause for Samaṇa Gotama to become a disciple of Upāli, the householder.

Tapassī! (said Niganṭha, the son of Nāṭa) Now I will go myself to find out whether Upāli, the householder, has become a disciple of Samaṇa Gotama or not.

Then, Niganṭha, the son of Nāṭa, went to the house of Upāli, the householder, with many of the followers of Niganṭha. Seeing Niganṭha coming from a distance, the door-keeper said to Niganṭha, the son of Nāṭa, "Wait, Revered Sir, do not enter. From today on, Upāli, the householder, has become a disciple of Samaṇa Gotama. Doors are closed to the male Niganṭhas and female Niganṭhas. But they are kept open to bhikkhus, bhikkhunīs, and to lay male disciples and lay female disciples of the Bhagavā. Revered Sir! If you want alms-food, wait here. It will be brought here for you."

"In that case, friend door-keeper, go to Upāli, the house-holder, and tell him, Sir! Niganṭha, the son of Nāṭa is waiting outside the door with a large following of Niganṭhas; Niganṭha, the son of Nāṭa, wishes to see you."

Saying "Very well, Sir," To Niganṭha, the son of Nāṭa, the door-keeper went to Upāli, the householder, and said, "Sir, Niganṭha, the son of Nāṭa, is waiting outside the door with a large following of Niganṭhas; he wishes to see you."

"If that be so, friend door-keeper, arrange seats in the hall of middle gate-way" (said Upāli).

Taking the words of Upāli, the householder, and saying, "Very well, Sir," the door-keeper arranged sets in the hall of middle gate-way; and returning to Upāli, the householder, said to him, "Sir, seats have been arranged in the hall of middle gate-way. You know the time (to proceed)."

73. Then Upāli, the householder, approached the hall of middle gate-way, and having thus approached it, sat down on the foremost, best, highest amd most exalted seat, summoned the door-keeper and said, "Now, friend door-keeper, go to Niganṭha, the son of Nāṭa, and tell him, Upāli, the householder, sends word to you that if you wish you may enter."

Saying, "Very well, Sir," to Upāli, the householder, and having approached Niganṭha, the son of Nāṭa, the door-keeper said thus: "Venerable Sir! Upāli, the householder, has sent word that if you wish you may enter."

Then Niganṭha, the son of Nāṭa, approached the hall of the middle gate-way together with a large following of Niganṭhas. Whereas in the past Upāli, the householder,used to go out and meet Niganṭha, the son of Nāṭa, as he saw him come from a distance and most exalted seat which he dusted with an upper robe, he now occupied the foremost, best, highest and most exalted seat himself and said, "Venerable Sir! There are many seats. Sit down if you wish."

When it was said thus, Niganṭha, the son of Nāṭa, said to Upāli, the householder: "Are you mad, householder? Are you stupid, householder? You set out saying, 'I will go now, Venerable

Sir, to Samaṇa Gotama to contend with him, and now you come back entangled in a multiplicity of heresies. It is, householder, like that a man going out to castrate (others) returns castrated himself, or that a man going out to gouge out the eyes (of others) returns with his own eyes gouged out. In the same way, you householder, who set out saying, 'I will go now, Venerable Sir, to Samaṇa Gotama to contend with him,' have returned entangled in a multiplicity of heresies. Householder! You have been converted by Samaṇa Gotama's art of converting other people's view."

74. "Venerable Sir! It is good to become converted by such art of converting other people's view. Were my beloved blood-relations to be thus converted under such art of converting it would be for their welfare and happiness for a long time. Venerable Sir! Were the brahmins...p... the merchants...p... the workers to be thus converted by such art of converting, it would be for their welfare and happiness for a long time. Venerable Sir! If all the deva world comprising devas, māras and brahmas, and if all the human world comprising samaṇas, brahmaṇas, kings (sammutidevas) and men were to be thus converted by such art of converting, it would be for their welfare and happiness for a long time. Now, Venerable Sir, let me speak in a parable, for, in this world, some wise men comprehend the meaning of the spoken word given in a parable."

75. "Venerable Sir! What happened in the past was that, an old and aged brahmin, very much advanced in years, had a very young wife. When she become pregnant and was nearing confinement, she told her old1 husband, 'Go, brahmin, and buy a young-monkey-doll in the market and bring it home; it shall serve as a plaything for my infant son'."

When it was said thus, the old brahmin replied to his young wife, "My dear! Wait till you have given birth. If it is a boy that you bear, I will go to the market and buy a doll of young male monkey and get it for your infant son to play with. If it is a girl that you bear, I will go to the market and buy a doll of young female monkey for your infant daughter to play with."

For the second time ..... for the third time the young wife told her old husband, "Go, brahmin and buy a young-monkey-doll in the market and bring it home; it shall serve as a plaything for my infant son."

Then, Venerable Sir, as he was overwhelmed with love and passion for his young wife, said: "Dear! I have bought the young-monkey-doll in the market and brought it home. It shall be a plaything for your infant son."

Venerable Sir! When it was said thus, the young wife again told the old brahmin, "Brahmin! Go and take this young-monkey-doll to Rattapāni, I want this young-monkey-doll dyed with yellow colour after having it washed up, in and out, and softened on both sides."

Then, Venerable Sir, the old brahmin overwhelmed with love and passion for his young wife, went to Rattapāṇi and said thus: "Rattapāni! I want this little monkey-doll dyed yellow after having it washed up, in and out, and softened on both sides." Venerable Sir! When it was said thus, Rattapāni, the dyer's son, told the old brahmin, "Sir! Your little monkey-doll may withstand being dyed, but may not withstand being washed up in and out and softened on both sides."

"Venerable Sir! In the same way, the doctrine of the foolish Niganṭhas may be able to endure the dyeing of fools, but not of wise men; and it cannot withstand investigation and test. Venerable Sir! The old brahmaṇa, on another occasion brought a pair of new robes, went to Rattapāni, the dyer's son, and said, 'Friend Rattapāni! I want this pair of new robes dyed yellow after having it washed up, in and out, and softened on both sides.' At this, Venerable Sir, Rattapāni, the dyer's son, said to the old brahmin, 'Sir! This pair of new robes can withstand dyeing, as well as being washed up, in and out, and softened on both sides'."

"Venerable Sir! In the same way, the doctrine of the Bhagavā, Worthy of Special Veneration and Perfectly Self-Enlightened, can endure wise men's dyeing, but not that of the foolish. It can withstand investigation and test."

"Householder! All the company together with the King knows that Upāli, the householder is a disciple of Niganṭha, the son of Nāṭa. But now, householder, whose disciple shall we take you to be?"

When thus questioned, Upāli, the householder, rose up from his seat, put his upper robe on his shoulder, directed his joined palms towards the Bhagavā, and said to Niganṭha, the son of Nāṭa: "Venerable Sir! If that be so, listen as to whose disciple I am."

76. A disciple am I of that Bhagavā, who is wise, bereft of delusion, having removed the thorns (of defilements) being the hero of all victories[2], knowing no suffering, even-minded, highly developed in morality, possessing perfect knowledge (that gets at the Truth), surmounting all human passions and untainted by defilements.

A disciple am I of that Bhagavā who is unwavering, self-satisfied (with the realization of the dhamma), having spewed out all wordly pleasures, rejoicing with others in their happiness, having duly performed the duties of a samaṇa, being foremost among men, bearing (his) last body, with none to equal him and free from the dust of defilements.

A disciple am I of that Bhagavā who is undoubting, proficient, pre-eminent leader of all beings, the superb charioteer, unsurpassed, possessing the purified state of mind, doing away with all uncertainties, illumining (the knowledge of the Path), having got rid of conceit and being energetic.

A disciple am I of that Bhagavā who is the mightiest, pearless, unfathomable (in physical and moral

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2. Here victories relate to the five mārās, according to the Cemmentaries, viz., (1) devaputta māra, the Tempter personified as the archangle of evil, (2) Kilesamāra, defilements, (3) khandhamāra, the five aggregates of existence, (4) maccumāra, Death and (5) abhisankhāmāra, volitional action, both good and evil that tend to rebirth.

attainments), having reached the highest wisdom of the sages, able to provide safety, endowed with knowledge (of the Fruition of the Path), upholding the Dhamma, and possessing self-restraint, having overcome clinging and liberated himself from defilements.

A disciple am I of that Bhagavā who is immaculate, living in the seclusion of a monastery, exhausting all fetters, emancipated from suffering of rebirth, possessing wisdom that can refute opposite views, having shaken off all defilements, having lowered the banner of conceit, having detached himself from sensual desires, having tamed and having done away with all impediments.[3]

A disciple am I of that Bhagavā, the seventh in the line of Buddhas (counting from Buddha Vipassi), who is free from deceit, who is endowed with the threefold knowledge, attaining to supreme knowledge, cleansed of all defilements, skilful in prosody, having calmed himself in mind and body, being a discoverer of what should be known, the first giver of the gift of the dhamma, who is able to forbear.

A disciple am I of that Bhagavā, who is noble, has developed the mind, has attained that should be attained, is skilled in the exposition (of the dhamma), vigilant, able to see things with special perception, not susceptible to sensual desires nor to resentment to them, given up craving, and attained mastery over mind.

A disciple am I of that Bhagavā, who is renowned, abiding in Jhāna, having an unobstructed mind, with mind unbent (to defilements), absolute purity, freed from the fetters (of defilements), the benefactor, secluded (from defilements), having reached

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3. Nippapañcassā: Taṇhā, māna and diṭṭhi which tend to lengthen saṁsāra are termed as papañca.

the summit and crossed over (the sea of the round of existences) he shows others the way to cross over it.

A disciple am I of the Bhagavā, who is serene, endowed with knowledge as extensive as the earth, of great wisdom, free from greed, who has come like previous Buddhas, speaking what is beneficial and true, incomparable, unequalled, intrepid and possessing abstrue wisdom.

A disciple am I of that Bhagavā who has wisdom, who has cut off craving, who knows that is cognizable, devoid of fumes of defilements, untainted (with craving and wrong view), worthy of receiving offerings brought even from afar, a Supreme Being, the greatest of all men, paramount, eminent, and reaching the pinnacle of fame. (Thus said Upāli).

77. "Householder, (asked Niganṭha, the son of Nāṭa), when did you compose these words of praise of Samaṇa Gotama?"

"Venerable Sir! A skilful florist or his assistant, (finding) a heap of many kinds of flowers, would surely make a variegated garland out of it. The Bhagavā is endowed with many kinds of virtue. Venerable Sir! Who would not praise the praiseworthy?"

Thereupon, Niganṭha, the son of Nāṭa, unable to bear (the householder) singing in praise of the Bhagavā,vomitted hot blood.

End of Upāli Sutta

The Sixth in This Vagga

7. KUKKURAVATIKA SUTTA

Discourse Regarding One Practising the Canine Way

78. Thus have I heard:

Once the Bhagavā was staying at the small town of Haliddavasana in the country of the Koliyans. At that time Puṇṇa, a Koliyan who practised the bovine way (of life), and Seniya, a naked ascetic who practised the canine way (of life),[1] approached the Bhagavā. Having approached the Bhagavā, Puṇṇa, the ascetic practising the bovine way, paid homage to the Bhagavā and sat down in a suitable place.

Seniya, the naked ascetic who practised the canine way (of life), exchanged greetings with the Bhagavā and having said courteous and amiable words of felicitation, sat down in a suitable place, curling himself up like a dog. Then Puṇṇa, the Koliyan practising the bovine way, having seated himself at one side, spoke to the Bhagavā thus: "Venerable Sir! This Seniya, the naked ascetic practising the canine way, practises what is hard to practise, (such as) eating food that is thrown to the ground. He has taken upon himself this canine way fully and well for quite a long time. What will be his destination? What will be his future existence?"

Enough, Puṇṇa, (of your asking this question)! Leave it out! Do not ask me that!

For the second time ...p... for the third time, Puṇṇa, the Koliyan practising the bovine way, spoke to the Bhagavā thus: "Venerable Sir! This Seniya, the naked ascetic practising the canine way, practises what is hard to practise, (such as) eating food that is thrown to the ground. He has taken upon himself this canine way fully and well for quite a long time. What will be his destination? What will be his future existence?

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1. **the bovine way; the canine way**: *govata* and *Kukkuravati:* literally, ox-practice and dog-practice. In the days of the Buddha some ascetics took up the austere practice of imitating bovine or canine behaviour. Their way of life was, therefore, either bovine or canine.

79. Puṇṇa! As I cannot deter you from asking that question by saying, 'Enough, Puṇṇa, (of your asking this question)! Leave it out! Do not ask me that,' I will now answer it. Here, a certain individual cultivates the canine way, the canine habit, the canine mentality and the canine manners fully and constantly. On the death and dissolution of that individual who has cultivated the canine way, the canine habit, the canine mentality and the canine manners fully and constantly, he will be reborn in the company of dogs (i.e., as a dog). If he entertains the view, 'By virtue of this behaviour, this performance of duty, this practice and this noble conduct, I shall become a (well-known) deva or a common deva,' it is a wrong view. Puṇṇa! I declare that there are two destinations for one who has wrong views: niraya (the realm of continuous suffering) or the world of animals, to one of which such a one will be destined to go. So, Puṇṇa, if the canine way is practised without this wrong view, that will lead to existence in the company of dogs; if it is practised with this wrong view, that will lead to niraya.[2]

On this being said, Seniya, the naked ascetic practising the canine way, wept and shed tears.

At this, the Bhagavā said to Puṇṇa, the Koliyan practising the bovine way: "I could not deter you from asking that question by saying, 'Enough, Puṇṇa, (of your asking this question)! Leaves it out. Do not ask me that'."

"Venerable Sir! I (Seniya) wept not because the Bhagavā has spoken thus. Venerable Sir! I have for a long time taken up and practised this canine way fully and well. So I wept.[3] Venerable Sir! This Puṇṇa, the Koliyan, has for a long time taken up the bovine way fully and well. What will be his destination? What will be his future existence?"

Enough, Seniya, (of your asking this question)! Leave it out! Do not ask me that!

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2. **without this wrong view**: *sampajjamānani:* practising well; with this wrong view: *vipajjamānani*: lit., practising badly.

For the second time ...p... for the third time, Seniya, the naked ascetic practising the canine way, asked the Bhagavā, "Venerable Sir! This Puṇṇa, the Koliyan, has for long time taken up the practice of the bovine way fully and well. What will be his destination? What will be his future existence?"

80. Seniya! As I cannot deter you from asking that question by saying, 'Enough, Seniya, (of your asking this question)! Leave it out! Do not ask me that,' I will now answer it. Here, a certain individual cultivates the bovine way, the bovine habit, the bovine mentality and the bovine manners fully and constantly. On the death and dissolution of that individual, who has cultivated the bovine way, the bovine habit, the bovine mentality and the bovine manners fully and constantly, he will be reborn in the company of oxen (i.e., as an ox). If he entertains the view, 'By virtue of this behaviour, this performance of duty, this practice and this noble conduct, I shall become a (well-known) deva or a common deva,' it is a wrong view. Seniya! I declare that there are two destinations for one who has wrong views: niraya (the realm of continuous suffering) or the world of animals, to one of which such a one will be destined to go. So, Seniya, if the bovine way is practised without this wrong view, that will lead to existence in the company of oxen. If it is practised with this wrong view, that will lead to niraya.

On this being said, Puṇṇa, the Koliyan practising the bovine way, wept and shed tears.

At this, the Bhagavā said to Seniya, the naked ascetic practising the canine way: "I could not deter you from asking that question by saying, 'Enough, Seniya, (of your asking this question)! Leave it out. Do not ask me that'."

"Venerable Sir! I (Puṇṇa) wept not because the Bhagavā has spoken thus. Venerable Sir! I have for a long time taken up

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3. **Seniya meant**: wept not because I resented the Bhagavā's saying that for such people their only destination would be either the animal world or niraya. I wept because I realized that this practice which I have taken up and followed for such a long time would turn out to be unprofitable and unbeneficial.

and practised this bovine way fully and well. So I wept. Venerable Sir! I have this faith in the Bhagavā that the Bhagavā is capable of teaching me the dhamma so that I can abandon this bovine way and so that this Seniya, the naked ascetic practising the canine way, can also abandon that canine way."

Puṇṇa! If that be so, listen and pay good attention. I shall speak.

"Very well, Venerable Sir!" replied Puṇṇa, the Koliyan practising the bovine way.

And the Bhagavā said thus:

81. Puṇṇa! I declare four kinds of kamma[4] which I have personally realized through abhiññā, special apperception. And what are they? They are: black[5] (demeritorious) kamma which gives rise to black (unhappy) kamma-result, white[6] (meritorious) kamma which gives rise to white (happy) kamma-result, black-and-white kamma which gives rise to black-and-white kamma-result and neither black nor white kamma which gives rise to neither black nor white kamma-result and which leads to the extinction of kamma.

Puṇṇa! What is the black kamma that gives rise to black kamma-result? Here, Puṇṇa, a certain individual performs (harmful) intentional actions in physical deed involving affliction, (harmful) intentional actions in speech involving affliction, (harmful) intentional actions in thought involving affliction. He reaches (i.e., is reborn in) a world of affliction because he has performed international actions in physical deed involving affliction, because he has performed intentional actions in speech involving affliction, because he has performed intentional actions in thought involving affliction. When he reaches a world of affliction, afflictive contacts impinge on him (through the six senses). When afflictive contacts impinge on him, he experiences

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4. **kamma**: action in deed, word or thought.
5. **black**: *kaṇha*; also rendered dark.
6. **white**: *sukka*; also rendered bright.

utterly unpleasant sensations just as beings in niraya do. In this way, Puṇṇa, a being comes into existence because of (the occurrence of) kamma action; he comes into existence as a result of kamma. And when he comes into existence, contacts impinge upon him. Thus also, Puṇṇa, I declare: 'Beings have only kamma as (their) inheritance.' Puṇṇa, this (kamma) is called black kamma that gives rise to black kamma-result. (1)

Puṇṇa! What is the white kamma that gives rise to white kamma-result? Here, Puṇṇa, a certain individual performs (benevolent) intentional actions in physical deed not involving affliction, (benevolent) intentional actions in speech not involving affliction, (benevolent) intentional actions in thought not involving affliction. He reaches (i.e., is reborn in) a world without affliction, because he has performed intentional actions in physical deed not involving affliction, because he has performed intentional actions in speech not involving affliction, because he has performed intentional actions in thought not involving affliction. When he reaches a world of affliction, non-afflictive contacts impinge on him. When non-afflictive contacts impinge on him, he experiences sensations of utter pleasantness like the Subhakiṇhā Brahmās. In this way, Puṇṇa, a being comes into existence because of (the occurrence of) kamma action; he comes into existence as a result of kamma. And when he comes into existence, contacts impinge upon him. Thus also, Puṇṇa, I declare: 'Beings have only kamma as (their) inheritance.' Puṇṇa, this (kamma) is called white kamma that gives rise to white kamma-result. (2)

Puṇṇa! What is the black-and-white kamma that gives rise to black-and-white kamma-result? Here, Puṇṇa, a certain individual performs (both harmful and benevolent) intentional actions in physical deed, in speech and in thought, involving affliction or non-affliction. He reaches a world which is both with and without affliction, because he has performed intentional actions in deed, word or thought involving affliction or non-affliction. When he reaches a world which is both with and without affliction, both afflictive and non-afflictive contacts impinge upon him. When afflictive and non-afflictive contacts impinge on him, he experiences mixed sensations of pleasantness

and unpleasantness as in the case of human beings, some devas and some beings in the undesirable lower realms (such as petas and animals). In this way, Puṇṇa, a being comes into existence because of (the occurrence of) kamma action; he comes into existence as a result of kamma. And when he comes into existence, contacts impinge upon him. Thus also, Puṇṇa, I declare: 'Beings have only kamma as (their) inheritance.' Puṇṇa, this (kamma) is called black-and-white kamma that gives rise to black-and-white kamma-result. (3)

Puṇṇa! What is neither black nor white kamma that gives rise to neither black nor white kamma-result and that leads to the extinction of kamma? Of those (three kinds of kamma), Puṇṇa, any volition which strives after abandoning black kamma with its black kamma-result, which strives after abandoning white kamma with its white kamma-result, and which strives afer abandoning black-and-white kamma with its black-and-white kamma-result is said to be the kamma which leads to its exhaustion because it is neither black nor white, giving rise to neither black kamma-result nor white kamma-result. These are the four kinds of kamma declared by me after personal realization through special apperception. (4)

82. When this had been said, Puṇṇa, the Koliyan practising the bovine way, addressed the Bhagavā: "Venerable Sir! Excellent (is the Dhamma)! Venerable Sir! Excellent (is the Dhamma)! Just as if, Venerable Sir! ...p... May the Bhagavā take me as a lay disciple who has taken refuge in the Three Gems from now on till the end of life." And Seniya, the naked ascetic practising the canine way, also addressed the Bhagavā: "Venerable Sir! Excellent (is the Dhamma)! Venerable Sir! Excellent (is the Dhamma)! Just as if, Venerable Sir, ...p... has shown me the Truth. Venerable Sir! I take refuge in the Bhagavā! I take refuge in the Dhamma! I take refuge in the Saṁgha! Venerable Sir! May I receive in the presence of the Bhagavā initiation and admission into the Order as a bhikkhu."

Seniya! If a person who previously has been a believer in other faiths desires to be initiated and to be admitted into the Order as a bhikkhu under this Teaching, he has to live under

probation for four months. When that probationary period of four months is over, and when the bhikkhus are satisfied (with him), he will be initiated into the Order and raised to the status of a bhikkhu. But in this matter, individual differences (as to the probation period) are recognized by me.

"Venerable Sir, if a person having been a believer in other faiths and wishing to receive initiation and admission as a bhikkhu under this Teaching has to live under probation for four mounths and if at the end of the four months the bhikkhus, being satisfied (with him), grant him initiation and grant him admission as a bhikkhu, I am prepared to live under probation (even) for four years; and at the end of these four years if the bhikkhus are satisfied (with me) let them initiate me into the Order and raise me to status of a bhikkhu."

Seniya, the naked ascetic who had practised the canine way, was initiated and admitted as a bhikkhu in the presence of the Bhagavā (without undergoing the probationary period). Not long after he had become a bhikkhu, the Venerable Seniya, remaining alone and secluded, vigilant and zealous, inclining his mind (to Nibbāna), realized by himself through abhiññā, special apperception, here and now the fruits of the noblest and the most supreme Arahattaphala, the goal of the Practice of Purity, for the sake of which men of good family rightly go forth from home life into homelessness. Thus he knew: "Rebirth is no more; the Noble Practice has been accomplished; what is to be done (for Magga Insight) has been done; there is nothing more to do (to attain Magga)." And the Venerable Seniya became one among the arahats.

End of the Kukkuravatika Sutta

The Seventh in This Vagga

8. ABHAYARĀJAKUMĀRA SUTTA

Discourse to Prince Abhayarājakumāra

83. Thus have I heard:

At one time the Bhagavā was staying at the Veluvana Monastery, the feeding place of black squirrels, in Rājagaha. Then Prince Abhaya approached Niganṭha, the son of Nāṭa, paid him due respects and sat in a suitable place. Niganṭha, the son of Nāṭa, said to Prince Abhaya who had sat in a suitable place, "Come, Prince! Contend with Samaṇa Gotama about his doctrine. If you do so your good reputation will spread far and wide." (and people would say). "The Prince Abhaya has contended with Samaṇa Gotama, so mighty and so powerful, about his doctrine."

Venerable Sir, (said the Prince), how shall I make the doctrinal contention with Samaṇa Gotama, so mighty and so powerful?

Come, Prince! You approach Samaṇa Gotama, and having approached him, say thus: "Venerable Sir! Would the Tathāgata utter a speech which is inimical and unpleasant to others?" If, when you ask thus, Samaṇa Gotama replies: "Prince! The Tathāgata would utter a speech which is inimical and unpleasant to others," say to him: "Venerable Sir! If that be so where will be the difference between the Bhagavā and the common people? Indeed, the common people would also utter a speech which is inimical and unpleasant to others". If, when you ask thus, Samaṇa Gotama replies: "Prince! The Tathāgata would not utter a speech which is inimical and unpleasant to others", say to him: "Venerable Sir! If that be so, why did you say of Devadatta thus: 'Devadatta will go down to niraya; Devadatta is doomed to suffer in (niraya) for one world-circle; Devadatta is incurable?' 'Venerable Sir! Because of that speech, Devadatta was resentful and displeased'."

Prince! If you ask Samaṇa Gotama this double-edged question, he will neither be able to vomit nor to swallow it (as he cannot refute or admit the charges). Just as a man can neither

vomit nor swallow the iron-spike stuck in his throat; even so, prince, if you ask Samana Gotama this double-edged question, he will neither be able to vomit nor to swallow it (as he cannot refute or admit the charges).

Saying, "Very well, Sir," to what Niganṭha, the son of Nāṭa, said, Prince Abhaya rose from his seat, having paid homage to Niganṭha, the son of Nāṭa by keeping him on his right side, approached the Bhagavā. Having approached him and paid his respects to the Bhagavā, he sat in a suitable place.

84. Prince Abhaya, who had thus sat in a suitable place, looked up at the sun and thought: "It is not the time for me to contend with Samaṇa Gotama today. I shall do so tomorrow at my own house". Thus thinking, he said: "Venerable Sir! May the Bhagavā be pleased to give me consent to take the meal tomorrow together with the three others." The Bhagavā assented by remaining silent. Knowing that the Bhagavā had accepted his invitation, the Prince rose from his seat, paid obeisance to the Bhagavā by keeping him on his right side, and left. As the night passed, and in the morning, having rearranged his robes and taking the alms-bowl and great robe, the Bhagavā approached the house of Prince Abhaya. Having approached there, he sat in a prepared seat. Then Prince Abhaya served the Bhagavā with excellent food, hard and soft, with his own hands, till the Bhagavā was fully satisfied, and said, 'Enough'.

When the Bhagavā had eaten and withdrawn his hand from the bowl, Prince Abhaya took a low seat for himself and sat in a suitable place.

85. Having sat in a suitable place, Prince Abhaya addressed the Bhagavā thus: "Venerable Sir! Would the Tathāgata utter a speech which is inimical and unpleasant to others?"

Prince! In such a question, there is no specific reply.

But, Venerable Sir, at this point the Niganṭhas have lost. Prince! Why do you say, "At this point the Niganṭhas have lost?"

"Venerable Sir! I approached Niganṭha, the son of Nāṭa, paid him due respects and sat in a suitable place. Then Niganṭha, the son of Nāṭa, said to me who had sat in a suitable place,

Come, Prince! Contend with Samaṇa Gotama about his doctrine. If yo do so your good reputation will spread far and wide thus: 'The prince Abhaya had contended with Samaṇa Gotama, so mighty and so powerful, about his doctrine'."

Venerable Sir! When it was said thus, I asked Niganṭha, the son of Nāṭa, "Venerable Sir! How shall I contend with Samaṇa Gotama, so mighty and so powerful about his powerful?" (At this, Niganṭha, the son of Nāṭa, said:)

"Come, Prince! You approach Samaṇa Gotama and say thus: 'Venerable Sir! Would the Tathāgata utter a speech which is inimical and unpleasant to others?' If, when you ask this, Samaṇa Gotama replies, 'Prince! The Tathāgata would utter a speech which is inimical and unpleasant to others,' say to him: 'Venerable Sir! If that be so, where will be the difference between the Bhagavā and the common people? Indeed, the common people would also utter a speech which is inimical and unpleasant to others.' If, when you ask this, Samaṇ Gotama replies, 'Prince! The Tathāgata would not utter a speech which is inimical and unpleasant to others,' say to him: "Venerable Sir! If that be so, why did you say of Devadatta: 'Devadatta is destined for apāya; Devadatta will go down to niraya; Devadatta is doomed to suffer (in niraya) for one world cycle; Devadatta is incurable?' Venerable Sir! Because of that speech, Devadatta was resentful and displeased."

Prince! If you ask Samaṇa Gotama this double-edged question, he will neither be able to vomit nor to swallow it (as he cannot refute or admit the charges). Just as a man who can neither vomit nor swallow the iron-spike stuck in his throat; even so, Prince, if you ask Samaṇa Gotama this double-edged question, he will neither be able to vomit nor to swallow it (as he cannot refute or admit the charges).

86. And, at that time, Prince Abhaya had on his lap his young and tender infant son, lying supine. Then the Bhagavā said to Prince Abhaya: "Prince! What do you think of this? If this boy, through the carelessness of you or the nurse, puts a piece of wood or a potsherd into his mouth, what would you do?"

Venerable Sir! I should take it out. If I cannot, at the very beginning, do so, I should seize his head with my left hand and take it out with the bent finger of my right hand even if he bleeds (in the mouth). And Why? Because, Venerable Sir, I have compassion on him.

Even so, Prince, whateve speech the Tathāgata knows to be untrue, false, not beneficial, disliked by, and unpleasnt to others, the Tathāgata does not utter that kind of speech.

Whatever speech the Tathāgata knows to be true, correct, but not beneficial, disliked by and unpleasant to others, the Tathāgata does not utter that kind of speech also.

Whatever speech the Tathāgata knows to be true, correct, and beneficial, but disliked by and unpleasant to others, the Tathāgata knows the right time to utter that kind of speech.

Whatever speech the Tathāgata knows to be untrued, false, and not beneficial, but amiable and pleasant to others, the Tathāgata does not utter that kind of speech also.

Whatever speech the Tathāgata knows to be true, correct, beneficial, amiable and pleasant to others, the Tathāgata knows the right time to utter that kind of speech. Why is it so? It is because, Prince, the Tathāgata has compassion on all sentient beings.

87. Venerable Sir! When rulers, wise brahmins, wise merchants and wisen samaṇas approach the Tathāgata and ask prepared question, "Venerable Sir! (In such cases) has the Bhagavā thought out the answer beforehand that if certain persons would approach me and ask me thus, I would answer to them in this way. Or does the answer to that question arise in your mind instantaneously?"

Prince, if that be so, I shall ask you a question in turn. You may answer me as you like. Prince! What do you think of this? Are you skilled in the various parts of a chariot?

Yes, Venerable Sir! I am skilled in the various parts of a chariot.

Now, Prince, what do yo think of this?

Certain persons might approach you and ask, "What is the name of this particular part of a chariot?" (In such a case) have you thought out thus beforehand, that whoever having approached me and questions me like this, I will answer him thus, Or, does the answer to that question arise in your mind instantaneously?

Prince! Even so! When wise rulers, wise brahmins, wise brahmins, wise merchants or wise samaṇas approach the Tathāgata and ask a prepared question, the answer to that question arises instantaneously to the Tathāgata. Why is it so? It is because, Prince, the Tathāgata has thoroughly understood the nature of the dhamma (through Ominiscience, sabbaññutaññāṇa). As the Tathāgata has thoroughtly understood the nature of the dhamma, the answer to that question arises in his mind instantaneously. When it was said thus, Prince Abhaya said to the Bhagavā: "Excellent, Venerable Sir, Excellent, Venerable Sir, ...p... May the Bhagavā take me as a disciple who has taken refuge in the Three Gems from today on till the end of life.

End of Abhayarājakumāra Sutta
The Eight in This Vagga

9. BAHUVEDANĪYA SUTTA

Discourse on Manifold Sensations

88. Thus have I heard:

At one time the Bhagavā was residing at the Jetavana monastery of Anāthapiṇḍika in Sāvatthī. Then Pañcakaṅga, the carpenter, approached the Venerable Udāyī. Having approached and making obeisance to him, he sat in a suitable place. Having sat in a suitable place, he spoke thus to the Venerable Udāyī: "How many kinds of sensation, Venerable Sir, are declared by the Bhagavā?"

"Carpenter! Three kinds of sensation are declared by the Bhagavā: pleasant sensation, painful sensation, neither pleasant nor painful sensation. Carpenter! Thus these three kinds of sensation are declared by the Bhagavā." When it was said thus, Pañcakaṅga, the Carpenter, said to the Venerable Udāyī: "But, Venerable Udāyī, the Bhagavā has not declared three kinds of sensation. The Bhagavā has declared two kinds of sensation namely pleasant sensation and painful sensation. The Bhagavā has declared neither pleasant nor painful sensation as belonging to the peaceful and exquisite happiness."

For the second time also, the Venerable Udāyī told Pañcakaṅga, the Carpenter, "Carpenter! the Bhagavā has not declared two kinds of sensation, but the Bhagavā has declared the three kinds of sensation, namely pleasant sensation, painful sensation and neither pleasant-nor-painful senstion. And for the second time also Pañcakaṅga the carpenter said to the Venerable Udāyī: "But, Venerable Udāyī, the Bhagavā has not declared the three kinds of sensation. The Bhagavā has declared two kinds of sensation, namely, pleasant sensation and painful sensation. The Bhagavā has declared neither-pleasant-nor-painful sensation as belonging to the peaceful and exquisite happiness."

For the third time also, the Venerable Udāyī said to Pañcakaṅga, the carpenter, "Carpenter! the Bhagavā has not declared two kinds of sensation; but the Bhagavā has declared three kinds of sensation, namely, pleasant sensation, painful sensation, and neither-pleasant-nor-painful sensation." And for the

third time also, Pañcakaṅga, the carpenter, said to the Venerable Udāyī: "But, Venerable Udāyī, the Bhagavā has not declared three kinds of sensation. The Bhagavā has declared two kinds of sensation, namely, pleasant sensation and painful sensation. The Bhagavā has declared neither-pleasant-nor-painful sensation as belonging to the peaceful and exquisite happiness." The Venerable Udāyī was unable to make Pañcakṅga, the carpenter, understand, and Pañcakaṅga is also unable to make the Venerable Udāyī understand.

89. The Venerable Ānanda overheard the conversation of the Venerable Udāyī with Pañcakaṅga, the carpenter. Thereupon, the Venerable Ānanda approached the Bhagavā. Having approached and paid respects to the Bhagavā, he sat in a suitable place. Having sat in a suitable place, the Venerable Ānanda told the whole conversation that Udāyī had with Pañcakaṅ ga, the carpenter. When it was said thus, the Bhagavā said to the Venerable Ānandā this: "Indeed, Ānandā, even though Udāyī's statement was plain in itself, Pañcakaṅga, the carpenter did not appreciate it; and even though carpenter Pañcakaṅga's statement was plain in itself, Udāyī did not appreciate it."

Ānanda! I have spoken of two sensations according to the context, I have also spoken of three sensations according to the context, I have also spoken of five sensations according to the context, I have also spoken of six sensations according to the context, I have also spoken of eighteen sensations according to the context, I have also spoken of thirty-six sensations according to the context, I have also spoken of hundred and eight sensations according to the context.

Ānanda! I have thus expounded the dhamma in various ways. And when I have thus expounded the dhamma in various ways, if people would not agree among themselves, would not accept and would not appreciate what has been well said and well-spoken, it is expected for them that they will live being argumentative, quarrelsome, discordant, and thrusting at one another with the spear of words.

Ānanda! I have thus expounded the dhamma in various ways. And when I have thus expounded the dhamma in various ways, if people would agree among themselves, would accept

and appreciate with what has been well-said and well-spoken, it is expected for them that they will live being unanimous, rejoicing and without quarreling, being like milk and water, looking at one another with eyes of affection.

90. Ānanda! There are these five kinds of sense-pleasure. And what are the five? They are: visible objects cognizable by eye-consciousness, delightful, pleasing, alluring, accompanied by sensual attachment and enticing, sounds cognizable by ear-consciousness ...p... smells cognizable by nose-consciousness ..... tastes cognizable by tongue-consciousness ..... physical contacts cognizable by body-conciousness, desirable, delightful, pleasing, alluring, accompanied by sensual attachment and enticing. These, Ānandā, are the five kinds of sense-pleasure.

Ānandā! Whatever happiness and sensation arise in consequence of these five (kinds of) sense-pleasure is called happiness in sense-pleasure. Ānandā! Should anyone say thus: "The utmost that beings experience is happiness and satisfaction in sense-pleasure", I would not agree to this statement. Why is it so? It is because, Ānanda, there exists another kind of happiness which is far-more pleasing and exquisite than that happiness.

Ānanda! What is that other kind of happiness which is far more pleasing and exquisite than that happiness? Ānandā! In this Teaching, a bhikkhu, having detached from sense-pleasure and having detached from demeritorious factors ...p... achieves and remains in the first jhāna. This, Ānanda, is the happiness which is far more pleasing and exquisite than that happiness.

But, Ānanda, should anyone say thus: "The utmost that beings experience is to that extent of happiness," I would not agree to this statement." Why is it so? It is, because, Ānanda, there exists another kind of happiness which is far more pleasing and exquisite than the happiness of that first jhāna.

Ānanda! What is that other kind of happiness which is far more pleasing and exquisite than the happiness of that first jhāna? Ānanda! In this Teaching a bhikkhu, having got rid of Vitakka and Vicāra ...p... achieves and remains in the second jhāna. This, Ānanda, is the happiness which is far more pleasing and exquisite than the happiness of that first jhāna.

But, Ānanda, should anyone say ...p...

Ānanda! What is that other kind of happiness which is far more pleasing and exquisite than that happiness of the second jhāna? In this Teaching, a bhikkhu, having been detached from pīti ...p... achieves and remains in the third jhāna. This, Ānanda, is the happiness which is far more pleasing and exquisite than the happiness of that second jhāna.

But, Ānanda, should anyone say thus ...p...

Ānanda! What is that other kind of happiness which is far more pleasing and exquisite than the happiness of that third jhāna? Ānanda! In this Teaching, a bhikkhu, by dispelling both pleasure and pain ...p... achieves and remains in the Fourth jhāna. This, Ānanda, is the happiness which is far more pleasing and exquisite than the happiness of that third jhāna.

But, Ānanda, should anyone say thus ...p...

Ānanda! What is that other kind of happiness which is far more pleasing and exquisite than the happiness of that fourth jhāna? Ānanda! In this Teaching, a bhikkhu, with the complete transcending of rūpasaññā, with the disappearance of Paṭighasaññā, with non attention to nānattasaññā and with concentration on the concept "Space is infinite," achieves and remains in the ākāsānañcāyatana jhāna. This, Ānanda, is the happiness which is far more pleasing and exquisite than the happiness of that fourth jhāna.

But, Ānanda, should anyone say thus: ...p...

Ananda! What is that other kind of happiness which is far more pleasing and exquisite than the happiness of that ākāsānañcāyatana jhāna. In this Teaching, a bhikkhu, completely passing beyond the ākāsānañcāyatana jhāna, concentrates on the concept: "Consciousness is infinite," achieves and remains in the Viññānañcāyatana jhāna. This, Ānanda, is the happiness which is far more pleasing and exquisite than the happiness of that ākāsānañcāyatana jhāna.

But, Ānanda! should anyone say thus ...p...

Ānanda! What is that other kind of happiness which is far more pleasing and exquisite than the happiness of that Viññānañcāyatana jhāna? Ānanda! In this Teaching, a bhikkhu, completely passing beyond the Viññānañcāyatana jhāna and concentrating on the concept of "Nothing is there," achieves and

remains in the ākiñcaññāyatana jhāna. This, Ānanda, is the happiness which is far more pleasing and exquisite than the happiness of Viññānañcāyatana jhāna.

But, Ānanda! should anyone say thus ...p...

Ānanda! What is that other kind of happiness which is far more pleasing and exquisite than the happiness of that ākiñcaññāyatana jhāna? Ānanda! In this Teaching, a bhikkhu, completely passing beyond the ākiñcaññāyatana jhāna achieves and remains in the nevasaññānāsaññāyatana jhāna. This, Ānanda, is the happiness which is far more pleasing and exquistie than the happiness of that ākiñcaññāyatana jhāna.

Ānanda! Should anyone say thus: "The utmost that beings experience is that happiness," I would not agree to this statement. Why is it so? It is because, Ānanda, there exists another kind of happiness which is far more pleasing and exquisite than the happiness of that nevasaññānāsaññāyatana jhāna. And what is that happiness which is far more pleasing and exalted than the pleasure of that nevasaññānāsaññāyatana jhāna. Ānanda! In this Teaching, a bhikkhu, completely passing beyond the nevasaññānāsaññāyatana jhāna, achieves and remains in the cessation of perception and sensation. This, Ānanda, is the happiness which is far more pleasing and exquisite than the happiness of that nevasaññānāsaññāyatana jhāna.

91. Ānanda! There is this possibility that wandering ascetics of other sects might say thus: "Samaṇa Gotama declares the cessation of perception and sensation and he also proclaims that cessation of perception and sensation is happiness. What might that happiness be? How can that happiness be?" Ānanda! Those wandering ascetics of other sects should be said thus: "Friends! The Bhagavā does not merely declare happiness which is experienced as pleasant sensation, in fact, friends, the Tathāgata declares as happiness any happy condition wherever it can be obtained under whatever circumstances."

Thus spoke the Bhagavā. Delighted, the Venerable Ānanda rejoiced in what the Bhagavā had said.

End of Bahuvedanīya Sutta

The Ninth in This Vagga

10. APAṆṆAKA SUTTA

Discourse on the Dhammas of Unerring Certainty

92. Thus have I heard:

At one time the Bhagavā, journeying through the country of Kosalans with a large Order of bhikkhus, arrived at Sālā village of the brahmaṇas. The brahmin householders of Sālā heard thus: "Friends! Samaṇa Gotama, the son of the Sakyans who has gone forth from the sakyan family, journeying through the country of Kosalans with a large Order of bhikkhus, has arrived at Sālā.

The good reputation of the Venerable Gotama has spread far and wide thus: 'Thus indeed that the Bhagavā is worthy of special veneration; he truly comprehends all the dhammas by his own intellect and insight; he posseses penetrative knowledge and perfect conduct of morality; he speaks only what is beneficial and true; he knows all the three worlds; he is incomparable in taming those who deserve to be tamed; he is the Teacher of devas and men; he is the Enlightened One, knowing and teaching the Four Ariya Truths; and he is the Most Exalted.'

Through special apperception, that Bhagavā, having personally realized the world comprising devas, māra and brahmās, and also the world of human beings with its samaṇas and brahmaṇas, kings (sammutidevas) and men, expounds it. He proclaims the Dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, with richness in meaning and words. He reveals the Noble Practice which is complete in all aspects and is absolutely pure. It were good to see the arahat of this nature."

Then the brahmin householders of Sālā approached the Bhagavā. Having approached, some made obeisance to the Bhagavā and sat in a suitable place; some engaged in courteous greetings with the Bhagavā and having finished felicitous and memorable words, sat in a suitable place; some raised up their joined palms in the direction of the Bhagavā and sat in a suitable place; some announced their names and clans and sat in a suitable place; some (just) sat down in silence in a suitable place.

93. To those brahmin householders of Sālā thus seated, the Bhagavā said thus; "Have you any teacher who instils faith in you with good cause and who is pleasing to you?"

Venerable Sir! we have no teacher pleasing to us and who instils faith in us with good cause.

Householders! If you have no teacher pleasing to you, you should properly take upon yourselves and practise this dhamma of unerring certainty. Householders! If you accomplish and undertake this dhamma of unerring certainty, it will be good for your welfare and happiness for a long time to come. Householders! What is that dhamma of unerring certainty?

94. Householders! There are some samaṇas and brahmaṇas who say thus and who view thus: "There is no (benefit in) alms-giving; there is no (benefit in) making sacrificial offerings; there is no (consequence in) giving small sacrificial offerings; there is no fruit or resultant from doing good or evil deeds; there is no present world (for those who are in the other world); there is no other world (for those who are in the present world); there is no (result of good or bad behaviour towards) one's mother; there is no (result of good or bad behaviour towards) one's father; there is no rebirth of beings who are reborn after death."

Householders! There are also samaṇas and brahmaṇas who are directly opposed to the views of those samaṇas and brahmaṇas. They say thus: "There is (benefit in) alms-giving, there is (benefit in) sacrificial offering; there is (benefit in) giving small sacrificial offering; there is fruit or resultant for doing good or evil deeds; there is present world (for those who are in the other world); there is other world (for those who are in the present world); there is the result of good and bad behaviour (towards one's own) mother; there is the result of good and bad behaviour (towards one's own) father; there are beings who are reborn after death; there are samaṇas and brahmaṇs who are established in the good practice, proclaim (their views) relating to this world and other world, having realized them by their own supernormal knowledge."

And, householders, what do you think of this? Are these samaṇas and brahmaṇas not holding views that are directly opposed to each other?

Yes, Venerable Sir, they are.

95. Householders! Of those who hold these two views, the samaṇas and brahmaṇas who say thus and who view thus: "There is no (benefit in) alms-giving there is no (benefit in) making sacrificial offerings ...p... there are no samaṇas and brahmaṇs who are established in the noble path and accomplished in the good practice, proclaim (their views) relating to this world and other world, having realized them through their own supernormal knowledge," it is to be expected for them that they, having got rid of the three meritorious dhammas of good bodily conduct, good verbal conduct and good mental conduct and taking up the three demeritorious dhammas of evil bodily conduct, evil verbal conduct and evil mental conduct, will practise them. Why is it so? It is because those revered samaṇa and brahmaṇas do not see the danger, viciousness and defilement of the demeritorious dhamma and advantages and purified aspects of meritorious dhammas.

Whereas, actually, there is another world, if a person holds the views that there is not another world, it is the wrong view of him.

Whereas, actually, there is another world, if a person thinks that there is not another world, it is the wrong thought of him.

Whereas, actually, there is another world, if a person speaks that there is not another world, it is the wrong speech of him.

Whereas, actually, there is another world, if a person says that there is not another world, he is acting contrary to the arahats who know the other world.

Whereas, actually, there is another world, if a person imparts knowledge that there is not another world, it is the imparting of false doctrine of him; with this imparting of false doctrine, he praises himself and disparages other. Thus, from the

very beginning, he has got rid of good moral conduct and has taken up evil moral conduct.

These various evil demeritorious dhammas such as wrong views, wrong thinking, wrong speech, acting contrary to the Ariyas, imparting of false doctrine, self-praise and disparagement of others arise in that man because of wrong views.

Householders! In this matter, a wise man might reflect thus: "If there is not another world, this worthy man (holding the wrong view) would have made himself secure on the dissolution of the body."

(But) if, actually, there is another world, this worthy man (holding the wrong view) will appear in miserable existences, in wretched destinations, in states of ruin, and in the realms of continuous suffering on the dissolution of the body after death.

(But) let there be not another world and let there be what the revered samaṇas and brahmaṇas say (to that effects) is correct, this worthy man will be subjected to censure, here and now, by wise men as "a person of no morality holding the wrong view of Natthika (i.e., no resultant in future existence)."

If, however, there is actually another world, this worthy man becomes the loser on both counts in that he will be censured by wise men here and now and will appear in the miserable existences, in wretched destinations, in states of ruin, and in realms of continuous suffering on dissolution of the body after death. In this way this dhamma of Unerring Certainty which he has taken hold of and accomplished in the wrong way will present itself as effecting only one side and negates all sources of merit.

96. Householders! In this matter, whichever samaṇas and brahmaṇas say thus and view thus: "There is (benefit in) alms-giving, ...p... there are samaṇas and brahmaṇas who proclaim (their views) relating to this world and the other world, having realized them by their own supernormal knowledge," it is to be expected for them that they, having got rid of the three demeritorious dhammas of evil bodily conduct, evil verbal conduct and evil mental conduct and taking up the three meritorious dhammas of

good bodily conduct, good verbal conduct and good mental conduct, will practise them. Why is it so? It is because there revered samaṇas and brahmaṇas see the danger, viciousness and defilement of the demeritorious dhammas as well as the advantages and purified aspects of meritorious dhammas.

Whereas, actually, there is another world, if a person holds the view that there is another world, it is right view of him.

Whereas, actually, there is another world, if a person thinks that there is another world, it is right thought of him.

Whereas, actually, there is another world, if a person speaks that there is another world, it is right speech of him.

Whereas, actually, there is another world, if a person says that there is another world, he is not acting contrary to the arahats who know the other world.

Whereas, actually, there is another world, if a person imparts knowledge that there is another world, it is imparting true doctrine, he does not indulge in self-praise, nor in the disparagement of others. Thus, from the very beginning, he has got rid of bad moral conduct and has taken up good moral conduct.

These various meritorious dhammas such as right view, right thought, right speech, not acting contrary to the Ariyas, imparting the true doctrine, not praising oneself and not disparaging others arise in that man because of his right views.

Householders! In this matter, a wise man might reflect thus: "If there is another world, this worthy man (holding the right view) will appear in a good destination, the happy world of the devas on dissolution of the body after death."

But, let there be actually not another world and what the reverd samaṇas and brahmaṇas say (to that effect) is correct, this worthy man will be praised here and now, by wise men as "a person of morality possessing the right view of Kamma (action) having its result".

If, however, there is actually another world, this worthy man becomes the winner on both counts in that he will be praised by wise men, here and now, he will appear in a good destination, the happy world of the devas, on dissolution, of the body after death. In this manner this dhamma of Unerring Certainty which he has taken hold of and accomplished in the right way will present itself as affecting two sides, and negates all sources of demerit.

97. Householders! There are some samaṇas and brahmaṇas who say thus and who view thus: "One who acts or causes other to act, one who mutilates or causes others to mutilate, one who has torments or causes others to torment, one who inflicts sorrow and causes others to inflict sorrow, one who oppresses or causes others to oppress, one who threatens or causes others to threaten, one who kills or causes others to kill, one who steals or causes others to steal, one who breaks into houses or causes others to break into houses, one who raids villages or causes others to raid villages, one who robs single houses or causes others to rob single houses, one who commits highway robbery or causes others to commit highway robbery, one who commits adultery or causes others to commit adultery, or one who tells lies or causes others to tell lies, is not deemed to have done evil even though he has done (these things).

Even if one cuts up all beings on this earth, into a pile or a heap of flesh with a grinding wheel fitted with razors, evil is not caused by him on that account. No evil result ensues therefrom.

Even if one goes to the south bank of the River Gaṅgā killing or causing others to kill, mutilating or causing others to mutilate, tormenting or causing others to torment, evil is not caused by him on that account. No evil result ensues therefrom.

Even if one goes to the north bank of the River Gaṅgā, giving alms or causing others to give alms, making offerings or causing others to make offerings, merits is not gained by him on that account. No merit ensues therefrom. No merit is gained by giving alms, by controlling the senses, by observing moral precepts, by speaking the truth. No merit ensues therefrom."

And, householders, there are also some samaṇas and brahmaṇas whose views are directly opposed to those of the samaṇas and brahmaṇas (mentioned before). They said thus: "One who acts or causes other to act, one who mutilate or causes others to mutilate, one who torments or causes others to torment, one who inflicts sorrow or causes others to inflict sorrow, one who kills or causes others to kill, one who steals or causes others to steal, one who breaks into houses or causes others to break into houses, one who raids villages or causes others to raid villages, one who robs single houses or causes others to rob single houses, one who commits highway robbery or causes others to commit highway robbery, one who commits adultery or causes others to commit adultery, one who tells lies or causes others to tell lies, is deemed to have done evil as he has done (these things).

If one cuts up all beings on this earth into a pile or a heap of flesh with a grinding wheel fitted with razors, evil is caused by him on that account. Evil ensues therefrom.

If one goes to the south bank of the River Gaṅgā killing or causing others to kill, mutilating or causing others to mutilate, tormenting or causing others to torment, evil is caused by him on that account. Evil result ensues therefrom. If one goes to the north bank of the River Gaṅgā, giving alms or causing others to give alms, making offering or causing others to make offerings, merits is gained by giving alms, by controlling the senses, by observing moral precepts and by speaking the truth. Merit ensues therefrom."

Householders! What do you think of this? Are these samaṇas and brahmaṇas not holding views directly opposed to each others?

Yes, Venerable Sir, they are (said the householders).

98. Householders! Of those who hold these two views, those samaṇas and brahmaṇas who say thus and who view thus: "One who acts or causes others to act, one who mutilates or causes others to mutilate, one who torments or causes others to torment, one who inflicts sorrow or causes others to inflict sorrow, one who oppresses or causes others to oppress, one who

threatens or causes others to threaten, one who kills or causes others to kill, one who steals or causes others to steal, one who breaks into houses or causes others to break into houses, one who raids villages or causes others to raid villages, one who robs single houses or causes others to rob single houses, one who commits highway robbery or causes others to commit highway robbery, one who commits adultery or causes others to commit adultery, one who tells lies or causes others to tell lies is not deemed to have done evil even though he has done (these things). If one cuts up all beings on this earth into a pile or a heap of flesh with a grinding wheel fitted with razors, evil is not caused by him on that account. No evil ensues therefrom. If one goes to the south bank of River Gaṅgā killing or causing other to kill ...p... No merit is gained by giving alms, by controlling the senses, by observing moral precepts, and by speaking the truth. No merit ensues therefrom", it is to be expected for them that they having laid down the three meritorious dhammas of good bodily conduct, good verbal conduct and good mental conduct and taking up the three demeritorious dhammas of evil bodily conduct, evil verbal conduct and evil mental conduct, will practise them. Why is it so? It is because these revered samaṇas and brahmaṇas do not see the danger, viciousness and defilement of the demeritorious dhammas and the advantages and purified aspects of meritorious dhammas.

Whereas, actually, there is action, if a person holds the views that there is no action, it is the wrong view of him.

Whereas, actually, there is action, if a person thinks that there is no action, it is the wrong thought of him.

Whereas, actually, there is action, if a person speaks that there is no action, it is the wrong speech of him.

Whereas, actually, there is action, if a person says that there is no action, he is acting contrary to the arahats who say that there is action.

Whereas, actually, there is action, if a person imparts knowledge to others that there is no action, it is the imparting of false doctrine. He praises himself and disparages others. Thus,

from the beginning, he has got rid of good moral conduct and has set up bad moral conduct.

These various evil demeritorious dhammas such as this wrong view, wrong thought, wrong speech, acting contrary to Ariyas, imparting false doctrine, self-praise and disparagement of others arise in that man because of wrong views.

Householders! In this matter, a wise man might reflect thus: "If there is no action this worthy man (who holds the wrong view) would have made himself secure on the dissolution of the body. (But) if, actually, there is action, this worthy man will appear in miserable existences, in wretched destinations, in states of ruin and in realms of continuous suffering on the dissolution of the body after death. Let it be no action and let it be what the samaṇas and brahmaṇas says (to this effect) correct, this worthy man will be subjected to censure, here and now, by wise men as 'a person of no morality holding the wrong view of the doctrine of non-action'."

If, on the other hand, there is, actually, action, this worthy man becomes the loser on both counts in that he will be censured by wise men here and now and will appear in miserable existences, in wretched destinations, in states of ruin and in realms of continous suffering on the disssolution of the body after death. In this way this dhamma of Unerring Certainty which he has taken hold of and accomplished in the wrong way will present itself effecting only one side and negates all sources of merit.

99. Householders! In this matter, whichever samaṇas and brahmaṇas say thus and view thus: "One who acts or causes others to act, one who mutilates or causes others to mutilate, one who torments or causes others to torment, one who inflicts sorrow or causes others to inflict sorrow, one who oppresses or causes others to oppress, one who threaten or causes others to threaten, one who kills or causes others to kill, one who steals or causes others to steal, one who breaks into houses or causes others to break into houses, one who raids villages or causes others to raid villages, one who robs single houses or causes others to rob single houses, one who commits highway robbery

or causes others to commit highway robbery, one who commits adultery or causes others to commit adultery, one who tells lies or causes others to tell lies is deemed to have done as he has done (these things). If one cuts up all beings on this earth into a pile or a heap of flesh by cutting up all beings with a grinding wheel fitted with razors, evil is caused by him on that account. Evil ensues therefrom. If one goes to the south bank of the River Gaṅgā killing or causing others to kill, mutilating or causing others to mutilate, tormenting or causing others to torment, evil is caused by him on that account. Evil ensues therefrom. If one goes to the north bank of the River Gaṅgā giving alms or causing others to give alms, making offering or causing others to make offering, merit is gained by him on that account. Merit ensues therefrom. Merit is gained by alms-giving, by controlling the senses, by observing moral precepts, and by speaking the truth," it is to be expected for them that they having got rid of the three demeritorious dhammas of evil bodily conduct, evil verbal conduct and evil mental conduct and taking upon the three meritorious dhammas of good bodily conduct, good verbal conduct and good mental conduct, will practise them. Why is it so? It is because these revered samaṇas and brahmaṇas see the danger, viciousness and defilement of the demeritorious dhammas as well as the advantages and purified aspect of meritorious dhammas.

Whereas, actually, there is action, if a person holds the view that there is action, it is the right view of him.

Whereas, actually, there is action, if a person thinks that there is action, it is the right thought of him.

Whereas, actually, there is action, if a person speaks that there is action, it is the right speech of him.

Whereas, actually, there is action, if a person says that there is action, he is not acting contrary to the arahats who says that there is action.

Whereas, actually, there is action, if a person imparts knowledge to others that there is action, it is the imparting of true doctrine of him, with this imparting of true doctrine, he does not indulge in self-praise and neither does he disparage others.

Thus, from the very beginning, he has got rid of bad moral conduct and has set up good moral conduct. In this manner, these various meritorious dhammas such as this right veiw, right thought, right speech, not acting contrary to Ariyas, imparting the true doctrine, not praising oneself and not disparaging others, arise in that man because of the right view.

Householders! In this matter, a wise man might reflect thus: "If there is action, this worthy man will appear in a good destination, the happy world of the devas on dissolution of the body after death."

But, let there be no action and let it be that what the revered samaṇas and brahmaṇas say (to this effect) is correct, this worthy man will be praised by wise men as 'a man of morality and right view holding the doctrine of action'.

If, on the other hand, there is action, actually, this worthy man becomes the winner on both counts in that he will be praised by wise men, here and now, will appear in a good destination, the happy world of the devas on dissolution of the body after death. In this manner, the dhamma of Unerring Certainty which he has taken hold of and accomplished in the right way will present itself effecting two sides and negates all sources of demerit.

100. Householders! There are some samaṇas and brahmaṇas who say thus and who view thus: "There is no cause, there is no condition for beings to become defiled; they are defiled without cause, without condition. There is no cause, there is no condition for beings to become absolutely pure; they are absolutely pure without cause, without condition. There is no strength, there is no effort, there is no endeavour of man, there is exertion of man. All sentient beings, all those that breathe, all those that are born, all those that possess the principle of life are devoid of power, devoid of strength, and devoid of effort. They, happening by fate, by chance and by nature, experience pleasure and pain only in those six kinds of birth."

Householders! There are some samaṇas and brahmaṇas who are directly opposed to the view of those samaṇas and brahmaṇas. They say thus: "There is cause, there is condition for

beings to be defiled; they are defiled with cause, with condition. There is cause, there is condition for beings to become absolutely pure; they absolutely pure with cause, with condition. There is strength, there is effort, there is human endeavour and there is exertion. All sentient beings, all those that breathe, all those that are reborn, all those that possess the principle of life are not without power, not without strength and not without effort. They do not, happening by fate, by chance and by nature, experience pleasure and pain only in those six kinds of birth."

Householder! What do you think of this? Are these samaṇas and brahmaṇas not holding the views which are directly opposed to each other?

Yes, Venerable Sir, they are. (they said)

101. Householders! In this matter, whichever samaṇas and brahmaṇas say thus and view thus: "There is no cause, there is no condition for beings to be defiled; they are defiled without cause, without condition. There is no cause, there is no condition for beings to become absolutely pure; they are absolutely pure without cause, without condition. There is no strength, there is no effort, there is no endeavour of man, there is no exertion of man. All sentient beings, all those that breathe, all those that are born, all those that possess the principle of life are devoid of power, are devoid of strength and are devoid of effort. They, happening by fate, by chance and by nature, experience pleasure or pain only in those six kinds of birth", it is to be expected for them that they, having got rid of the three meritorious dhammas of good bodily conduct, good verbal conduct and good mental conduct and taking upon the three demeritorious dhammas of evil bodily conduct, evil verbal conduct and evil mental conduct, will practise them.

Why is it so? It is because these revered samaṇas and brahmaṇs do not see the danger, viciousness and defilement of the demeritorious dhammas and the advantages and purified aspects of meritorious dhammas.

Whereas, actually, there is cause, if a person holds the view that there is no cause, it is the wrong view of him.

Whereas, actually, there is cause, if a person thinks that there is no cause, it is wrong thought of him.

Whereas, actually, there is cause, if a person speaks that there is no cause, it is wrong speech of him.

Whereas, actually, there is cause, if a person says that there is no cause, he is acting contrary to the arahants who say that there is the cause.

Whereas, actually, there is cause, if a person imparts knowledge to others that there is no cause, it is the imparting of the false doctrine, he praises himself and disparages others. Thus, from the very beginning he has got rid of good moral conduct and has set up bad moral conduct.

Thus, these various evil demeritorious dhammas such as wrong view, wrong thought, wrong speech, acting contary to the Ariyas, imparting false doctrine, let praise and disparagement of others arise in that man because of wrong view.

Householders! In this matter, a wise man might reflect thus: "If there is no cause, this worthy man will have made himself secure, on dissolution of the body after death. If, on the other hand, there is the cause, this worthy man will appear in the miserable existences, in wretched destinations, in states of ruin and in realms of continous suffering on dissolution of the body after death."

Let there be no cause and let it be that what those revered samaṇas and brahmaṇas say (to that effect) is correct, this worthy man will be subjected to censure, here and now, by wise men and appear in miserable existences, in wretched destinations, in states of ruin and in realms of continuous suffering on dissolution of the body after death.

In this manner, this dhammas of Unerring Certainty which he has taken hold of and accomplished in the wrong way will present itself effecting only one side and negates all sources of merit.

102. Householders! In this matter, whichever samaṇas and brahmaṇas say thus and view thus: "There is cause, there is condition for beings to be defiled; they are defiled with cause,

with condition. There is cause, there is condition for beings to become absolutely pure, beings are absolutely pure with cause, with condition. There is strength, there is effort, there is human endeavour, there is human exertion. All sentient beings, all those that breathe, all those that are born, all those that possess the principle of life are not without power, not without strength and not without effort. They do not, happening by fate, by chance and by nature, experience pleasure or pain only in the six kinds of birth", it is not to be expected for them that they, having got rid of the three demeritorious dhammas of evil bodily conduct, evil verbal conduct and evil mental conduct and taking up the three meritorious dhammas of good bodily conduct, good verbal conduct and good mental conduct, will practise them. Why is it so? It is because those revered samaṇas and brahmaṇs see the danger, viciousness and defilement of the demeritorious dhammas as well as the advantages and purified aspects of meritorious dhammas.

Whereas, actually, there is the cause, if a person holds the view that there is cause, it is right view of him.

Whereas, actually, there is the cause, if a person thinks that there is cause, it is right thought of him.

Whereas, actually, there is the cause, if a person speaks that there is cause, it is right speech of him.

Whereas, actually, there is cause, if a person says that there is cause, he is not acting contrary to the arahants who say that there is cause.

Whereas, actually, there is cause, if a person imparts knowledge to others that there is the cause, it is the imparting of true doctrine of him. With this imparting of the true doctrine, he does not indulge in self-praise and neither does he disparage others. Thus, from the beginning, he has got rid of evil moral conduct and has set up good moral conduct.

Thus, these various meritorious dhammas such as right view, right thought, right speech, not acting contrary to the Ariyas, imparting the ture dctrine, not praising oneself and not disparaging others arise in that man because of right view.

Householders! In this matter, a wise man might reflect thus: "If there is the cause this worthy man will appear in good destinations, the happy worlds of the devas on dissolution of the body after death."

Let there be no cause and let it be that what those revered samaṇas and brahmaṇas say (to this effect) is correct, this worthy man will be praised by wise man here and now as a man of morality holding the right view of causality'. If on the other hand, there is, actually, the cause, this worthy man becomes the winner on both counts in that he will be praised by wise men, here and now, and will appear in a good destination, the happy world of the devas on dissolution of the body after death. In this manner, this dhammas of Unerring Certainty which he has taken hold of and accomplished in the right way will become effecting both sides and negates all sources of demerit.

103. Householders! There are some samaṇas and brahmaṇas who say thus and who view thus: "There are no brahmās who have no materiality whatever". But, householders, there are some samaṇas and brahmaṇas who are directly opposed to the view of those samaṇas and brahmaṇas. They said thus: "There are brahmās who have no materiality whatever". Householders! what do you think of this? Are these samaṇas and brahmaṇas not holding directly opposite view among themselves?

Yes, they are, Venerable Sir, (they replied).

Householders! In this matter a wise man might reflect thus: "Whichever revered samaṇas and brahmaṇas say thus and view thus: 'There are no brahmās who have no materiality whatever', this is not seen by me.

Whichever revered samaṇas and brahmaṇas says thus and view thus: 'There are brahmās who have no materiality whatever', this is not known by me. If, indeed, without knowing or seeing; I were to take a statement onesidedly and say: 'Only this view is true; other views are empty, it would not become me'.

Whichever revered samaṇas and brahmaṇas say thus and view thus: 'There are no brahmās who have no materiality whatever,' if the statement of those revered samaṇas and brahmaṇas

were to be true, there is the possibility that I will, with absolute certainty, appear in the abode of those brahmās who have materiality as well as consciousness.

But, whichever revered samaṇas and brahmaṇas say thus and view thus: 'There are brahmās who have no materiality whatever,' if the statement of those revered samaṇas and brahmaṇas were to be true, there is the possibility that I will, with absolute certainty appear in the abode of those Brahmās who have no materiality but have consciousness. Indeed it is because of materiality the use of sticks, weapons, disputations, quarrels, contentions, rudeness, slander and false speech are seen. But in the abode of the brahmās who have no materiality, there are absolutely no such things." After reflecting thus, that wise man practises for disgust, dispassion and cessation of materiality.

104. Householders! There are some samaṇas and brahmaṇas who say thus and who view thus: "There is no complete cessation of existence". But, householders, there are some samaṇas and brahmaṇas who are directly opposed to the view of those samaṇas and brahmaṇas. They say thus: "There is complete cessation of existence". Householders! what do you think of this? Are these samaṇas and brahmaṇas not holding directly opposite views among themselves?

Yes, they are, Venerable Sir, (they replied).

Householders! In this matter, a wise man might reflect thus: "Whichever revered samaṇas and brahmaṇas say thus and view thus: 'There is no complete cessation of existence.' This is not seen by me. Those revered samaṇas and brahmaṇas say thus and view thus: 'There is complete cessation of existence'. This also is not known by me. If, indeed, without knowing or seeing, I were to take a statement one-sidedly and say: 'Only this view is true; other views are empty,' it would not become me. Whichever the revered samaṇas and brahmaṇas say thus and view thus: 'There is no complete cessation of existence,' if the statement of these revered samaṇas and brahmaṇas were to be true, it is possible that I will, with absolute certainty, appear in the abode of Brahmās who have no materiality and have consciousness.

On the other hand, whichever revered samaṇas and brahmaṇas says thus and view thus: 'There is complete cessation of existence,' if the statement of those revered samaṇas and brahmaṇas were to be true, there is the possibility that I might here and now realize the all-pervading peace, Nibbāna. Whichever revered samaṇas and brahmaṇas say thus and view thus: 'There is no complete cessation of existence', this view of them is close to sensual desire, close to fetters (of human passion), close to delight (in rounds of rebirth), and close to tencious clinging (to round of rebirth), close to intense attachment (to round of rebirth). But, whichever samaṇas and brahmaṇas say thus and view thus: 'There is complete cessation of existence', this view of them is close to the absence of sensual desire, close to the absence of fetter, close to the absence of delight, close to the absence of intense attachment and close to the absence of tencious clinging". That wise man reflecting thus practises for disgust, dispassion and cessation of existences.

105. In this world, householders, there are four kinds of person. And what are the four? In this world, householders, a certain person torments himself and is given to the constant practice of self-torture. In this world, householders, a certain person torments others and is given to the constant practice of tormenting others. In this world, householders, a certain person torments himself, is given to the constant practice of self-torture, and at the same time torments others and is given to the constant practice of tormenting others. And, in this world, householders, a certain person does not torment himself and is not given to the constant practice of self-torture. At the same time, he does not torments others and is not given to the constant practice of tormenting others. As that person does not torment himself and does not torment others, he lives nobly like a Brahmā, in this very life, without suffering from the hunger (of craving), but enjoying peace, coolness and happiness.

106. Householders! Who is the person that torments himself and is given to the constant practice of self-torture? In this world, householders, a certain person goes about naked, adopts loose habits (urinating or defecating while standing), wipe

his (stool) clean with his hand ...p... Thus, he dwells in the practice of unconstantly tormenting and torturing the body in these various ways. Householders! This (kind of) person is said to be one who torments himself and who is given to the constant practice of self-torture.

Householders! Who is the person that torments others and is given to the constant practice of tormenting others? In this world, householders, a certain person is a slaughterer of sheep, is a slaughterer of pig ...p... there are others person who follows such cruel occupations. Householders! This (kind of) person is said to be one who torments and is given to the constant practice of tormenting others.

Householders! Who is the person that torments himself and is given to the constant practice of self-torture, and at the same time torments others and is given to the constant practice of tormenting others? In this world, householders! a certain person is a king, belonging to the ruling class, duly anointed king with the pouring of water on the head ...p... The king's slaves, servants and workmen being threatened with the stick and danger of punishment carry out their duties with tearful faces, weeping. Householders! That (kind of) person is said to be one who torments himself and is given to the constant practice of self-torture and at the same time torments others and is given to the constant practice of tormenting others.

Householders! Who is the person that does not torment himself and is not given to the constant practice of self-torture and at the same time does not torment others, and is not given to the constant practice of tormenting others, but, who as he does not torment himself and does not torment others, lives nobly like a Brahmā, in this very life, without suffering from the hunger (of craving), enjoying peace, coolness and happiness?

Householders! In this world, the Tathāgata, who is Worthy of Special Veneration, Perfectly Self-Enlightened ...p... Having got rid of these five hindrances that defiled the mind and that weaken wisdom and being detached from sensual pleasure and being detached from dmeritorious factors, that person achieves and remains in the first jhāna which has vitakka and vicāra, pīti

and sukha, born of detachment from the hindrances. Then, having calmed down vitakka and vicāra, he achieves and remains in the second jhāna, with internal tranquility, with enhancement of one-pointedness of mind, devoid of vitakka and vicāra, but with pīti and sukha, born of concentration ...p... the third jhāna ...p... achieves and remains in the fourth jhāna. As his settled mind thus becomes perfectly pure, cleansed, unblemished, unconterminated by defilements, malleable, pliable, firm and imperturbable, he directs his mind to knowledge of past existences. He, then, recollects many and varied existences of the past, namely ..... one existence, two existences ...p... In this way he recollects many and varied past existences together with their characteristics and related facts.

As his settled mind become perfectly pure, cleansed, unblemished, unconterminated by defilement, malleable, pliable, firm and imperturbable, he directs his mind to the knowledge of passing away and arising of beings. With the divine power of sight, which is extremely clear, surpassing the sight of men, he sees beings in the process of passing away and arising, inferior and superior beings, beautiful and ugly beings and beings with good or bad destinations ...p... he knows beings arising according to their own kamma.

As his settled mind becomes perfectly pure, cleansed, unblemished, unconterminated by defilements, malleable, pliable, firm and imperturbable, he directs his mind to the knowledge that exhausts the āsavas. Then he understands truly that this is dukkha ...p... the way leading to the extinction of āsavas (i.e Nibbāna), the mind of that bhikkhu who thus knows and thus sees is liberated from kāmāsava, the defilement of sense pleasures, his mind is also liberated from bhavāsava, the defilement of hankering after better existence and his mind is also liberated from avijjāsava, the defilement of ignorance. When the mind was thus liberated, there occurred the knowledge: "It is liberated", he knows: "Rebirth is ended, the Noble Practice has been accomplished, what needed to be done (for the realization of the path) has been done, nothing else remains to be done (for this attainment of Magga)."

Householders! This (kind of) person is said to be one that does not torment himself and is not given to the constant practice of self-torture, and at the same time does not torment others, and is not given to the constant practice of tormenting others, and as he does not torment himself and does not torment others, lives nobly like a Brahmā, in this very life, without suffering from the hunger (of craving), enjoying peace, coolness and happiness.

When it was said thus, the brahmaṇa householders of Sālā village addressed the Bhagavā thus: "Venerable Gotama! Excellent (is the dhamma)! Venerable Gotama! Excellent (is the dhamma)! Just as, Venerable Gotama!, one has turned up what lies upside down, just as one has uncovered what lies covered, just as one shows the way to another, who is lost, just as one holds up a lamp in the darkness for those with eyes to see visible objects, even so have the Venerable Gotama revealed the dhamma to us in various ways. We take refuge in the Venerable Gotama, we take refuge in the Dhamma; we take refuge in the Order of bhikkhus (saṁgha). May the Venerable Gotama take us as your lay disciples from now on till the end of our lives."

End of Apaṇṇaka Sutta

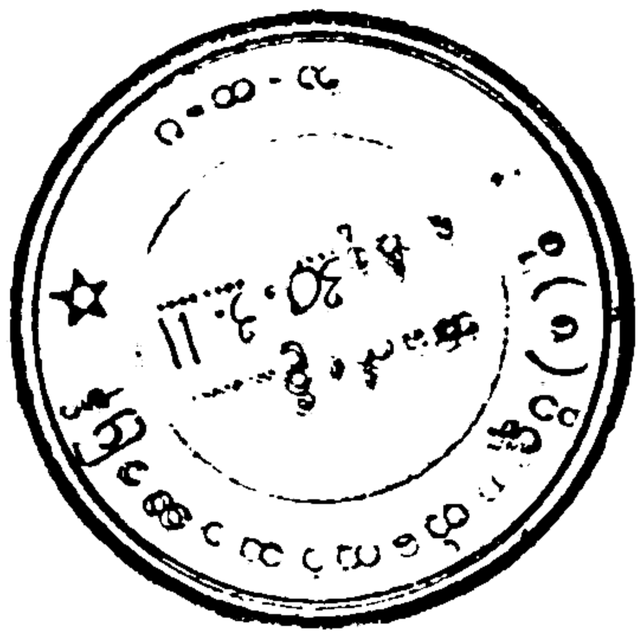
The Tenth in This Vagga

End of Gahapati Vagga

Namotassa bhagavato arahato sammāsambuddhassa

(ii) BHIKKHU VAGGA

1. Ambalaṭṭhika Rāhulovāda Sutta
2. Mahā Rāhulovāda Sutta
3. Cūḷa Mālukya Sutta
4. Mahā Mālukya Sutta
5. Baddāli Sutta
6. Laḍukikopama Sutta
7. Cātuma Sutta
8. Naḷakapāna Sutta
9. Goliyāni Sutta
10. Kiṭāgiri Sutta



1. AMBALAṬṬHIKA RĀHULOVĀDA SUTTA

Discourse of Exhortation to Rāhula at Ambalaṭṭhika

107. Thus have I heard:

Once the Bhagavā was residing in Rājagaha at the Veḷuvana Grove, the feeding place of black squirrels. At that time the Venerable Rāhula[1] was also residing at the Ambalaṭṭhika monastery. One evening, the Bhagavā rose from solitary meditation and went to the Venerable Rāhula at the Ambalaṭṭhika monastery. Seeing the Bhagavā coming from a distance, the Venerable Rāhula set out a seat and water for washing the feet. The Bhagavā sat on the prepared seat and washed his feet. Having paid homage to the Bhagavā, the Venerable Rāhula sat in a suitable place.

108. Then the Bhagavā left a little amount of water in the water-cup and said to the Venerable Rāhula: Rāhula! Do you see this little amount of water left in the cup?

Yes, Venerable Sir!

Rāhula! In the same way, for those who are shameless in uttering false speech knowing it (to be false), little of bhikkhuhood[2] is left.

Then the Bhagavā threw away what little remained (in the cup), and said to the Venerable Rāhula: Rāhula! Do you see that the little amount of water that remained is thrown away?

Yes, Venerable Sir!

Rāhula! In the same way, for those who are shameless in uttering false speech knowing it (to be false), bhikkhuhood is thrown away.

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1. Rāhula, the son of Prince Siddhatta who became the Buddha, was a young novice, age seven, at this time.

2. **bhikkhuhood**: *sāmaññā:* samaṇaship, the quality or state of being a samaṇa.

Then the Bhagavā turned the cup upside down and said to Rāhula: Rāhula! Do you see this cup turned upside down?

Yes, Venerable Sir!

Rāhula! In the same way, for those who are shameless in uttering false speech knowing it (to be false), bhikkhuhood is turned upside down.

Then the Bhagavā turned up the cup and said to the Venerable Rāhula: Do you see this cup empty, with nothing left?

Yes, Venerable Sir!

Rāhula! In the same way, for those who are shameless in uttering false speech knowing it (to be false), bhikkhuhood is empty, with nothing left.

Rāhula! Suppose a royal elephant, with tusks as long as chariot-poles, full-grown, of good pedigree and experienced in battle, went into battle and fought with his fore legs, his hind legs, his fore quarters, his hind quarters, his head, his ears, his tusks and his tail, but kept his trunk protected (by putting it in his mouth).

Seeing that (behaviour of the elephant), the elephant-rider thought: 'When this royal elephant, with tusks as long as chariot-poles, full-grown, of good pedigree and experienced in battle, goes into battle, he fights with his fore legs, his hind legs, ...p... and his tail, but protects his trunk. The royal elephant would not sacrifice his life.'

But, Rāhula, (on another occasion,) when the royal elephant, with tusks as long as chariot-poles, full-grown, of good pedigree and experienced in battle, went into battle and fought with his fore legs, his hind legs, ...p... his tail and his trunk, the elephant-rider thought: 'When this royal elephant, with tusks as long as chariot-poles, full-grown, of good pedigree and experienced in battle, goes into battle, he fights with his fore legs, his hind legs, his fore quarters, his hind quarters, his head, his ears, his tusks, his tail and his trunk. The royal elephant would

sacrifice his life. There is nothing now that the royal elephant would not do.'

In the same way, Rāhula, for anyone who is shameless in uttering false speech knowing it (to be false), I say there is no evil deed which he will not (hesitate to) do. Therefore, Rāhula, you should train yourself thus: 'Not even in fun will I speak falsehood.'

109. Rāhula! How do you understand this? What is a mirror for?

Venerable Sir! It is for reflecting.

In the same way, Rāhula, bodily action should be done with reflection and due consideration; verbal action should be done with reflection and due consideration; mental action should be done with reflection and due consideration.[3]

Rāhula! Whenever you want to do something bodily, you should consider that bodily action in this way: 'Would this bodily action of mine that I want to do lead to harm for myself, or for others, or for both myself and other? Would this bodily action be demeritorious, bringing about and resulting in suffering?'

If you, Rāhula, consider that action and come to know thus: 'This bodily action of mine that I want to do would lead to harm for myself, or for others, or for both myself and others, and this bodily action would be demeritorious, bringing about and resulting in suffering,' you, Rāhula, certainly should not engage in such bodily action.

If you, Rāhula, consider that action and come to know thus: 'This bodily action of mine that I want to do would not lead to harm for myself, or for others, or for both myself and

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3. **bodily action**: action in deed; **verbal action**: action in word; **mental action**: action in thought.

others, but this bodily action would be meritorious, bringing about and resulting in happiness,' you, Rāhula, should engage in such bodily action.

Rāhula! Whenever you are doing something bodily, you should consider that bodily action thus: 'Does this bodily action of mine that I am doing lead to harm for myself, or for others, or for both myself and others? Is this bodily action demeritorious, bringing about and resulting in suffering?'

If you, Rāhula, consider that action and come to know thus: 'This bodily action of mine that I am doing leads to harm for myself, or for others, or for both myself and others, and this bodily action is demeritorious, bringing about and resulting in suffering,' you, Rāhula, should give up such bodily action.

If you, Rāhula, consider that action and come to know thus: 'This bodily action of mine that I am doing does not lead to harm for myself, or for others, or for both myself and others, but this bodily action is meritorious, bringing about and resulting in happiness,' you, Rāhula, should engage again and again in such bodily action.

Rāhula! Whenever you have done something bodily, you should consider that bodily action thus: 'Does this bodily action of mine that I have done lead to harm for myself, or for others, or for both myself and others? Is this bodily action demeritorious, bringing about and resulting in suffering?'

If you, Rāhula, consider that action and come to know thus: 'This bodily action of mine that I have done leads to harm for myself, or for others, or for both myself and others, and this bodily action is demeritorious, bringing about and resulting in suffering,' you, Rāhula, should acknowledge, reveal, and lay bare such bodily action to the teacher, or to wise companions in the practice of the dhamma, and having done that you should exercise restraint in the future.

If you, Rāhula, consider that action and come to know thus: 'This bodily action of mine that I have done does not lead to harm for myself, or for others, or for both myself and others, but this bodily action is meritorious, bringing about and resulting in happiness,' you can, Rāhula, remain happy and satisfied with the practice, day and night, of the meritorious dhammas.

110. Rāhula! Whenever you want to do something verbally[4], you should consider that verbal action in this way: 'Would this verbal action of mine that I want to do lead to harm for myself, or for others, or for both myself and others? Would this verbal action be demeritorious, bringing about and resulting in suffering?'

If you, Rāhula, consider that action and come to know thus: 'This verbal action of mine that I want to do would lead to harm for myself, or for others, or for both myself and others, and this verbal action would be demeritorious, bringing about and resulting in suffering,' you, Rāhula, certainly should not engage in such verbal action.

If you, Rāhula, consider that action and come to know thus: 'This verbal action of mine that I want to do would not lead to harm for myself, or for others, or for both myself and others, but this verbal action would be meritorious, bringing about and resulting in happiness,' you, Rāhula, should engage in such verbal action.

Rāhula! Whenever you are doing something verbally, you should consider that verbal action thus: 'Does this verbal action of mine that I am doing lead to harm for myself, or for others, or for both myself and other? Is this verbal action demeritorious, bringing about and resulting in suffering?'

If you, Rāhula, consider that action and come to know thus: 'This verbal action of mine that I am doing lead to harm for myself, or for others, or for both myself and others, and this verbal action is demeritorious, bringing about and resulting in suffering,' you, Rāhula, should give up such verbal action.

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4. i.e., say something.

If you, Rāhula, consider that action and come to know thus: 'This verbal action of mine that I am doing does not lead to harm for myself, or for others, or for both myself and others, but this verbal action is meritorious, bringing about and resulting in happiness,' you, Rāhula, should engage again and again in such verbal action.

Rāhula! Whenever you have done something verbally, you should consider that verbal action thus: 'Does this verbal action of mine that I have done lead to harm for myself, or for others, or for both myself and other? Is this verbal action demeritorious, bringing about and resulting in suffering?'

If you, Rāhula, consider that action and come to know thus: 'This verbal action of mine that I have done leads to harm for myself, or for others, or for both myself and others, and this verbal action is demeritorious, bringing about and resulting in suffering,' you, Rāhula, should acknowledge, reveal, and lay bare such verbal action to the teacher, or to wise companions in the practice of the dhamma, and having done that you should exercise restraint in the future.

If you, Rāhula, consider that action and come to know thus: 'This verbal action of mine that I have done does not lead to harm for myself, or for others, or for both myself and others, but this verbal action is meritorious, bringing about and resulting in happiness,' you can, Rāhula, remain happy and satisfied with the practice, day and night, of the meritorious dhammas.

111. Rāhula! Whenever you want to do something mentally[5], you should consider that mental action in this way: 'Would this mental action of mine that I want to do lead to harm for myself, or for others, or for both myself and other? Would this mental action be demeritorious, bringing about and resulting in suffering?'

If you, Rāhula, consider that action and come to know thus: 'This mental action that I want to do would lead to harm for myself, or for others, or for both myself and others, and this

5. i.e., think something.

mental action would be demeritorious, bringing about and resulting in suffering,' you, Rāhula, certainly should not engage in such mental action.

If you, Rāhula, consider that action and come to know thus: 'This mental action of mine that I want to do would not lead to harm for myself, or for others, or for both myself and others, but this mental action would be meritorious, bringing about and resulting in happiness,' you, Rāhula, should engage in such mental action.

Rāhula, Whenever you are doing something mentally, you should consider that mental action thus: 'Does this mental action of mine that I am doing lead to harm for myself, or for others, or for both myself and others? Is this mental action demeritorious, bringing about and resulting in suffering?'

If you, Rāhula, consider that action and come to know thus: 'This mental action of mine that I am doing leads to harm for myself, or for others, or for both myself and others, and this mental action is demeritorious, bringing about and resulting in suffering,' you, Rāhula, should give up such mental action.

If you, Rāhula, consider that action and come to know thus: 'This mental action of mine that I am doing does not lead to harm for myself, or for others, or for both myself and others, and this mental action is meritorious, bringing about and resulting in happiness,' you, Rāhula, should engage again and again in such mental action.

Rāhula! Whenever you have done something mentally, you should consider that mental action thus: 'Does this mental action of mine that I have done lead to harm for myself, or for others, or for both myself and other? Is this mental action demeritorious, bringing about and resulting in suffering?'

If you, Rāhula, consider that action and come to know thus: 'This mental action of mine that I have done leads to harm for myself, or for others, or for both myself and others, and this mental action is demeritorious, bringing about and resulting in suffering,' you, Rāhula, should be troubled shamed and disgusted by such mental action. And being troubled, shamed and

disguest, you should exercise restraint in the future.

If you, Rāhula, consider that action and come to know thus: 'This mental action of mine that I have done does not lead to harm for myself, or for others, or for both myself and others, but this mental action is meritorious, bringing about and resulting in happiness,' you can, Rāhula, remain happy and satisfied with the practice, day and night, of the meritorious dhammas.

112. Rāhula! Indeed, all those samaṇas and brāhmaṇas of the past who purified bodily, verbal and mental actions, purified bodily action through repeated consideration and review thus, purified verbal action through repeated consideration and review thus, and purified mental action through repeated consideration and review thus.

Rāhula! Indeed, all those samaṇas and brāhmaṇas of the future who will purify bodily, verbal and mental actions, will purify bodily action through repeated consideration and review thus, will purify verbal action through repeated consideration and review thus, and will purified mental action through repeated consideration and review thus.

Rāhula! Indeed, all those samaṇas and brāhmaṇas of the present who purify bodily, verbal and mental actions, purify bodily action through repeated consideration and review thus, purify verbal action through repeated consideration and review thus, and purify mental action through repeated consideration and review thus.

Therefore, Rāhula, you should train yourself thus:

'I shall purify bodily action through repeated consideration and review; I shall purify verbal action through repeated consideration and review; I shall purify mental action through repeated consideration and review.'

Thus spoke the Bhagavā. Delighted, the Venerable Rāhula rejoiced in the words of the Bhagavā.

End of Ambalaṭṭhika Sutta

The First in This Vagga

2. MAHĀ RĀHULOVĀDA SUTTA

The Major Discourse of Exhortation to Rāhula

113. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍka in Sāvatthī. One morning the Bhagavā suitably rearranged the robes on him, and carrying alms-bowl and great rob entered Sāvatthī for alms-food. In the (same) morning, the Venerable Rāhula also suitably rearranged the robes on him, and carrying alms-bowl and great robe followed close behind the Bhagavā.

Then the Bhagavā looked back and said to the Venerable Rāhula.[1] Whatever corporeality there is in the world, all corporeality, whether past, future or present, whether in oneself or external, whether gross or delicate, whether inferior or superior, whether far or near, should be perceived with right understanding[2] as it really is, thus: "This is not mine; this is not 'I'; this is not my atta, Self."

O Bhagavā, only corporeality? O Sugata[3], only corporeality?

Corporeality, Rāhula, (should be perceived thus); also sensation, Rāhula; also perception, Rāhula; also volitional activites[4], Rāhula; also consciousness, Rāhula.

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1. Rāhula was an eighteen year old novice at this time.

2. right understanding: vipassanā insight-knowledge.

3. Sugata: One who speaks only what is true and beneficial; an epithet of the Buddha.

4. volitional activities: *saṅkhārā*; also rendered 'mental concomitants,' or 'mental adjuncts.' or 'mental formations;' or 'mental properties.'

Then the Venerable Rāhula thought: 'Who would go to the village today for the round of alms-food when he has been exhorted (thus) with an exhortation by the Bhagavā himself? Then he turned back and going to the foot of a tree sat down there cross-legged, keeping his body erect, and establishing mindfulness oriented towards the object of concentration.[5] When the Venerable Sāriputta saw the Venerable Rāhula sitting at the foot of a tree cross-legged, keeping his body erect, and establishing mindfulness oriented towards the object of concentration, he said: "Rāhula! Cultivate the practice of mindfulness of breathing. If you cultivate the practice of mindfulness of breathing and if it is practised frequently, it would be immensely fruitful and greatly advantageous."[6]

114. Then, in the evening, the Venerable Rāhula arose from solitary meditation, approached the Bhagavā, and having approached the Bhagavā and having paid homage to him, took his seat in a suitable place, and having done so, asked the Bhagavā: "Venerable Sir! How should mindfulness of breathing be developed and how should it be practised again and again to be immensely fruitful and greatly advantageous?"

Rāhula, what is in oneself, pertains to oneself, and is hard, solid and is in the body as an object of clinging, namely, hair of the head, hair of the body, nail, teeth, sinews, bones, narrow, kidneys, heart, liver, membranes (including the diaphragm, pleura and other forms of membrane in the body), spleen, lungs, large intestine, small intestine, (contents of the) stomach, faeces, and whatever else is in oneself, pertains to oneself, and is hard, solid and is in the body as an object of clinging, Rāhula, is called the pathavī element, the element of solidity, in oneself.

Indeed, the pathavī element in oneself and the external pathavī element are both merely the element of pathavī.

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5. The Venerable Rāhula went without food for that day.

6. The Venerable Sāriputta ws not aware that the Buddha had instructed Rāhula to practise meditation on corporeality.

That (pathavī element) should be seen as it really is[7], with right understanding, thus: "This is not mine; this is not 'I'; this is not my atta, Self." Having thus seen this (pathavī element) as it really is, with right understanding, one gets disgusted with the pathavī element and one's mind becomes free of attachment to the pathavī element.

115. Rāhula, what is āpo element, the element of fluidity and cohesion? The āpo element can be in oneself and can be external. And what, Rāhula, is the āpo element in oneself? What is in oneself, pertains to oneself, and fluid or has the property of fluidity and is in the body as an object of clinging, namely, bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, mucus, synovial, fluid, urine, and whatever else is in oneself, pertains to oneself, and is fluid or has the property of fluidity and is in the body as an object of clinging, Rāhula, is called the āpo element in oneself.

Indeed, the āpo element in oneself and the external āpo element are both merely the element of āpo.

That (āpo element) should be seen as it really is, with right understanding, thus: "This is not mine; this is not 'I'; this is not my atta, Self." Having thus seen this (āpo element) as it really is, with right understanding, one gets disgusted with the āpo element and one's mind becomes free of attachment to the āpo element.

116. Rāhula, what is tejo element, the element of heart?[8] The tejo element can be in oneself and can be external. And what, Rāhula, is the tejo element in oneself? What is in oneself, pertains to oneself, and is hot or has property of heat and is in the body as an object of clinging, namely, that which generates warmth, that which causes decay, that which burns, that which

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7. **as it really is**: i.e., in its true nature of being subject to the law of anicca (impermanence), dukkha, and anatta (non-Self, non-Ego)

8. **Tejo dhātu**, the element of heat, something rendered 'thermal element', has the dual aspect of heat and cold, just as the word 'temperature' has.

digests properly whatever is eaten, drunk, chewed or tasted as well as whatever else is in oneself, pertains to oneself, and is hot or has the property of heat and is in the body as an object of clinging, Rāhula, is called the tejo element in oneself.

Indeed, the tejo element in oneself and the enternal tejo element are both merely the element of tejo.

That (tejo element) should be seen as it really is, with right understanding, thus: "This is not mine; this is not 'I'; this is not my atta, Self." Having thus seen this (tejo element) as it really is, with right understanding, one gets disgusted with the tejo element and one's mind becomes free of attachment to the tejo element.

117. Rāhula, what is vāyo element, the element of motion? The vāyo element can be in oneself and can be external. And what, Rāhula, is the vāyo element in oneself? What is in oneself, pertains to oneself, and is air of clinging, namely, air (lit., winds) moving upwards (in the body), air moving downwards (in the body), air in the abdoman, air in the intestines, air moving through all organs of the body, air breathed in, air breathed out, and whatever else is in oneself, pertains to oneself, and is air or has the property of air and is the body as an object of clinging, Rāhula, is called the vāyo element in oneself.

Indeed, the vāyo element in oneself and the eternal vāyo element are both merely the element of vāyo.

That (vāyo element) should be seen as it really is, with right understanding, thus: "This is not mine; this is not my atta, Self." Having thus seen this (vāyo element) as it really is, with right understanding, one gets disgusted with the vāyo element and one's mind becomes free of attachment to the vāyo element.

118. Rāhula, what is ākāsa[9] element, the element of space? The ākāsa element can be in oneself and can be

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9. **Ākāsa** is explained as 'that which cannot be subjected to any marking.' One cannot write on or put any marks on space, since space is void and empty. Corporeal or material particles that make up any form have interestices or space between them, though this may not be apparent to the unscientific eye.

external. And what, Rāhula, is the ākāsa element in oneself? What is in oneself, pertains to oneself, and is space or has the property of space and is clung to, namely, the aural opening, the nasal opening, the oral opening, that (opening) which takes in what eaten, drunk, chewed or savoured, that (cavity) which retains what is eaten, drunk, chewed savoured, that (opening) through which what is eaten, drunk, chewed or savoured leaves downwards as well as whatever else is in oneself, pertains to oneself, and is space or has the property of space, or is voidness[10] or has the property of voidness, or is hollowness[11] or has the property of hollowness, or is apart from[12] flesh or blood and is in the body as an object of clinging, Rāhula, is called the ākāsa element in oneself.

Indeed, the ākāsa element in oneself and the external ākāsa element are both merely the element of ākāsa.

That (ākāsa element) should be seen as it really is, with right understanding, thus: "This is not mine; this is not 'I'; this is not my atta, Self." Having thus seen this (ākāsa element) as it really is, with right understanding, one gets disgusted with the ākāsa element and one's mind becomes free from attachment to the ākāsa element.[13]

119. Rāhula! Cultivate the practice of meditation (for your mind to be) like unto the earth.[14] Indeed, Rāhula, if you

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10. **voidness**, *agha*: literally, sky or space; it is explaied as 'that which cannot be struck'. Here, that which is between particles of matter and separates them.

11. **hollowness**, *vivara*: opening, fissure, interstice; hole; gap, cavity.

12. **apart from**, *asamphuṭṭha:* lit., untouched by.

13. The pathavī element is dominantly manifested in earth, the āpo element in water, the tejo element in fire, the vāyo element in air or wind, and the ākāsa element in the sky. So they are spoken of as the element of earth, the element of water, the element of fire, the element of air and the element of the sky or space, respectively.

14. In order to acquire balance of mind, imperturbability, tādi-bhāvā, unaffected by likes and dislikes, just as earth, water, fire, air and the sky are unaffected by agreeable or disaggreable things.

cultivate the practice of meditation (for your mind to be) like unto the earth, all agreeable and disagreeable contacts that arise will not overwhelm your mind. Just as the earth is not distressed, shamed or disgusted when a clean thing is cast upon it or an unclean thing is cast upon it or faeces is cast upon it or urine is cast upon it or spittle is cast upon it or pus is cast upon it or blood is cast upon it, even so, Rāhula, should you cultivate the practice of meditation (for you mind to be) like unto the earth. Rāhula, if you cultivate the practice of meditation (for your mind to be) like unto the earth, all agreeable and disagreeable contacts that arise will not overwhelm your mind.

Rāhula! Cultivate the practice of meditation (for your mind to be) like unto water. Indeed, Rāhula, if you cultivate the practice of meditation (for your mind to be) like unto water, all agreeable and disagreeable contacts that arise will not overwhelm your mind. Just as water is not distressed, shamed or disgusted when a clean thing is washed in it or an unclean thing is washed in it or unclean thing is washed in it or faeces is washed away in it or urine is washed away in it or spittle is washed away in it or pus is washed away in it or blood is washed away in it, even so, Rāhula, should you cultivate the practice of meditation (for your mind to be) like unto water. Rāhula, if you cultivate the practice of meditation (for your mind to be) like unto water, all agreeable and disagreeable contacts that arise will not overwhem your mind.

Rāhula! Cultivate the practice of meditation (for your mind to be) like unto fire. Indeed, Rāhula, if you cultivate the practice of meditation (for your mind to be) like unto fire, all agreeable and disagreeable contacts that arise will not overwhelm your mind. Just as fire is not distressed, shamed or disgusted when it burns up a clean thing or an unclean thing when it burn up an unclean thing or when it burns up faeces or when it burns up urine or when it burns up spittle or when it burns up pus or when it burns up blood, even so, Rāhula, should you cultivate the practice of meditation (for your mind to be) like unto fire. Rāhula, if you cultivate the practice of meditation (for your mind to be) like unto fire, all agreeable and disagreeable contacts that arise will not overwhem your mind.

Rāhula! Cultivate the practice of meditation (for your mind to be) like unto the air. Indeed, Rāhula, if you cultivate the practice of meditation (for your mind to be) like unto the air, all agreeable and disagreeable contacts that arise will not overwhelm your mind. Just as the air is not distressed, shamed or disgusted when it blows upon a clean thing or when it blows upon an unclean thing or when it blows upon faeces or when it blows upon urine or when it blows upon spittle or when it blows upon pus or when it blows upon blood, even so, Rāhula, should you cultivate the practice of meditation (for you mind to be) like unto the air. Rāhula, if you cultivate the practice of meditation (for your mind to be) like unto the air, all agreeable and disagreeable contacts that arise will not overwhem your mind.

Rāhula! Cultivate the practice of meditation (for your mind to be) like unto the sky. Indeed, Rāhula, if you cultivate the practice of meditation (for your mind to be) like unto the sky, all agreeable and disagreeable contacts that arise will not overwhelm your mind. Just as the sky does not stand upon anything,[15] even so, Rāhula, should you cultivate the practice of meditation (for your mind to be) like unto the air. Rāhula, if you cultivate the practice of meditation (for your mind to be) like unto the sky, all agreeable and disagreeable contacts that arise will not overwhem your mind.

120. Rāhula! Cultivate the practice of meditation on goodwill (mettā). Indeed, Rāhula, if you cultivate the practice of meditation on goodwill (mettā)), ill-will will disappear in you. Rāhula, Cultivate the practice of meditation on compassion. Indeed, Rāhula, if you cultivate the practice of meditation on compassion, desire to injure will disappear in you. Rāhula! Cultivate the practice of meditation on sympathetic joy. Indeed, Rāhula, if you cultivate the practice of meditation on sympathetic joy, aversion (to seclusion and meritoriousness) will disappear in you. Rāhula! Cultivate the practice of meditation on equanimity.

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15. **does not stand upon anything:** i.e., the sky is not attached to any place.

Indeed, Rāhula, if you cultivate the practice of meditation on equanimity, malevolence will disappear in you. Rāhula! Cultivate the practice of meditation on foulness. Indeed, Rāhula, if you cultivate the practice of meditation on foulness, attachment (rāga)[16] will disappear in you. Rāhula! Cultivate the practice of meditation on the concept of impermanence. Indeed, Rāhula, if you cultivate the practice of meditation on the concept of impermanence, the conceit of self disappear in you.

121. Rāhula! Cultivate the practice of mindfulness of in-coming breath and out-going breath. Indeed, Rāhula, the cultivation of mindfulness of in-coming breath and out-going breath, if you practise it again and again, would prove immensely fruitful and greatly advantageous. And, how, Rāhula, should mindfulness in-coming breath and out-going breath be cultivated, and how should it be repeatedly practised, to be immensely fruitful and greatly advantageous?

In this sāsana, Rāhula, the bhikkhu goes to the forest, or to the foot of a tree, or to a secluded place, sits cross-legged, keeps his body erect and establishes mindfulness, orienting it (towards the object of concentration). (Then) he breathes in with entire mindfulness, and breathes out with entire mindfulness. When he makes a long inhalation, he knows: "I make a long inhalation." When he makes a long exhalation, he knows: "I make a long exhalation." When he makes a short inhalation, he knows: "I make a short inhalation." When he makes a short exhalation, he knows: "I make a short exhalation." He trains himself to be clearly conscious of the whole stretch of the in-coming breath (at its begining, at its middle and at its end). He trains himself to be clearly conscious of the whole stretch of the out-going breath (at its begining, at its middle and at its end). He trains himself to calm down the strong inhalation as he breathes in. He trains himself to clam down the strong exhalation as he breathes out.

He trains himself to be clearly conscious of pīti (joyful satisfaction) as he inhales. He trains himself to be clearly con-

16. **attachment** (*rāga*): also rendered 'passion'. It is a form of craving.

scious of pīti (joyful satisfaction) as he exhales. He trains himself to be clearly conscious of sukha (bliss) as he inhales. He trains himself to be clearly conscious of sukha (bliss) as he exhales. He trains himself to be clearly coscious of volitional activities (of sensation and perception) as he inhales. He trains himself to be clearly conscious of volitional activities as he exhales. He trains himself to clam down volitional activities as he inhales. he trains himself to calm down volitional activities as he exhales.[17]

He trains himself to inhale with settled mind.[18] He trains himself to exhale with settled mind. He trains himself to inhale with mind liberated (from defilements). He trains himself to exhale with mind liberated (from defilements).[19]

He trains himself to inhale with repeated contemplation of impermanence. He trains himself to exhale with repeated contemplation of impermanence. He trains himself to inhale with repeated contemplation of destruction of attachment, rāga. He trains himself to exhale with repeated contemplation of destruction of attachment. He trains himself to inhale with repeated contemplation of cessation (of conditioned and compounded factors).[20] He trains himself to exhale with repeated contemplation of cessation. He trains himself to inhale with repeated contemplation of the discarding of defilements. He trains himself to exhale with repeated contemplation of the discarding of defilements.

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17. The instructions on pīti, suka and the volitional activities of sensation and perception comprise the contemplation of sensation (vedanānupassanā).
18. **settled mind**: mind settled on an object of concentration.
19. The instructions from consciousness of the mind to the liberated mind deal with the contemplation of mind. The remaining instructions deal with the contemplation of dhammā, phenomena. Rāga is almost synonymous with craving (taṇhā).
20. Destruction of attachment (rāga) and cessation of conditioned and compounded factors are of the same nature and imply the realization of Nibbāna.

Rāhula! Mindfulness of inhalation and exhalation when thus cultivated and thus practised repeatedly is immensely fruitful and greatly advantageous. Rāhula! When mindfulness of inhalation and exhalation is thus cultivated and thus practised repeatedly, the final inhalations of breath[21] come to cessation consciously and not unconsciously.

Thus spoke the Bhagavā. The Venerable Rāhula, delighted, rejoiced at the words of the Bhagavā.

End of the Mahā Rāhulovāda Sutta

The Second in This Vagga

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21. **final inhalations of breath:** before the death moment.

3. CŪḶA MĀLUKYA SUTTA

The Lesser Discourse to Mālukya

122. Thus have I heard:

At one time the Bhagavā was residing at the Jetavana monastery of Ānāthapiṇḍika in Sāvatthī. To the Venerable Mālukyaputta[1], who had retired in seclusion (for meditation) at that time, this thought occurred:

"There are these views[2] which the Bhagavā has not expounded on, has set aside and has declined to explain (lit., rejected), namely, 'the world[3] is eternal', or 'the world is not eternal'; 'the world is finite', or 'the world is infinite'; 'the soul (jīva) is the same as the body', or 'the soul is one thing and the

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1. **Mālukyaputta**: a variant form in Sinhalese editions is Mālunkyaputta.
2. **views**: *diṭṭhi gatāni*: views resorted to, views held.
3. **the world; *loka***: here meaning atta.
a sentient being: *tathāgata*: Not to be confused with the epithet of the Buddha. The user of this term conceives of the five khandhas, sakkāya, which really exist, as an individual entity in the form of 'a being', such as a man, a woman, an animal, you, I, he which in reality and in the final analysis does not exist at all, though these terms have to be used for conventional purposes. This misconception is based on the belief that there is atta, Self, Soul. This misconception is called *sakkāyadiṭṭhi*, the view that there is such a thing as a being, an individual entity.

Due to this misconception that there is a being, an individual entity, four different views arise. Some hold the view that a being exists after death. This is *sassata diṭṭhi*, the view that after death the individual entity continues existing eternally. Others hold the view that a being does not exist after death. This is *uccheda diṭṭhi*, the view that there is annihilation of the individual entity, Self, after death. Still others hold the dualistic view that a being does as well as does not exist after death. This is *ekacca sassata diṭṭhi*, the view that in some cases the individual entity, Self, is eternal and in other cases not eternal. Still others hold the view that a being neither does nor does not exist after death. This is *amarāvikkhepa diṭṭhi*, which is simply indecisive evasion of the issue at hand, the holder of the view not committing himself to anything definite.

contd.

body another'; 'a sentient being[4] exists after death', or 'a sentient being does not exist after death'; 'a sentient being does as well as does not exist after death', or 'a sentient being neither does nor does not exist after death'. The Bhagavā does not expound those views to me. As the Bhagavā does not expound those views to me. I am displeased; I do not like it. I shall approached and ask the Bhagavā about that matter and if the Bhagavā declares to me that the world is eternal, or that the world is not eternal; ...p... or that a sentient being neither does nor does not exist after death, I shall pursue the Noble Practice of Purity under the Bhagavā. But if the Bhagavā does not declare to me that the world is eternal; or that the world is not eternal; ...p... or that a sentient being neither does nor does not exist after death, I shall abandon the training (of a bhikkhu) and revert to the lowly life (of a layman)."

123. Then, as evening came, the Venerable Mālukyaputta rose from retirement in seclusion, approached the Bhagavā, and, after doing obeisance to him, sat down in a suitable place; and, having done so, he addressed the Bhagavā thus:

124. Venerable Sir! As I was meditating in seclusion, it occurred to me thus: "There are these views which the Bhagavā has not expounded on, has set aside and has declined to explain, namely, 'the world is eternal', or 'the world is not eternal'; ...p... 'a sentient being neither does nor does not exist after death'. The Bhagavā does not expound those views to me. As the Bhagavā does not expound those views to me, I am displeased; I do not like it. I shall approach and ask the Bhagavā about that matter and if the Bhagavā declares to me that the world is eternal, or that the world is not eternal; ...p... or that a sentient being neither does nor does not exist after death, I shall pursue the Noble Parctice of Purity under the

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The term 'sakkāya' may be somewhat literally rendered 'that which is embodied,' but it is identified with the five khandhas. The five khandhas are the aggregate of physical phenomena plus the four aggregates of mental phenomena. Another term for the five khandhas is nāmarūpa, the complex of mind-and-body.

Bhagavā. But if the Bhagavā does not declare to me that the world is eternal, or that the world is not eternal; ...p... or that a sentient being neither does nor does not exist after death, I shall abandon the training (of a bhikkhu) and revert to the lowly life (of a layman)." If the Bhagavā knows: 'The world is eternal', let the Bhagavā declare to me: 'The world is eternal'; if the Bhagavā knows: 'The world is not eternal', let the Bhagavā declare to me: 'The world is not eternal'; if the Bhagavā does not know: 'The world is eternal' or 'The world is not eternal', it will be straightforward for one who does not know and see to say 'I do not know; I do not see'.

If the Bhagavā knows: 'The world is finite', let the Bhagavā declare to me: 'The world is finite'. If the Bhagavā knows: 'The world is infinite', let the Bhagavā declare to me: 'The world is infinite'. If the Bhagavā does not know: 'The world is finite', or 'The world is infinite', it will be straightforward for one who does not know and see to say 'I do not know; I do not see'. If the Bhagavā knows: 'The soul is the same as the body', let the Bhagavā declare to me: 'The soul is the same as the body'. If the Bhagavā knows: 'The soul is one thing, and the body another', let the Bhagavā declare to me: 'The soul is one thing, and the body another'. If the Bhagavā does not know: 'The soul is the same as the body', or 'The soul is one thing, and the body another', it will be straightforward for one who does not know and see to say 'I do not know; I do not see'. If the Bhagavā knows, 'A sentient being exists after death', let the Bhagavā declare to me: 'A sentient being exists after death'. If the Bhagavā knows: 'A sentient being does not exist after death', let the Bhagavā declare to me 'A sentient being does not exist after death'. If the Bhagavā does not know: 'A sentient being exists after death', or 'A sentient being does not exist after death', it will be straightforward for one who does not know and see to say 'I do not know; I do not see'. If the Bhagavā knows: 'A sentient being does as well as does not exist after death', let the Bhagavā declare to me. 'A sentient being does as well as does not exist after death'. If the Bhagavā knows: 'A sentient being neither does nor does not exist after

death', let the Bhagavā declare to me: 'A sentient being neither does nor does not exist after death'. If the Bhagavā does not know: 'A sentient being does as well as does not exist after death', or 'A sentient being neither does nor does not exist after death', it will be straightforward for one who does not know and see to say 'I do not know; I do not see'.

125. Mālukyaputta! Have I ever told you: 'Come, Mālukyaputta, take up the Noble Practice under me, and I will declare to you that the world is eternal, or that the world is not eternal; that the world is finite, or that the world is infinite; that the soul is the same as the body, or that the soul is one thing and the body another; that a sentient being exists after death, or that a sentient being does not exist after death; that a sentient being exists as well as does not exist after death, or that a sentient being neither does nor does not exist after death?"

No, Venerable Sir!

And have you ever told me: "Venerable Sir! I will take up the Noble Practice under the Bhagavā if the Bhagavā declares to me that the world is eternal, or that the world is not eternal; that the world is finite or that the world is infinite; that the soul is the same as the body, or that the soul is one thing and the body another; that a sentient being exists after death, or that a sentient being does not exist after death; that a sentient being does as well as does not exist after death, or that a sentient being neither does nor does not exist after death?"

No, Venerable Sir!

Mālukyaputta! I have neither told you: "Come, Mālukyaputta, take up the Noble Practice under me, and I will declare to you that the world is eternal, or that the world is not eternal; ...p... or that a sentient being neither does nor does not exist after death"; nor have you ever told me: "I will take up the Noble Practice under the Bhagavā if the Bhagavā declare to me that the world is eternal, or that the world is not eternal; ...p... or that a sentient being neither does nor does not exist after death." That being so, O empty man (bereft of any chance for magga), who is to repudiate whom?

126. Mālukyaputta! If someone should say: "I will not take up the Noble Practice under the Bhagavā until the Bhagavā declares to me that the world is eternal, or that the world is not eternal; ...p... or that a sentient being neither does nor does not exist after death," he would lose his life before he can get such a declaration, for the Tathāgata would never declare it.

Mālukyaputta! Suppose a man were shot with a thickly-posioned arrow. Then his frieds, companions, relatives and kinsmen might bring in a surgeon who could take out the arrow. Then the wounded man might say, "I will not have the arrow taken out until I know whether the man who shot me with an arrow is of the ruling class, or of the brahmin class, or of the mercantile class or of the working class."

Or the wounded man might say, "I will not have the arrow taken out until I know the name and lineage of the man who shot me with an arrow." Or the wounded man might say, "I will not have the arrow taken out until I know whether the man who shot me with an arrow is tall or short or of medium height." Or the wounded man might say, "I will not have the arrow taken out until I know whether the man who shot me with an arrow is black, or brown, or dark-brown[5] (in complexion)." Or the wounded man might say, "I will not have the arrow taken out until I know whether the man who shot me with an arrow belongs to such a village, or such a town, or such a city." Or the wounded man might say, "I will not have the arrow taken out until I know whether the bow with which I was shot is a long bow or a crossbow." Or the wounded man might say, "I will not have the arrow taken out until I know whether the bow-string of the bow with which I was shot is made of swallow-wort fibre, or of soft bamboo fibre, or of sinew, or of hemp, or of milk-leaf creeper." Or the wounded man might say, "I will not have the arrow taken out until I know whether the shaft of the arrow taken out until I know whether the shaft of the arrow with which I was shot is made of the branch of a wild or cultivated shrub." Or the wounded man might say, "I will not have the arrow taken out until I know whether the shaft was fitted with the feathers of a vulture, or of a heron, or of a hawk, or of a peacock, or of a 'loose-jaw' bird.[6] "Or the

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5. **dark-brown**: the colour of the '*maṅgura*' fish, a fish with whiskers.

6. **'loose-jaw' brid**: either a stork or a crane.

wounded man might say, "I will not have the arrow taken out until I know if the shaft was bound with sinew of an ox, or of a buffalo, or of a bear, or of a monkey." Or the wounded man might say, "I will not have the arrow taken out until I know whether the arrow-head is an ordinary one, or edged with a razor, or made to penetrate the ear, or tipped with an iron point, or tipped with calf-tooth,[7] or tipped with an oleander-leaf shaped brab.[8] "Mālukyaputta, that man would die without even finding out such things. In the same way, Mālukyaputta, if a person should say, "I shall not adopt the Noble Practice under the Bhagavā until the Bhagavā declares to me that the world is eternal, or that the world is not eternal; ...p... or that a sentient being neither does nor does not exist after death," that person would die before he can get such a declaration, for a Tathāgata would never declare it.

127. Mālukyaputta, would there be (carrying out of) the Noble Practice while there is (in one) the view 'The world is eternal'? There would not be! Mālukyaputta, would there be the Noble Practice while there is (in one) the view 'The world is not eternal'? There would not be! Mālukyaputta! Whether the view is 'The world is eternal,' or whether the view is 'The world is not eternal,' (the fact remains that) there is birth, there is ageing, there is death, and there are grief, lamentation, pain, distress and despair, the destruction of which, in this very life, I declare. Mālukyaputta, would there be the Noble Practice while there is (in one) the view 'The world is finite'? There would not be! Mālukyaputta, would there be the Noble Practice while there is (in one) the view 'The world is infinite'? There would not be! Mālukyaputta! Whether the view is 'The world is finite' or whether the view is 'The world is infinite', (the fact remains that) there is birth, there is ageing, there is death and there are grief, lamentation, pain distress and despair, the destruction of which, in this very lief, I declare.

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7. perhaps implying a heavy tip.
8. perhaps this shape of the arrow-head makes for a slower flight of the arrow.

Mālukyaputta, would there be the Noble Practice while there is (in one) the view 'The soul is the same as the body'? There would not be! Mālukyaputta, would there be the Noble Practice while there is (in one) the view 'The soul is one thing and the body is another'? There would not be! Mālukyaputta! whether the view is 'The soul is the same as the body', or whether the view is 'The soul is one thing and body another', (the fact remains that) there is birth, ...p... the destruction of which, in this very lief, I declare. Mālukyaputta, would there be the Noble Practice while there is (in one) the view 'A sentient being exists after death?' There would not be! Mālukyaputta, would there be the Noble Practice while there is (in one) the view 'A sentient being does not exist after death?' There would not be! Mālukyaputta! Whether the view is 'A sentient being exists after death, or whether the view is 'A sentient being does not exist after death', (the fact remains that) there is birth, ...p... the destruction of which, in this very life, I declare.

Mālukyaputta, would there be the Noble Practice while there is (in one) the view 'A sentient being does as well as does not exist after death?' There would not be! Mālukyaputta, would there be the Noble Practice while there is (in one) the view 'A sentient being neither does nor does not exist after death?' There would not be! Mālukyaputta! Whether the view is 'A sentient being does as well as does not exist after death,' or whether the view is 'A sentient being neither does nor does not exist after death', (the fact remains that) there is birth, ...p... the destruction of which, in this very lief, I declare.

128. Therefore, Mālukyaputta, (all of) you bear in mind as undeclared what I do not declare and should bear in mind what I do declare as declared. And, Mālukyaputta, what do I not declare? I do not, Mālukyaputta, declare that the world is eternal. Neither do I declare that the world is not eternal. I do not declare that the world is finite. Neither do I declare that the world is infinite. I do not declare that the soul is the same as the body. Neither do I declare that the soul is one thing and the body another. I do not declare that a sentient being exists after death. Neither do I declare that a sentient being does not exist after death. I do not declare that a sentient being does as well

as does not exist after death. Neither do I declare that a sentient being neither does nor does not exist after death. Why, Mālyukyaputta, do I not make such a declaration? Indeed, Mālukyaputta, it is not in conscious with one's benefit. It is not even the begining[9] of the Noble Practice. It is not conducive to disillusionment with the five khandhas, to the abandonment of attachment (rāga), to the cessation of dukkha, to the extinction of defilements, to the attainment of abhiññā, special apperception, (i.e., Magga Insight), to the realization of the Four Ariya Truths, to the realization of Nibbāna. Therefore, I do not make such a declaration.

Mālykyaputta! What than do I declare? I declare, Mālukyaputta, what dukkha is. I declare what the cause of dukkha is. I declare what the cessation of dukkha is. I declare what the Path leading to the cessation of dukkha is. Why, Mālukyaputta, do I make such a declaration? Indeed, Mālukyaputta, it is in conscious with one's benefit. It is the begining of the Noble Practice. It is conducive to disillusionment with the five khandhas, to the abandonment of attachment, to the cessation of dukkha, to the extinction of defilements, to the attainment of Magga Insight, to the realization of the Four Ariya Truths, to the realization of Nibbāna. Hence I make such a declaration. Therefore, Mālukyaputta, (all of) you bear in mind as undeclared what I do not declare and should bear in mind what I do declare as declared.

Thus spoke the Bhagavā. Delighted, the Venerable Mālukyaputta rejoiced in the Bhagavā's words.

End of the Cūḷa Mālukya Sutta

The Third in This Vagga

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9. **the beginning:** the practice of morality that is a pre-requisister of the Noble Practice.

4. MAHĀ MĀLUKYA SUTTA

The Major Discourse to Mālukya

129. Thus have I heard:

At one time the Bhagavā was staying at the Jetavana monastery of Ānāthapiṇḍika in Sāvatthī. Then the Bhagavā addressed the bhikkhus, saying: "O bhikkhus!" The bhikkhus replied: "Venerable Sir!" The Bhagavā said: "Bhikkhus! Do you remember what I have taught you about the five fetters[1] leading to (rebirth in) the lower realms?"[2]

When this was said, the Venerable Mālukyaputta said. "Venerable Sir! I remember what the Bhagavā has taught us about the five fetters leading to the lower realms."

Mālukyaputta! In what way do you remember what I have taught you about the five fetters leading to the lower realms?

Venerable Sir! I remember that the Bhagavā has taught that the illusion of Self, sakkāyadiṭṭhi,[3] is a fetter leading to the lower realms. Venerable Sir! I remember that the Bhagavā has taught that uncertainty[4] is a fetter leading to the lower realms.

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1. **fetters**; *saṁyojanā*: bonds or fetters binding all beings to the wheel of existence.

2. **the lower realms**: the eleven sensual planes of existence consisting of the six deva realms, the human realm and the four realms of woe including the animal realm.

3. **sakkāyadiṭṭhi**: the illusion that sakkāya, the psycho-physical complex that makes up one's mind-and-body, is an individual entity. It is the view that the manifestation of one's khandhas, mental and physical aggregates, in a certain form is Self, causing the illusion 'This is mine', 'This is I,' 'This is myself.' See also footnote 5 to Para 122 of Cūla Mālukya Sutta.

4. **uncertainty**; *vicikicchā:* uncertainty or wavering in mind as to whether the Buddha is really the Enlightened, whether the Dhamma is the true Teaching, etc.

Venerable Sir! I remember that the Bhagavā has taught that the misleading belief in the efficacy of mere rites and rituals[5] as practised outside the Ariya Path of Eight Constituents is a fetter leading to the lower realms. Venerable Sir! I remember that the Bhagavā has taught that sensual desire[6] is a fetter leading to the lower realms. Venerable Sir! I remember that the Bhagavā has taught that ill will[7] is a fetter leading to the lower realms. Venerable Sir! This is the way I remember how the Bhagavā has taught about the five fetters leading to the lower realms.

Mālukyaputta! To whom, do you remember, have I thus taught these five fetters leading to the lower realms?[8] Mālukyaputta! Would not ascetics of other faiths cast strictures (on what you say) by giving the following example of an infant? Indeed, Mālukyaputta, (they might say) a young and immature infant, (at an age when it is) lying on its back, does not yet know of sakkāya, the five khandhas. (They might say) how can sakkāyadiṭṭhi, the illusion of self, arise in him? (They might say) it is only that the seed of sakkāyadiṭṭhi is latent in an infant.

Indeed, Mālukyaputta, (they might say) a young and immature infant, (at an age when it is) lying on its back, does not yet know of phenomena. (They might say) how can uncer-

5. **mere rites and rituals;** *sīlabbataparāmāsa:* wrongly considering rites, rituals, observances and moral practices, undertaken not in conformity with what is taught in the Ariya Path of Eight Constituents, are sufficient in themselves to lead to Magga Insight and to Nibbāna; the misleading belief that there are practices and paths other than the Ariya Path of Eight Constituents that can liberate one from dukkha.
6. **sensual desire;** *kāmacchanda*: craving for, attachment to and satisfaction in object of the senses (such as sight) and sensual pleasures.
7. **ill will;** *byāpāda*: evil intention to ill-treat or destroy others, or to harm them or bring them into trouble; also rendered 'malevolence'.
8. To whom ... realms: implying "I have not expounded on the fetters to anybody in the way you have stated." Mālukya's statement implies that defilements (of the five fetters) are present in a person only at the time of their occurrence in him and that he is without these defilements at other times. This is inaccurate. Such a statement, being insufficient, is liable to come under criticism by ascetics of other faiths as in the example that follows.

tainty regarding phenomena arise in him? (They might say) it is only that the seed of uncertainty is latent in an infant[9].

Indeed, Mālukyaputta, (they might say) a young and immature infant, (at an age when it is) lying on its back, does not yet know of phenomena. (They might say) how can uncertainty regarding phenomena arise in him? (They might say) it is only that the seed of uncertainty is latent in an infant. Indeed, Mālukyaputta, (they might say) a young and immature infant, (at an age when it is) lying on its back, does not yet know of obervances. (They might say) how can misleading belief in the efficacy of practices, rites and rituals outside the Ariya Path of Eight Constituents arise in him? (They might say) it is only that the seed of such a misleading belief is latent in an infant.

Indeed, Mālukyaputta, (they might say) a young and immature infant, (at an age when it is) lying on its back, does not yet know of sensual pleasures. (They might say) how can desire for sensual pleasures, kāmacchanda, arise in him? (They might say) it is only that the seed of craving for sensual pleasure, kāmarāga, is latent in an infant.

Indeed, Mālukyaputta, (they might say) a young and immature infant, (at an age when it is) lying on its back, does not yet know of sentient beings. (They might say) how can ill will towards sentient beings arise in him? (They might say) it is only that the seed of ill will is latent in an infant. Mālukyaputta! Would not ascetics of other faiths cast strictures (on what you say) by giving this example of an infant?

When this was said, the Venerable Ānanda said thus to the Bhagavā: "Venerable Sir! This is the time for the Sugata, who speaks only what is beneficial and true, to expound on the five fetters leading to the lower realms. Hearing it from the Bhagavā, the bhikkhus will bear it in mind."

If that be so, Ānanda, listen and pay good attention. I shall speak.

"Very well, Venerable Sir!" replied the Venerable Ānanda to the Bhagavā.

And the Bhagavā said this:

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9. Implying that an infant is without sakkāyadiṭṭhi. This implication is also present in the case of the other four fetters.

130. In this matter, Ānanda, an uninstructed worldling, not in the habit of associating with (lit., seeing) the ariyas,[10] unskilled in the teaching of the ariyas, untrained in the teaching of the ariyas, not in the habit of associating with men of virtue, unskilled in the teaching of men of virtue, untrained in the teaching of men of virtue, has (lit., dwells with) a mind overcome by sakkāyadiṭṭhi, the illusion of Self, (a mind) obsessed by sakkāyadiṭṭhi. He does not understand fundamentally, and truly the way to escape from the sakkāyadiṭṭhi[11] that has arisen (in him). That sakkāyadiṭṭhi, potent and unsubdued, is a fetter leading to (rebirth in) the lower realms.

He has a mind overcome by uncertainty, obsessed by uncertainty. He does not understand fundamentally and truly the way to escape from the uncertainty that has arisen (in him). That uncertainty, potent and unsubdued, is a fetter leading to the lower realms.

He has a mind overcome by and obsessed by misleading belief in the efficacy of mere rites and rituals as practised outside the Ariya Path of Eight Constituents. He does not understand fundamentally and truly the way to escape from the arisen misleading belief in practices outside the Ariya Path. That potent and unsubdued misleading belief in practices outside the Ariya Path of Eight Constituents is a fetter leading to the lower realms.

He has a mind overcome by craving for sensual pleasure, obsessed by craving for sensual pleasure. He does not understand fundamentally and truly the way to escape from the craving for sensual pleasure that has arisen (in him). That craving for sensual pleasure, potent and unsubdued, is a fetter leading to the lower realms.

He has a mind overcome by ill will, obsessed by ill will. He does not understand fundamentally and truly the way to

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10. the ariya: those who have attained at least one of the four stages of Magga Insight; sometimes rendered 'Noble Ones.'

11. The way to escape from sakkāyadiṭṭhi is through attainment of Sotāpatti Magga and, by extension, realization of Nibbāna.

escape from the ill will[12] that has arisen (in him). That ill will, potent and unsubdued, is a fetter leading to the lower realms.[13]

131. Ānanda! An instructed ariya disciple, with the habit of associating with (lit., seeing) the ariyas, skilled in the teaching of the ariyas, trained in the teaching of the ariyas, with the habit of associating with men of virtue, skilled in the teaching of men of virtue, trained in the teaching of men of virtue, has (lit., dwells with) a mind not overcome by sakkāyadiṭṭhi not obsessed by sakkāyadiṭṭhi. He understands fundamentally and truly the way to escape from the sakkāyadiṭṭhi that has arisen (in him). He dispels that sakkāyadiṭṭhi together with anusaya.[14]

He has a mind not overcome by uncertainty, not obsessed by uncertainty. He understands fundamentally and truly the way to escape from the uncertainty that has arisen (in him). He dispels that uncertainty together with anusaya.

He has a mind not overcome by or obsessed by misleading belief in the efficacy of practices, rites and rituals outside the Ariya Path of Eight Constituents. He understands fundamentally and truly the way to escape from the arisen misleading belief in practices outside the Ariya Path.He dispels that misleading belief in the efficacy of practices, rites and rituals outside the Ariya Path of Eight Constituents, together with anusaya.

He has a mind not overcome by craving for sensual pleasure, not obsessed by craving for sensual pleasure. He understands fundamentally and truly the way to escape from the craving for sensual pleasure that has arisen (in him). He dispels that craving for sensual pleasure together with anusaya.

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12. The way to escape from craving for sensual pleasure and from ill will is through attainment of Anāgāmi Magga.

13. An uninstructed worldling, *puthujjana*, necessarily includes an infact of course.

14. Here, *sakkāyadiṭṭhi* and *anusaya* are not to be taken as two separate things. Anusaya is sakkāyadiṭṭhi or any other fetter or any defilement that has not yet been dispelled by Magga Insight, and therefore appears when there is occasion for it to arise. (The Commentary)

He has a mind not overcome by ill will, not obsessed by ill will. He understands fundamentally and truly the way to escape from the ill will that has arisen (in him). He dispels that ill will together with anusaya.

132. Ānanda! It is impossible to understand, discover and eliminate the five fetters leading to the lower realms unless one takes up the path and the practice to abandon them.

Just as, Ānanda, it is impossible to cut out the heart-wood from a big standing tree with heart-wood without cutting away the bark and the sap-wood, even so it is impossible (for anyone) to understand, discover and eliminate the five fetters leading to the lower realms without taking up the path and the practice to abandon them.

Ānanda! It is possible to understand, discover and eliminate the five fetters leading to the lower realms if one takes up the path and the practice to abandon them.

Just as, Ānanda, it is possible to cut out the heart-wood from a big standing tree with heart-wood by cutting away the bark and the sap-wood, even so it is possible to understand, discover and eliminate the five fetters leading to the lower realms by taking up the path and the practice to abandon them.

Ānanda! Just as a weakling of a man were to come by when the River Gaṅgā was in spate, full to the brim, so that a crow on the bank might easily drink out of it, and were to say "I will go safely to the other side of the Gaṅgā by swimming across it with all my might," but would be unable to get safely to the other side of the Gaṅgā by swimming across it with all his might, even so anyone whose mind is non-receptive, befuddled, unsteady and not intensely attentive when the teaching on the cessation of sakkāya is expounded, should be regarded as being just like that weakling.

Ānanda! Just as a man of strength were to come by when the River Gaṅgā was in spate, full to the brim, so that a crow on the bank might easily drink out of it, and were to say "I will go safely to the other side of the Gaṅgā by swimming across it with all my might," and would be able to get safely to

the other side of the Gaṅgā by swimming across it with all his might, even so anyone whose mind is receptive, clear, steady and intensely attentive when the teaching on the cessation of sakkāya is expounded, should be regarded as being just like that men of strength.

133. What, Ānanda, is the path and what is the practice for abandoning the five fetters leading to the lower realms? In this sāsana, a bhikkhu, being detached from sensual pleasures (kāmā) and demeritorious factors through being detached from sensual pleasures, upadhi,[15] through rejection of demeritorious factors[16] and by the suppression (lit., sbusidence) of all forms of indolence (lit., heaviness of body), achieves and remains in the first jhāna which has (as factors) vitakka (initial application of the mind), vicāra (sustained application of the mind), pīti (delightful satisfaction) and sukha (bliss) bron of detachment from the hindrances, nīvaraṇas.

That bhikkhus soundly perceives the phenomena of corporeality, sensation, perception, volitional activities and consciousness in that jhāna as impermanent, as dukkha, as comparable to disease, as an abscess as a thorny spike, as misery, as affliction, as alien, as subject to dissolution, as empty and as without atta, Self. He keeps his mind turned away from these five khandhas; keeping his mind turned away from the five khandhas, he directs it to deathless Nibbāna, noting "That Nibbāna which is the calming of all volitional (kammic) processes, the relinquishment of all substrata of existence on which dukkha rests, the extermination of craving, the end of attachment to sensual pleasures, the cessation (of attachment), is peaceful and exalted."

Established in the realization of that dhamma (of vipassanā insight) he achieves complete extinction of āsavas (defilements that befuddle the mind), (thus becoming an arahat). If, however, through attachment to and delight in that dhamma, he fails to

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15. **sensual pleasures,** *upadhi*: sensual pleasures are known as upadhi as they are the basis of dukkha.

16. **demeritorious factors:** the nivaraṇas or hindrances.

achieve complete extinction of āsavas, he would (after death) arise spontaneously (in one of the Suddhāvāsa Brahmā realms), because of the destruction (in him) of the five fetters which lead to rebirth in the inferior (sensuous) planes of existence. In that Brahmā realm he realizes Nibbāna. From that realm (for him) there is no returning (to other existences). This, Ānanda, is the path and this the practice for abandonment of the five fetters leading to the lower realms.

Furthermore, Ānanda, that bhikkhu, having got rid of vitakka and vicāra, achieves and remains in the second jhāna ...p... the third jhāna ...p... the fourth jhāna. He soundly perceives the phenomena of corporeality, sensation, perception, volitional activities and consciousness in that jhāna as impermanent, ...p... From that (Brahmā) realm, (for him) there is no returning (to other existences). This also, Ānanda, is the path and this the practice for abandonment of the five fetters leading to the lower realms.

Furthermore, Ānanda, that bhikkhu concentrates on the concept "Space is infinite," and achieves and remains in the *ākāsānañcāyatana jhāna* (of Infinity of Space), by completely transcending all forms of rūpasaññā (Consciousness that turns on corporeality), by the disappearance of paṭighasaññā (forms of Consciousness arising out of contact between the senses and their objects), and by non-attention to nānattasaññā (forms of Consciousness, in the sensual sphere excepting paṭighasaññā).

He soundly perceives the phenomena of sensation, perception, volitional activities and consciounsess in that suntained jhāna as impermanent ...p... From that (Brahmā) realm, (for him) there is no returning. This also, Ānanda, is the path and this the practice for abandonment of the five fetters leading to the lower realms.

Furthermore, Ānanda, that bhikkhu, completely passing beyond the jhāna of Infinity of Space, concentrates on the concept "Consciousness[17] is infinite," and achieves and remains in the *viññāṇañcāyatana jhāna* (of Infinity of Consciousness).

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17. The Consciousness in the first arūpajhāna, the sustained jhāna of infinity of Space.

He soundly perceives the phenomena of sensation, perception, volitional activites and consciousness in that sustained jhāna as impermanent ...p... From that (Brahmā) realm, (for him) there is no returning. This also, Ānanda, is the path and this the practice for abandonment of the five fetter leading to the lower realms.

Furthermore, Ānanda, that bhikkhu, completely passing beyound the jhāna of Infinity of Consciousness, concentrates on the concept "Nothing is there," and achieves and remains in the *ākiñcaññāyatana jhāna* (of Nothingness).

He soundly perceives the phenomena of sensation, perception volitional activities and consciousness in that sustained jhāna as impermanent, ...p... From that (Brahmā) realm, (for him) there is no returning (to other existences). This also, Ānanda, is the path and this the practice for abandonment of the five fetters leading to the lower realms.

Venerable Sir! If this is the path and this the practice for abandonment of the five fetters leading to the lower realms, why is it that in this sāsana, some bhikkhus attain emancipation of mind (*cetovimutti*) while others attain emancipation through insight (*paññāvimutti*)?[18]

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18. For one who takes up first the practice of samatha, tranquillity-meditation, concentration is dominant in his endeavour for emancipation. The faculty of concentration is very forceful when he attains Magga Insight. Such a person is said to be one who attains cetovimutti, emancipation of mind, that is, one who is liberated from defilements through concentration.

For one who takes up first the practice of vipassanā, insight-meditation on the true nature of phenomena, insight is dominant in his endeavour for emancipation. The faculty of insight-wisdom, or true understanding, is very forceful when he attains Magga Insight. Such a person is said to be one who attains paññāvimutti, emancipation through insight, that is, one who is liberated from defilements through insight, true understanding.

The Venerable Ānanda was not questioning this.

But, even from amongst those who take up first the practice of samatha, one might become liberated through emancipation of mind, and another might become liberated through insight. In the same way,

Ānanda! In this matter I say that this is (due to) the difference in the faculties.[19]

Thus said the Bhagavā. Delighted the Venerable Ānanda rejoiced in the words of the Bhagavā.

End of the Mahā Mālukya Sutta

The Fourth in This Vagga

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even from amongst those who take up first the practice of vipassanā, one might become liberated through insight, and another through emancipation of mind by means of concentration.

The Venerable Ānanda was asking the reason for this.

19. The significant factor in an arahat being called either one who attains emancipation of mind (through concentration) or one who attains emancipation through insight is not whether samatha-practice has been first taken up or vipassanā-practice has been first taken up in the endeavour previous to the attainment of emancipation. The significant factor is which of the five faculties or controlling principles, such as faith, has played the dominant part in the endeavour. When the faculty of concentration has been the dominant factor in the endeavour of one who attains emancipation, he is known as one who attains emancipation of mind, and when the faculty of insight-wisdom has been the dominant factor in one who attains emancipation, he is known as one who attains emancipation through insight, whether samatha-practice or vipassanā-practice has been first taken up in such a one's endeavour.

(The five faculties or controlling principles, *indriyāni*, are, in this context, faith, energy, mindfulness, concentration and insight-wisdom or true understanding.)

5. BHADDĀLI SUTTA

Discourse To Bhaddāli

134. Thus have I heard:

Once the Bhagavā was residing at the Jetavana manastery of Anāthapiṇdika in Sāvatthī. Then the Bhagavā addressed the bhikkhus, saying: "Bhikkhus!" Those bhikkhus answered the Bhagavā, saying: "Venerable Sir!" And the Bhagavā spoke thus: "Bhikkhus! I take only one meal a day; and I come to realize that by taking only one meal a day one enjoys good health, freedom from bodily suffering, buoyancy, strength and physical well-being. Come, bhikkhus! Do you too take only one meal a day? You will know for yourself that by taking only one meal a day, one enjoys good health, freedom from bodily suffering, buoyancy, strength and physical well-being"

When it was said thus, the venerable Bhaddāli said to the Bhagavā: "Venerable Sir! I cannot take only one meal a day. If I take only one meal a day, I might be restless with doubt and remorse[1]."

In that case, Bhaddāli, you may take part of the meal at the place where you are invited, bring part of it to your place and take it again. This constitutes only one meal which can sustain you.

Venerable Sir, (said Bhaddāli), I am also unable to take the meal that way. Venerable Sir! Even when I do so, I will be restless with doubt and remorse.

While the rule of training was being laid down by the Bhagavā, while the Order of bhikkhus were undertaking the training, the Venerable Bhaddāli declared his inability to do the same. Then, for the whole three months the venerable Bhaddāli avoided seeing the Bhagavā face to face. He (behaved) in the same manner as one who fails to fulfil the training under the Teacher's Teaching (Sāsanā).

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1. Doubt, as Bhaddāli was not sure if he could take up the Noble Practice on an empty stomach; remorse, as he was afraid that his emaciated body would not enable him to take up the same.

135. Then many bhikkhus thinking: "The Bhagavā would go forth on a journey after a lapse of three months when preparations for robes would have been finished, prepared for the Bhagavā."

Then the Venerable Bhaddāli approached those bhikkhus and having approached them, he exchanged greetings with those bhikkhus. Having finished felicitous and memorable words, he sat in a suitable place. Those bhikkhus said to the Venerable Bhaddāli who had sat in a suitable place: "Friend Bhaddāli! This task of preparing the robes for the Bhagavā is being done. When the task of preparing the robes for the Bhagavā is finished, and when the period of three months is over, the Bhagavā would go forth on a journey. We urge you, friend Bhaddāli. Ponder well over that fault. Later it would be more difficult for you."

"Very well, friends," said the Venerable Bhaddāli to those bhikkhus, approached the Bhagavā, and having approached him, made obeisance to him, and then sat in a suitable place. Having sat in a suitable place, the Venerable Bhaddāli addressed the Bhagavā thus: "Venerable Sir! I was overwhelmed by a misdeed, being foolish, bewildered and unwise. While the rule of training was laid down by the Bhagavā, while the order of bhikkhus were undertaking the training I declared my inability to do the same. Venerable Sir, I request the Bhagavā to accept this admission of my guilt so that I can restrain myself in the future."

Bhaddāli! Indeed you were overwhelmed by a misdeed, being foolish, bewildered and unwise. While the rule of training was laid down by me, and the order of bhikkhus were undertaking the training, you declared your inability to do the same.

Bhaddāli! You have not realized the fact. The Bhagavā is residing in Sāvatthī. The Bhagavā also knows me thus: "The bhikkhu named Bhaddāli fails to fulfil the training under the Teacher's Teaching."

Bhaddāli! You have not realized the fact, too.

Bhaddāli! You have not realized this fact. Many bhikkhus are residing in Sāvatthī for the rains. They might also know you thus: "The bhikkhu named Bhaddāli fails to fulfil the training

under the Teacher's Teaching." Bhaddāli you have not realized this fact, too.

Bhaddāli! You have not realized this fact. Many bhikkhunīs are residing in Sāvatthī for the rains retreat. They also will know you thus: "The bhikkhu named Bhaddāli fails to fulfil the training under the Teacher's Teaching."

Bhaddāli you have not realized this fact, too.

Bhaddāli! You have not realized the fact. Many lay male disciple are residing in Sāvatthī. They also will know you thus: "The bhikkhu named Bhaddāli fails to fulfil the training under the Teacher's Teaching." Bhaddāli! You have not realized this fact, too.

Bhaddāli! You have not realized the fact. Many lay female disciples are residing in Sāvatthī. They also will know you thus: "The bhikkhu named Bhaddāli fails to fulfil the training under the Teacher's Teaching." Bhaddāli! You have not realized this fact, too.

Bhaddāli! You have not realized the fact. Many samaṇas and brahmaṇas of various sects are residing in Sāvatthī. They will also know you thus: "The bhikkhu named Bhaddāli fails to fulfil the training under the Teacher's Teaching." Bhaddāli! You have not realized this fact, too."

Venerable Sir! I was overwhelmed by a misdeed, being fooish, bewildered and unwise While the rule of training was laid down by the Bhagavā and while the order of bhikkhus were undertaking the training I declared my inability to do the same. Venerable Sir! I request the Bhagavā to accept this admission of my guilt so that I can restrain myself in the future.

Bhaddāli, indeed, you were overwhelmed by a misedeed, being foolish, bewildered and unwise. While the rule of training was laid down by me and while the order of bhikkhus were undertaking the training, you declared your inability to do the same.

136. Now, Bhaddāli, what do you think of this? In this Teaching, there might be a bhikkhu who is emancipated in both

ways (Ubhatobhāga vimutta)[2]. If I should say to him, "come, bhikkhu, be a bridge for me to cross this mire!," would he be a bridge, or would he twist his body in another direction or would he say no?

Venerable Sir! It cannot be so.

Now, Bhaddāli, what do you think of this? In this Teaching, there might be a bhikkhu who is emancipated from defilements through knowledge (Paññāvimutti) or who realizes the Path and its Fruition by meditating on the five aggregates of mind and matter, kāyasakkhī, or who realizes the Path and its Fruition through the dominance of wisdom (diṭṭhippātta), or who is emancipated form defilements through the dominance of conviction, (Saddhāvimutta), or who realizes the Path and its Fruition by meditating on volitional activities in their proper order, dhammānusārī, or who realizes the Path and its Fruition with absolute conviction as a guiding principle, saddhānusārī. If I should say to him, "Come, bhikkhu, be a bridge for me to cross this mire!," would he be a bridge; or would he twist his body in another direction; or would he say no?

Venerable Sir! It cannot be so.

Now, Bhaddāli, what do you think of this?

Bhaddāli, were you, at that time, one who is Ubhatobhāga vimutta, or paññā vimutta, or kāyasakkhī, or diṭṭhippatta, or saddhāvimutta, or dhammānusārī, or saddhānusārī?

I am none of these, Venerable Sir!

Then, Bhaddāli, were you empty, vain and blundering?

Yes, Venerable Sir! I was.

Venerable Sir! I was overwhelmed by a misdeed, being foolish, bewildered, unwise. While the rule of training was laid down by the Bhagavā, while the order of bhikkhus were undertaking the training, I decalared my inability to do the same. Venerable Sir! I request the Bhagavā to accept the admission of my guilt so that I can restrain myself in the future.

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2. Ubhatobhāga Vimutta, one who becomes free from defilements both by the attainment of Arūpa Samāpatti and by the attainment of Fruition Knowledge (Arahatta-phala).

Bhaddāli, indeed, you were overwhelmed by a misedeed, being foolish, bewildered, unwise. While the rule of training was laid down by me, while the order of bhikkhus were undertaking the training, you declared your inability to do so. Now, Bhaddāli, you have realized your guilt and admitted it to make amends according to dhamma, we accept your admission. Bhaddāli, realizing one's guilt, making amends and abstaining from such misdeed in the future means enhancement in ariyas' discipline.

137. In this Teaching, Bhaddāli, a certain bhikkhu does not fulfil the training under the Teacher's Teaching. That bhikkhu might think: "If I resort to a lonely place such as a forest, the foot of a tree, a hillside, a gully, a mountain cave, a cemetry, a thicket, an open plain, a heap of straw, I might be able to realize special knowledge and insight that enables one to become an ariya and that transcends the dhamma practised by ordinary human beings." He then resorted to a lonely place such as a forest, the foot of a tree, a hillside, a gully, a mountain cave, a cemetry, a thicket, an open plain, a heap of straw. But the Teacher blamed him who had thus resorted to a lonely place under such circumstances[3]. Those wise companions in the Noble Practice also criticised him. The devas also blamed him. And he also blamed himself[4]. That bhikkhu, blamed by the Bhagavā, criticized by his wise companions in the Noble Practice, blamed by the devas and also blamed by himself, could not realize special knowledge and insight that enables one to become an ariya and that transcends the dhamma practised by ordinary human beings. Why is it so? Bhaddāli! It is because, in the course of nature, this should happen to one who fails to fulfil the training under the Teacher's Teaching. That bhikkhu might think: "If I resort to a lonely place, such as a forest, the foot of a tree, a hillside, a gully, a mountain cave, a cemetry, a thicket, an open plain, a heap of straw, I might be able to realize special knowledge and insight that enables one to become an ariya and

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3. Because the bhikkhu failed to take up the training although dwelling in a forest'
4. He realized, on reflection, that his mind was discursive and that he could not meditate. So he became remorseful.

that transcends the dhammas practised by ordinary human beings." He then actually resorted to a lonely place such as a forest, the foot of a tree, a hillside, a gully, a mountain cave, a cemetry, a thicket, an open plain, a heap of straw. The Bhagavā did not blame him who had thus resorted to a lonely place. Also the wise companions in the Noble Practice did not criticize him. The devas did not blame him. And he did not blame himslef also. That bhikkhu, not blamed by the Bhagavā, not criticized by his wise companions in the Noble Practice, not blamed by the devas and also not blamed by himself, realizes special knowledge and insight that enable one to realize special knowledge and insight that enables one to become an ariya and that transcends the dhamma practised by ordinary human beings.

That bhikkhu, being detached from sense pleasures and being detached from demeritorious factors, achieves and remains in the first jhāna which has vitakka, and vicāra and which has pīti and sukha born of detachment from hindrances. Why is it so? Bhaddāli! It is because, in the course of nature, this should happen to one who fulfils the training under the Teacher's Teaching.

139. And again, Bhaddāli, that bhikkhu, having got rid of vitakka and vicāra, achieves and remains in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of mind, devoid of vitakka and vicāra, but with pīti and sukha born of concentration. Why is it so? Bhaddhāli, it is because, in the course of nature, this should happen to one who fulfils the training under the Teacher's Teaching.

And again, Bhaddāli, that bhikkhu, having been detached from pīti as well, dwells in equanimity with mindfulness and clear comprehension, and experiences sukha in mind and body. He achieves and remains in the third jhāna, for which the ariyas praise him as one who abides in happiness, possessed of equanimity and mindfulness. Why is it so? Bhaddāli, it is because, in the course of nature, this should happen to one who fulfils the training under the Teacher's Teaching.

And again, Bhaddāli, that bhikkhu, by dispelling both pleasure and pain, and by the previous disappearance of gladness

and sadness, achieves and remains in the fourth jhāna which has neither pain nor pleasure, but has purity of mindfulness born of equanimity. Why is it so? Bhaddāli, it is because, in the course of nature, this should happen to one who fulfils the training under the Teacher's Teaching.

As his settled mind becomes purified, cleansed, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs his mind towards the knowledge of past existences. He recollects many and varied existences of the past, namely one existence, two existences ...p... In this way, he recollects many and varied past existences, together with their characteristics and related facts. Why is it so? Bhaddāli, it is because, in the course of nature, this should happen to one who fulfils the training under the Teacher's Teaching.

As his settled mind becomes purified, cleansed, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs his mind to the knowledge of the passing away and arising of beings. With the divine power of sight, which is extremely clear, surpassing the sight of men, he sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations. He knows beings as beings arising according to their own kamma thus: "Friends! These beings are endowed with evil bodily action ...p... appear in the state of ruin and in the realms of continuous suffering. Friends! These beings are endowed with good bodily action ...p... appear in the good destination, the happy world of devas." Thus he sees with the divine power of sight, which is extremely clear, surpassing the sight of men ...p... he knows beings as beings arising according to their own kammas. Why is it so? Bhaddāli, it is because, in the course of nature, this should happen to one who fulfils the training under the Teacher's Teaching.

As his settled mind becomes perfectly pure, cleansed, unblemished, uncontaminated by defilements, malleable, pliable, firm and imperturbable, that bhikkhu directs his mind to the knowledge that exhausts the āsavas. Then he understands truly that this is dukkha; he understands truly that this is the origin of

dukkha; he understands truly that this is the cessation of dukkha; he understands truly that this is the way leading to the cessation of dukkha. He understands truly that these are the āsava. He understands truly that this is the origin of āsavas, he understands truly that this is the cessation of āsavas; he understands truly that this is the way leading to the cessation of āsavas. On knowing thus and seeing thus his mind is liberated from Kāmāsava, his mind is also liberated from Bhavāsava, his mind is also liberated from Avijjāsava. When the mind was thus liberated, there occurred the knowledge: "It is liberated", he knows: "Rebirth is ended, the Noble Practice has been accomplished, what needed to be done (for the realization of the Path) has been done, nothing else remains to be done (for this attainment of Magga). Why is it so? Bhaddāli, it is because, in the course of nature this should happen to one who fulfils the training under the Teacher's teaching.

140. When it was said thus, the Venerable Bhaddāli said to the Bhagavā thus: "Venerable Sir! What is the reason, what is the cause whereby the bhikkhus take action repeatedly against a certain bhikkhu in this Teaching; and what is the reason, what is the cause whereby the bhikkhus do not take action repeatedly against a certain bhikkhu, in this Teaching?"

Bhaddāli! In this Teaching, a certain bhikkhu is a constant offender; full of offences. That bhikkhu, on being reproved by other bhikkhus, covers up the issue with another; he pushes (the subject of) the talk aside, and he shows anger hatred and annoyance. He does not conduct himself properly. He does not let his hair drop, i.e, is haughty. He does not behave to get rid of blame. He does not say, I shall do whatever it is to please the Saṁgha.

Then, Bhaddāli! it occurred to the bhikkhus thus: "Friends! this bhikkhu is a constant offender; full of offences. That bhikkhu, on being reproved by other bhikkhus, covers up the issue with another, he pushes (the subject of) the talk aside, and he shows anger, hatred and annoyance. He does not conduct himself properly. He is haughty (and not submissive, lit. He does not let his hair drop,) he does not behave to get rid of blame. He does

not say I shall do whatever it is to please the Saṁghas. It would be good if the venerable ones were to investigate this bhikkhu in such a way that this matter of him should not be settled quickly." Then, Bhaddāli, the bhikkhus make investigations in such a way that this matter of him should not be settled quickly.

141. Bhaddāli! In this Teaching, a certain bhikkhu is a constant offender; is full of offences. But that bhikkhu, on being reproved by other bhikkhus, does not cover up the issue with another; he does not push (the subject of) talk aside, and he does not show anger, hatred and annoyance. He conducts himself properly. He lets his hair drop[5]. He behaves to get rid of blame. He says I shall do whatever it is to please the Saṁghas.

Then, Bhaddāli, it occurred to the bhikkhus thus: "Friends! This bhikkhu is a constant offender, full of offences. That bhikkhu, on being reproved by other bhikkhus, does not cover up the issue with another; he does not push (the subject of) talk aside, and he does not show anger, hatred and annoyance. He conducts himself properly. He lets his hair drop. He behaves to get rid of blame. He says I shall do whatever it is to please the Saṁgha. It would be good if the venerable ones were to investigate this bhikkhu's offence in such a way that this matter of him should be settled quickly." Then, Bhaddāli, the bhikkhu make investigations in such a way that this matter of him should be settled quickly.

142. Bhaddāli! In this Teaching, a certain bhikkhu is an occasional offender; he is not full of offences. That bhikkhu, on being reproved by other bhikkhus, covers up the issue with another; he pushes (the subject of) talk aside, and he shows anger, hatred and annoyance. He does not conduct himself properly. He does not let his hair drop. He does not behave to get rid of blame. He does not say I shall do whatever it is to please the Saṁghā.

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5. The Burmese Translation has "လျှာ်စွာမကျဉ်" for lomaṁpāteti which literally means to keep one hair down ... which is a figurative for one who swallowing one's own pride.

Then, Bhaddāli, it occurred to the bhikkhus thus: "Friends! This bhikkhu is an occasional offender; he is not full of offences. That bhikkhu, on being reproved by other bhikkhus, covers up the issue with another, he pushes (the subject of) talk aside, and he shows anger, hatred and annoyance. He does not conduct himself properly. He does not let his hair drop. He does not behave to get rid of blame. He does not say I shall do whatever it is to please the Saṁgha. It would be good if the venerable ones were to investigate this bhikkhu's offence in such a way that this matter of him should not be settled quickly." Then, Bhaddāli, the bhikkhus make investigations in such a way that this matter of him should not be settled quickly.

143. Bhaddāli! In this Teaching, a certain bhikkhu is an occassional offender, he is not full of offences. That bhikkhu, on being reproved by other bhikkhus, does not cover up the issue with another; he does not push (the subject of) talk aside, and he does not show anger, hatred and annoyance. He conducts himself properly. He lets his hair drop. He behaves to get rid of blame. He says I shall do whatever it is to please Saṁghā.

Then, Bhaddāli, it occurred to the bhikkhus thus: "Friends! This bhikkhu is an occasional offender; he is not full of offences. That bhikkhu, on being reproved by other bhikkhus, does not cover up the issue with another; he does not push (the subject of) talk aside, and he does not show anger, hatred and annoyance. He conducts himself properly. He lets his hair drop. He behaves to get rid of blame. He says I shall do whatever it is to please the Saṁgha. It would be good if the venerable ones were to investigate this bhikkhu's offence in suh a way that this matter should be settled quickly". Then, Bhaddāli, the bhikkhus make investigations in such a way that this matter of him should be settled quickly.

144. Bhaddāli! In this Teaching, a certain bhikkhu carries out his duties with little faith and with little affection. In that case, Bhaddāli, it occurred to the bhikkhus thus: "Friends! This bhikkhu carries out his duties with little faith and with little affection. If we repeatedly take action against this bhikkhu, even that little faith and little affection of him would decrease."

Bhaddāli! Suppose that a man has only one eye. His friends, and close relatives protect that one eye saying, "let not that one eye be lost!" Even so, Bhaddāli, in this Teaching, a certain bhikkhu carries out his duties with little faith and with little affection. Bhaddāli, in that case, it occurred to the bhikkhus thus: "Friends! This bhikkhu carries out his duties with little faith and with little affection. If we repeatedly take action against this bhikkhu, even that little faith and little affection of that bhikkhu would decrease." This, Bhaddāli, is the reason, this is the cause whereby the bhikkhus repeatedly take action against a certain bhikkhu, in this teaching. Bhaddāli, this is the reason, this is the cause whereby the bhikkhu repeatedly do not take action against a certain bhikkhu in this Teaching.

145. Venerable Sir! What is the reason, what is the cause whereby in the past there were few rules of training but many bhikkhus were established in the knowledge of Arahatta Fruition? Venerable Sir, what is the reason, what is the cause whereby nowadays there are many rules of training but few bhikkhus are established in the knowledge of Arahatta Fruition?

So it is, Bhaddāli! When beings are deteriorating (in morality) and when the true dhamma is almost vanishing, there are many rules of training and few bhikkhus are established in the knowledge of Arahatta Fruition.

For so long, Bhaddāli, as some conditions causing āsavas in the Saṁgha do not appear in this Teaching, the Teacher does not lay down any rule of training for his disciples. But when some conditions causing āsavas in the Saṁghā, appear in this Teaching, the Teacher lays down rules of training for his disciples to ward off those conditions causing āsavas.

For so long, Bhaddāli, as the membership in the order has not reached high proportions, some conditions causing āsavas in the Saṁgha, do not appear in this Teaching. But when the Saṁgha has attained full development, then some conditions causing āsavas in the Saṁghas appear in this Teaching, and then the Teacher lays down rules of training for his disciples to ward off those conditions causing āsavas.

For so long, Bhaddāli, as the Saṁghā has not attained greatness of gain, has not attained greatness of fame, has not attained greatness of learning, has not attained seniority[6] some conditions causing āsavas in the Saṁghā do not appear in this Teaching.

But, Bhaddāli, when the Saṁghā has attained long standing, then some conditions causing āsavas in the Saṁgha, appear in this Teaching, and then the Teacher lays down rules of training for his disciples to ward off those condition causing āsavas.

146. Bhaddāli! At the time when I taught the dhamma on the example of a thoroughbred horse, there were only a few of you. Bhaddāli! Do you remember it?

No. Venerable Sir!

In this matter, what do you think, Bhaddāli, is the cause for your not remembering it?

Venerable Sir! Indeed, it is because for a long time I failed to fulfil the training under the Teacher's Teaching.

But, Bhaddāli, this is not the only reason, the only cause. Indeed, Bhaddāli, for a long time I have known your mind with my mind thus: "While the dhamma was being taught by me, this empty man does not listen to the dhamma respectfully, paying attention, concentration with all his mind and with ready ear". But, Bhaddāli, I shall teach you the dhamma with the example of a thoroughbred horse. Listen to it and pay good attention. I will speak.

Very well, Venerable Sir, replied Bhaddāli. The Bhagavā said these words.

147. Bhaddāli! For example, a skilled horse trainer, having received a good thoroughbred horse, uses force in the first instance to bridle it. The horse subjected to force on being bridled exhibits its tendencies to be vicious, brutish and squirming to some extent, which is but natural for a being subjected to

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6. Seniority: Rattiññutaṁ: It literally means knowing many nights since his ordination.

force that has never before been applied. As force is persistently and regularly applied, the brutish nature (of the animal) becomes subdued.

Bhaddāli! At the time when its brutish nature becomes subdued through the persistent and regular application of force, the skilled horse trainer further applies force to yoke it. The horse subjected to force on being yoked exhibits its tendencies to be vicious, brutish and squirming to some extent, which is but natural for a being subjected to force that has never before been applied. Bhaddāli! As force is persistently and regularly applied, the brutish nature (of the animal) becomes subdued.

At the time when its brutish nature become subdued through the persistent and regular application of force, the skilled horse trainer further applies force in going straight on, in running in a circle, in going along on the tip of its hoof, in galloping, in neighing, in royal trick, in royal acrobatic feat, in matchless speed, in matchless swiftness, in matchless manner exhibits its tendencies to be vicious, brutish and squirming to some extent, which is but natural for a being subjected to force that has never before been applied.

Bhaddāli! By the time the brutish nature of the thoroughbred horse becomes subdued as force is persistently and regularly applied, the horse trainer feeds it with food and drinks fit for royality. Bhaddāli! A thoroughbred horse endowed with these ten qualities is fit for a king. Kings can regard it as their royal possession. Kings can count on it as one that constitutes kingly virtues.

Bhaddāli! In the same way a bhikkhu endowed with the ten attributes is worthy of receiving offerings brought even from afar, is worthy of receiving offerings specially set aside for guests, is worthy of receiving offerings donated for well being in the next existence, is worthy of receiving obeisance with joined palms raised to the forehead, and is the incomparable fertile field for all to sow the seeds of merit.

And what are the ten attributes? Bhaddāli! In this Teaching, a bhikkhu is endowed with the right view of an asekha[7], is endowed with right thought of an asekha, is endowed with right speech of an asekha, is endowed with the right action of an asekha, is endowed with the right livelihood of an asekha, is endowed with the right mindfulness of an asekha is endowed with the right concentration of an asekha, and is endowed with right knowledge of an asekha, is endowed with right emancipation of an asekha.

Bhaddāli! The bhikkhu endowed with these ten attributes is worthy of receiving offerings brought even from afar, is worthy of receiving offerings specially set aside for guests, is worthy of receiving offerings donated for well being in the next existence, is worthy of receiving obeisance with joined palms raised to the forehead, and is the incomparable ferile fields of merits for the world. Thus spoke the Bhagavā, delighted, the Venerable Bhaddāli rejoiced in what the Bhagavā had said.

End of Bhaddāli Sutta

The Fifth in This Vagga

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7. An asekha is one who has so perfected himself in the acquisition of wisdom that he no longer requires training.

6. LAṬUKIKOPAMA SUTTA

Discourse with the simile of the skylark

148. Thus have I heard:

Once the Bhagavā was residing in the market-town of Āpaṇa in the country of Aṅguttarāpa. Then, one early morning the Bhagavā suitably rearranged his robes and, carrying alms-bowl and geat robe, entered the town of Āpaṇa for alms-food. Having made the round of alms-food in Āpaṇa, and having had his meal, he left the place and went to a wood to spend the day. Having entered the wood, he sat at the foot of a tree to spend the day there.

In that morning, the Venerable Udāyī, too, suitably rearranged his robes, and carrying the alms-bowl and the great robe, entered the town of Āpaṇa for alms-food. Having made the round of alms-food in Āpaṇa, and having had his meal, he left the place and went to a wood to spend the day. Having entered the wood, he sat at the foot of a tree to spend the day there.

Then, there arose a thought in the mind of the Venerable Udāyī who had resorted to a secluded place thus: "The Bhagavā has, indeed, got rid of many dhammas of pain in us. The Bhagavā has, indeed, brought many dhammas of happiness for us. The Bhagavā has, indeed, got rid of many demeritorious dhammas in us. The Bhagavā has brought many meritorious dhammas for us." Then, as evening came, the Venerable Udāyī rose from the secluded place and approached the Bhagavā.

Having approached the Bhagavā and paid his respects, he sat in a suitable place.

149. The Venerable Udāyī, who had thus sat down in a suitable place, addressed the Bhagavā thus: "Venerable Sir, to me who resorted to a secluded place, a thought accurred thus: 'The Bhagavā has, indeed, got rid of many dhammas of pain in us. The Bhagavā has, indeed, brought many dhammas of happiness for us. The Bhagavā has, indeed, got rid of many demeritorious dhammas in us. The Bhagavā has, indeed, brought many meritorious dhammas for us.' Venerable Sir, it so happened in the

past that we used to eat in the evening, in the early morning and after mid-day.

Venerable Sir! When the Bhagavā told us, 'Bhikkhus, do give up eating after mid-day',· Venerable Sir, we had our attitude changed and became aggrieved (thinking); 'It is usual for the devoted householders to offer us delicious food, hard and soft, in the afternoons, but the Bhagavā has said that we must give up taking that food; the Sugata, has said that we must relinquish taking that food'. But in consideration of our love and respect for the Bhagavā and of our conscience and sense of shame, we give up eating after mid-day."

"Venerable Sir,! We also used to eat at night just as we used to eat in the morning. Venerable Sir! When the Bhagavā said to the bhikkhus, 'Bhikkhus, do give up eating at night.' Venerable Sir, we had our attitude changed and became aggrieved (thinking): 'The Bhagavā has told us to give up that meal; the Sugata, has told us to relinquish that meal which is considered the nicest of the two meals. (of the day)'."

"Venerable Sir,! It so happened in the past that a certain man got some curry in the day time, but he said, 'put it aside. We all shall eat it together in the evening.' Venerable Sir! Whichever meals are specially prepared, they are cooked at night, only a few in the day time. But in consideration of our love and respect for the Bhagavā and of our conscience and sense of shame we give up eating at night time."

"Venerable Sir! It so happened in the past that bhikkhus, wandering in the darkness of the night for alms-food, walked into cesspits, fell into mud-pools, trod upon thorny pitfalls, stepped upon sleeping cows, came upon a group of thieves who had, or had not yet committed theft and encountered women inviting bhikkhus for sexual pleasure."

"Venerable Sir! It so happened in the past that I wandered in the darkness of the night for alms-food. Venerable Sir! In a flash of lightening a woman washing dishes saw me and exclaimed with fright, 'Good heavens! Here is a demon!' Venerable Sir! When she exclaimed with fright, I told her, 'Sister! I am no demon. I am a bhikkhu waiting for alms-food.' Then she

said, 'In that case, this bhikkhu appears to be fatherless and motherless. O bhikkhu! It were better that you cut your belly with a butcher's sharp knife. It is not good to go round for alms-food in the darkness of the night for the sake of your belly'."

"Venerable Sir! Reflecting on such incidents, I thought: 'The Bhagavā has, indeed, got rid of many dhammas of pain in us. The Bhagavā has, indeed, brought many dhammas of happiness for us. The Bhagavā has, indeed, got rid of many demeritorious dhammas in us. The Bhagavā has, indeed, brought many demeritorious dhammas in us'."

150. It is even so, Udāyī, In this Teaching, some empty men, on being told by me "Give this up," say thus: "What is there to say in this trifling and insignificant thing. This Samaṇa is too much of a stickler for self-denial." And they do not give it up and are dissatisfied with me and also with those bhikkhus who desire the threefold training (sikkhākāma). Udāyi, for those empty men, even this trifling thing becomes a strong bond, a firm bond, a stout bond, a never-rotting bond. It is (like) a thick log of wood.

Suppose, Udāyī, a skylark were caught in a noose made of rotting creepers and were beaten up, bound and killed on the spot.

Udāyī! Suppose that someone were to say: "The noose of rotting creepers by which the skylark was caught, beaten up, bound and killed is a weak bond, a feeble bond, a decaying bond and a pithless bond." "Udāyī! Would he be saying the right thing?" "No, Venerable Sir! For the skylark, the noose of rotting creepers by which it was caught, beaten up, bound and killed is a strong bond, a farm bond, a stout bond and a never rotting bond. It is (like) a thick log of wood."

Udāyī! It is even so. In this Teaching, some empty man, on being told by me, "Give this up" say thus: "What is there to say in this trifling and insignificant thing? This samaṇa is too much of stickler for self-denial" And they do not give it up and are dissatisfied with me and also with those bhikkhus who desire the threefold training. Udāyī! for those empty men, even

this trifling thing becomes a strong bond, a firm bond, a stout bond, a never rotting bond. It is (like) a thick log of wood.

151. Udāyī! In this Teaching, some men of good family, on being told by me "Give this up," say thus: "What is there to get rid of this trifling and insignificant thing that the Bhagavā tells us to give up, that the Sugata tells us to relinquish." And they give it up, they are not dissatisfied with me and with those bhikkhus who desire the threefold training. Having given it up, they remained passive, and humbled subsisting on what was given by others in alms, abiding (meekly) with the mind of a deer. That, Udāyī, is a weak bond, a feeble bond, a decaying bond and a pithless bond for them.

Udāyī, suppose there was a royal elephant, with tusks as long as chariot-poles, full-grown, of good pedigree and experienced in battle, when tethered by stout thongs, by slightly twisting his body could break those bonds tearing them asunder, and goes away as he likes.

Suppose someone say thus: "That royal elephant, with tusks as long as chariot-poles, full-grown, of good pedigree and experienced in battle, who when tethered by stout thongs, by slightly twisting his body, could break those bonds tearing them asunder, goes away as he likes. That bond of it is a strong bond, a firm bond, a stout bond, a never-rotting bond. It is (like) a thick log of wood." Udāyī! Would he be saying the right thing?

No, Venerable Sir, (replied Udāyī), that royal elephant, with tusks as long as chariot-poles, full-grown, of good pedigree and experienced in battle, tethered by stout thongs, by slightly twisting his body, could break those bonds tearing them asunder, and goes away as he likes. Yet, that bond of it is a weak bond ...p... and a pithless bond for him.

Udāyī! Even so, in this Teaching, some men of good family, on being told by me "Give this up" said thus: "What is there to get rid of this trifling and insignificant thing that the Bhagavā tells us to give up, that the Sugata tells us to reliquish," they give it up, they are not dissatisfied with me and with those bhikkhus who desire the threefold training. Having given it up,

they remained passive and humbled, subsisting on what was given by others in alms, abiding (meekly) with the mind of a deer. That, Udāyī, is a weak bond, a feeble bond, decaying bond and a pithless bond for them.

152. Udāyī! Suppose, there was a poor man who owned neither property nor wealth; he has a ramshackle hut infested with crows and a tottering cot made of wicker, a pot of millet and pumpkin-seeds of inferior quality and a very plain-looking wife.

That poor man might see in a monastery a bhikkhu, who had washed his hands and feet after a delicious meal, sitting under the cool shade of a tree and practising tranquillity and insight meditation. Then it might occur to him: "Friends! How happy is the life of a bhikkhu! How healthy is the life of a bhikkhu! I wish I were such a bhikkhu who has gone forth into a homeless life, having renounced hearth and home, shaved off the hair and the beard and donned the bark-dyed robe." But he was unable to give up his ramshackle hut infested with crows, his tottering cot made of wicker, his pot of millet and pumpkin-seeds of inferior quality and his very plain-looking wife to go forth into a homeless life, having renounced hearth and home, shaved off the hair and the beard and donned the bark-dyed robe.

Now, Udāyī! Should someone say (of him): "The bond which confines that poor man and prevents him from going forth into the homeless life, renouncing hearth and home, shaving off the hair and the beard and having donned the bark-dyed robe, as he was unable to give up his ramshackle hut infested with crows, his tottering cot made of wicker, his pot of millet-and pumpkin-seeds of inferior quality and his very plain-looking wife, is a weak bond, a feeble bond, a decaying bond and a pithless bond for him, would he be saying the right thing?"

No, Venerable Sir, (replied Udāyī). That bond which confines that poor man and prevents him from going forth into a homeless life, renouncing hearth and home, shaving off the hair and the beard and having donned the bark-dyed robe, as he was unable to give up his ramshackle hut infested with crows,

his tottering cot made of wicker, his pot of millet-and pumpkin-seeds of inferior quality and his very plain-looking wife, is indeed a strong bond, a stout bond, a never-rotting bond (like) a thick log of wood for him.

It is even so Udāyī. In this Teaching, some empty men, on being told by me, "Give this up," would say thus: "What there is to say in this trifling and insignificant thing: This samaṇa is oppressing too much." And they did not give it up and cause dissatisfaction to me and to those bhikkhus who desire the training. That, Udāyī! is a strong bond, a stout bond and a never-rotting bond and a thick log of wood for them.

153. Udāyī! Suppose, there was a householder, or a householder's son who was rich, owing much property and wealth consisting of large quantities of pure gold, large measures of food-grains, vast acreage of paddy and farm lands and a large number of wives and male and female slaves. He might see in the compound of a monastery a bhikkhu who had washed his hands and feet after a delicious meal, sitting under the cool shade of a tree and practising for the higher mind (by insight meditation).

Then it might occur to him: "Friends! How happy is the life of a bhikkhu! How healthy is the life of a bhikkhu! I wish I were such a bhikkhu who has gone forth from home into homeless life, shaving off the hair and the beard and having donned the bark-dyed robe."

That householder or householder's son was able to give up (his possessions) of large quantities of pure gold, large measures of food-grains, vast acreage of paddy and farm lands and a large number of wives and male and female slaves.

Now, Udāyī, should someone say (of him): "The bond which confines that rich householder or householder's son but enables him to go forth into a homeless life, renouncing hearth and home, shaving off the hair and the beard and having donned the bark-dyed robe, having given up (his possessions of) large quantities of pure gold, large measures of food-grains, vast acreage of paddy and farm-lands and a large number of wives and male and female slaves, is a strong bond, a stout bond,

a never-rotting bond and a thick log of wood for him," would he be say right thing?

"No, Venerable sir, (replied Udāyī), the bond which confines the householder or householder's son enabling him to go forth from home into homeless life, shaving off the hair and the beard and having donned the bark-dyed robe, having given up (his possessions of) large quantites of pure gold, large measures of food-grains, vast acreage of paddy and farm lands and a large number of wives and male and female slaves, is a weak bond, a feeble bond, a rotting bond and a pithless bond for him.

It is even so, Udāyī, in this Teaching, some men of good family, on being told by me, "Give this up," said thus: "What is there to get rid of this trifling and insignificant thing that the Bhagavā tells us to give up, that the sugata tells us to relinquish," they give it up, they are not dissatified with me and with those bhikkhu who desire the threefold training. Having given it up, they remained passive and humbled subsisting on what was given by others as alms, abiding (meekly) with the mind of a deer. That, Udāyī, is a weak bond, a feeble bond, a decaying bond and a pithless bond for them.

154. Udāyī, there are four kinds of persons in this world. And what are the four? Udāyī! In this world a certain person practises for the abandonment of "Upadhis and for the relinquishment of Upadhis[1]. While he is practising for the abandonment of Upadhis and for the relinquishment of Upadhis, memories and thoughts associated with Upadhi beset that person. He accepts them, does not give up them, does not dispel them, does not make an end of them, does not annihilate them. Udāyī! I declare this person as being associated with Upadhis. I do not declare him as being dissociated with Upadhis. And why is it so? It is because the distinctive nature of faculties in this person is known by me.

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1. It means substratum, support and basis. There are four Upadhis namely, (1) Khandha Upadhi, the five agreegates (2) Kilesa Upadi, the defilements (3) Abhisankhāra Upadhi, accumulation of meritorious and demeritorious actions (4) Kāma Upadhi, the five sense pleasures.

And again, Udāyī, In this Teaching, a certain person practises for the abandonment of Upadhis and for the relinquishment of Upadhis. While he is practising for the abandonment of Upadhis and for the relinquishment of Upadhis, memories and thoughts associated with Upadhis beset that person. He does not accept them, gives them up, dispels them, makes an end of them, annihilates them.

Udāyī! I declare such a person also as being associated with Upadhis. I do not declare him as being dissociated with Upadhis. And why is it so? It is because the distinctive nature of faculties in this person is known by me. And again, Udāyī! In this Teaching, a certain person practises for the abandonment of Upadhis and for the relinquishment of Upadhis. While he is practising for the abandonment of Upadhi and for the relinquishment of Upadhi, memories and thoughts associated with Upadhi beset that person owing to lapse of mindfulness at times. Udāyī, arising of mindfulness is slow. Indeed he gives it up, dispels it, makes and end of it, annihitates it quickly. Udāyī! Suppose a man were to spinkle two or three drops of water on an iron pan heated all day. Udāyī! water drops might fall slowly, but, indeed they would be quickly exhausted. Even so, Udāyī. in this Teaching a certain person practises for the abandonment of Upadhi and for the relinquishment of Upadhi. While he is practising for the abandonment of Upadhi and for the relinquishment of Upadhi, memories and thoughts associated with Upadhi beset that person owing to the lapse of mindfulness at times. Udāyī, arising of the mindfulness is slow. Indeed, he gives it up, dispels it, makes an end of it, annihilates it quickly. Udāyī! I declare this person also as being associated with Upadhi. And why is it so? It is because the distinctive nature of faculties is known by me.

Udāyī! In this Teaching, a certain person realises that the root cause of dukkha (suffering) is Upadhi, the substratum of existence, and so he becomes without Upadhi, having plunged his mind into the cessation of Upadhi (Nibbāna). I declare, Udāyī!, such a person as being not associated with Upadhi. I do not declare him as being associated with Upadhi. And why is it

so? It is because the dinstinctive nature of faculties in this person is known by me. Udāyī!. These four persons are there in this world.

155. Udāyī! There are these five kinds of sense-pleasure. And what are the five? They are visible objects cognizable by eye consciousness, desirable, delightful, alluring, accompanied by sensual attachment, and enticing, sounds cognizable by ear-consciousness ...p... smells cognizable by nose-consciousness ..... tastes cognizable by tongue-consciousness ..... physical contacts cognizable by body-consciousness desirabe, delightful, pleasing, alluring, accompanied by sensual attachment, and enticing. Udāyī! these are the five kinds of sense-pleasure.

Udāyī! Dependent on these five kinds of sense-pleasure.

Udāyī! Dependent on these five kinds of sense-pleasure whatever happiness and joy arise. This happiness and joy is called happiness of sense-pleasure, vile happiness, the happiness of a worldling, the happiness of non-ariyas. It should not be pursued, developed, and made much of. I say of this happiness that it should be feared.

156. Udāyī! In this Teaching, a bhikkhu, being detached from sense-pleasures ...p... achieves and remains in the first jhāna. Having got rid of vitakka and vicāra ...p... achieves and remains in the seocond jhāna. Having been detached from pīti ...p... achieves and remains in the third jhāna. By dispelling both pleasure and pain ...p... achieves and remains in the fourth jhāna. This is said to be happiness of emancipation from sensual desires, happiness in seclusion, happiness in peace and happiness in enlightenment. That happiness should be persued, developed and made much of. I say that it should not be feared.

Udāyī! In this Teaching, a bhikkhu, having been detached from sense pleasures ...p... achieves and remains in the first jhāna. Udāyī! I say that this (first jhāna) is unstable[2]. What is unstable there (in that first jhāna)? In that first jhāna, vitakka and vicāra have not yet come to cessation. They (vitakka and

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2. literally, shaky.

vicāra) are unstable there (in the first jhāna)? Udāyī! In this Teaching, a bhikkhu, having got rid of vitakka and vicāra ...p... achieves and remains in the second jhāna. Udāyī! I say that this second jhāna also is unstable. What is unstable there in that second jhāna? In the second jhāna, pīti and sukha have not yet come to cessation. They are unstable there in the second jhāna.

Udayī! In this Teaching, a bhikkhu, having been detached from pīti ...p... achieves and remains in the third jhāna. Udāyī! I say that this third jhāna also is unstable. What is unstable there in that third jhāna? In the third jhāna, happiness in equanimity (Upekkhā sukkha) have not yet come to cessation. This is unstable. Udāyī! In this Teaching, a bhikkhu, by dispelling both pleasure and pain ...p... achieves and remains in the fourth jhāna. Udāyī! I say that this fourth jhāna is stable.

Udāyī! In this Teaching, a bhikkhu, having been detached from sense pleasures, ..p... achieves and remains in the first jhāna. Udāyī! I say that this first jhāna is not fit (for one to get attached to)[3] I say that it should be given up. I say that it should be passed beyond. And what is the dhamma that passed that first jhāna? Udāyī! In this Teaching, a bhikkhu, having got rid of vitakka and vicāra ...p... achieves and remains in the second jhāna.

This is the passing beyond of that first jhāna. Udāyī, I say that this second jhāna also is not fit (for one to get attached to). I say that it should be given up. I say that it should be passed beyond. And what is that passed dhamma beyond that second jhāna? Udāyī! In this Teaching, a bhikkhu, having been detached from piti ...p... achieves and remains in the third jhāna.

This third jhāna is the dhamma that passed beyond that second jhāna. Udāyī, I say that this third jhāna also is not fit (for one to get attached to). I say that it should be given up. I say that it should be passed beyond. And what is the dhamma that passed beyond the third jhāna? Udāyī! In this Teaching,

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3. In other words, one should not rest content with achievement of the first jhāna.

a bhikkhu, by dispelling both pleasure and pain ...p... achieves and remains in the fourth jhāna. This fourth jhāna is (the dhamma) that passed beyond that third jhāna.

Udāyi! I say that this fourth jhāna also is not fit (for one to get attached to). I say that it should be given up. I say that it should be passed beyond. What is the dhamma that passed beyond that fourth jhāna? Udāyī! In this Teaching, a bhikkhu, with the disappearance of paṭigha saññā, with non attention to nānattasaññā and with the concentration on the concept "space is infinite", achieves and remains in the ākāsānañcāyatana jhāna.

This ākāsānañcāyatana jhāna is the dhamma that passed beyond the fourth jhāna. Udāyī, I say that this ākāsānañcāyatana jhāna also is not fit (for one to get attached to). I say that it should be given up. I say that it should be passed beyond. And what is the dhamma that beyond that ākāsānañcāyatana jhāna? Udāyī! In this Teaching, a bhikkhu, completely passing beyond the ākāsānañcāyatana jhāna and concentrating on the concept "Consciousness is infinite", and achieves and remains in the Viññāñcāyatana jhāna. This Viññāñcāyatana jhāna is (the dhamma) that passed beyond that ākāsānañcāyatana jhāna.

Udāyī! I say that this viññānañcāyatana jhāna also is not fit (for one to get attached to). I say that it should be given up. I say that it should be passed beyond. What is passed (the dhamma) that beyond of that viññācāyatana jhāna? Udāyī! In this Teaching, a bhikkhu, completely passing beyond the ākāsānañcāyatana jhāna, concentrating on the concept "Nothing is there", achieves and remains in the ākiñcaññāyatana jhāna. This ākāsānañcāyatana jhāna is (the dhamma) that passed beyond of that viññānañcāyatana jhāna.

Udāyī, I say that this ākāsānañcāyatana jhāna also is not fit (for one to get attached to). I say that it should be given up. I say that it should be passed beyond. What is (the dhamma) that passed beyond that ākāsānañcāyatana jhāna? Udāyī! In this Teaching, a bhikkhu, completely passing beyond ākāsānañcāyatana jhāna, achieves and remains in the Nevasaññāsaññāyatana jhāna. This Nevasaññāsaññāyatana jhāna is (the dhamma) that passed beyond that ākāsānañcāyatana jhāna.

Udāyī, I say that this Nevasaññānāsaññāyatana jhāna also is not fit (for one to get attached to). I say that it should be given up. I say that it should be passed beyond. What is the dhamma that passed beyond that Nevasaññānāsaññāyatana jhāna? Udāyī! In this Teaching, a bhikkhu, completely passing beyond the Nevasaññānāsaññāyatana jhāna, achieves and remains in the cessation of perception and sensation. This cessation of perception and sensation is (the dhamma) that passed beyond that Nevasaññānāsaññāyatana jhāna.

Thus, Udāyī, I declare that even the Nevasaññānāsaññāyatana jhāna should be given up. Now do yo see any fetter, small or great, which I do not declare to give up?

No, Venerable Sir, (said Udāyī).

Thus spoke the Bhagavā. Delighted, the Venerable Udāyī rejoiced in what the Bhagavà had said.

End of Laṭukikopama Sutta
The Sixth in This Vagga

7. CATUMA SUTTA

Discourse at Cātuma

157. Thus have I heard:

Once the Bhagavā was staying in the village of Cātuma in an āmalaka tree grove when a group of five hundred bhikkhus headed by Sāriputta and Moggallāna came to Cātuma to see the Bhagavā. The guest-bhikkhus greeted the resident-bhikkhus delightedly and, as they prepared their beds and arranged their bowls and robes properly, raised loud and clamorous noises.

Then the Bhagavā enquired of the Venerable Ānanda saying, "Ānanda! What is that loud and clamorous noise as if made by fishermen bickering over their catch of fish?"

Venerable Sir! Those five hundred bhikkhus, headed by Sāriputta and Moggallāna, have arrived at Cātuma to see the Bhagavā. The guest-bhikkhus greeted the resident-bhikkhus delightedly and, as they prepared their beds and arranged their bowls and robes properly, raised loud and clamorous noises.

If that be so, Ānanda, tell those bhikkhus in my own words "The Teacher bids the Venerable Sirs to come!" "Very well, Venerable Sir," replied the Venerable Ānanda to the Bhagavā, and going to the bhikkhus, said: "The Teacher bids the Venerable Sirs to come!"

"Very well, Sir," replied the bhikkhus to the Venerable Ānanda, and approaching the Bhagavā, paid homage to him and sat in a suitable place. The Bhagavā asked those bhikkhus who had taken their seats: "Bhikkhus! Why did you make loud and clamorous noises like fishermen bickering over their catch of fish?"

Venerable Sir, these five hundred bhikkhus, headed by Sāriputta and Moggallāna, arrived at Cātuma to see the Bhagavā.

The guest-bhikkhus greeted the resident-bhikkhus delightedly and as they prepared their beds and arranged their bowls and robes properly, raised loud and clamorous noises.[1]

Hence, bhikkhus, I turn you away. You do not deserve to stay in my presence.

"Very well, Venerable Sir," said the bhikkhus to the Bhagavā, rose up from their seats, paid homage to him by keeping him to their right and went away carrying their alms-bowls and robes, after having laid up their beddings.

158. At that time, the Sakyans of Cātuma were gathered together in the assembly hall on a certain business and they saw those bhikkhus coming from afar. Seeing them, the Sakyans of Cātuma went to them and enquired, "Venerable Sirs! Where now are you going?"

Friends! The Bhagavā has turned away the group of bhikkhus.

If that be so, Venerable Sirs, tarry (lit., sit) a while. We might be able to appease the Bhagavā.

"Very well, friends," replied those bhikkhus to the Sakyans of Cātuma.

Then the Sakyans of Cātuma went to the Bhagavā, and having paid homage to him, sat in a suitable place. Having done so, the Sakyans of Cātuma said to the Bhagavā: "Venerable Sir! May the Bhagavā be pleased[2] with the group of bhikkhus. Venerable Sir! May the Bhagavā speak (kindly)[3] to the group of bhikkhus. Venerable Sir, just as formerly the Bhagavā has helped the bhikkhus with kindness, so also may be Bhagavā

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1. This passage is to be taken as a statement by the Venerable Ānanda in presenting the bhikkhus concerned to the Buddha. It should perhaps come immediatedly after the bhikkhus had taken their seats, and preceding the Buddha's remark to the offending bhikkhus, which is not so much a question as a reproach.
2. be pleased: i.e., be not displeased anymore.
3. speak (kindly); *abhivadati:* i.e., say 'come', receiving the bhikkhus back.

now help the group of bhikkhus with kindness. Venerable Sir! In this group of bhikkhus there are new bhikkhus who have not been long in their bhikkhuhood and who have just come under this Teaching. If they fail to get (the chance) to see the Bhagavā, they might have a change of mind (for the worse) and might deviate.[4] Venerable Sir, just as a tender seedling not getting water might wilt and wither, so also, Venerable Sir, might those new bhikkhus, who have not been long in their bhikkhuhood and who have just come under this Teaching, change their minds (for the worse) and deviate if they fail to get (the chance) to see the Bhagavā. Venerable Sir, just as a young calf not seeing its mother might get hungry and die,[5] so also, Venerable Sir, might those new bhikkhus, who have not been long in their bhikkhuhood and who have just come under this Teaching, change their minds (for the worse) and deviate if they fail to get (the chance) to see the Bhagavā. Venerable Sir! May the Bhagavā be pleased with the group of bhikkhus. Venerable Sir! May the Bhagavā speak (kindly) to the group of bhikkhus. Venerable Sir! Just as formerly the Bhagavā has helped the bhikkhus with kindness, so also may the Bhagavā now help the group of bhikkhus with kindness."

159. Then Brahmā Sahampati, knowing the mind of the Bhagavā (by encompassing it) with his mind, vanished in the abode of the Brahmās and appeared before the Bhagavā in the instant it takes a strong man to stretch out his arm and draw it back. Then Brahmā Sahampati, putting (his) upper robe on his left shoulder, paid homage to the Bhagavā by raising clasped hands to his forehead and said: "Venerable Sir! May the Bhagavā be pleased with the group of bhikkhus. Venerable Sir! May the Bhagavā speak (kindly) to the group of bhikkhus. Venerable Sir, just as formerly the Bhagavā has helped bhikkhus with kindness, so also may the Bhagavā now help the group of bhikkhus with kindness. Venerable Sir! In this group of bhikkhus there are new bhikkhus who have not been long in their bhikkhuhood and

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4. i.e., the bhikkhus might lose their feelings of reverence for the Buddha and might give up bhikkhuhood.

5. i.e., the calf, not being able to get milk from the mother cow, might get thin and might die.

who have just come under this Teaching. If they fail to get (the chance) to see the Bhagavā, they might have a change of mind (for the worse) and might deviate. Venerable Sir, just as a tender seedling not getting water might wilt and wither, so also might those new bhikkhus, who have not been long in their bhikkhuhood and who have just come under this Teaching, change their minds (for the worse) and deviate if they fail to get (the chance) to see the Bhagavā. Venerable Sir, just as a young calf not seeing its mother might get hungry and die, so also, Venerable Sir, might these new bhikkhus, who have not been long in their bhikkhuhood and who have just come under this Teaching, change their minds (for the worse) and deviate if they fail to get (the chance) to see the Bhagavā. Venerable Sir! May the Bhagavā be pleased with the group of bhikkhus. Venerable Sir, May the Bhagavā speak (kindly) to the group of bhikkhus. Venerable Sir! Just as formerly the Bhagavā has helped the bhikkhus with kindness, so also may the Bhagavā now help the group of bhikkhus with kindness."

160. The Sakyans of Cātuma and Brahmā Sahampati were able to appease the Bhagavā with the similes of a tender seedling and a young calf. Then the Venerable Mahā Moggallāna said to the bhikkhus, "Reverences! Arise and take your bowls and robes. The Sakyans of Cātuma and Brahmā Sahampati have been able to appease the Bhagavā with the similes of a tender seedling and a young calf."

"Very well, Sir!" said the bhikkhus, assenting, to the Venerable MahāMoggallāna, and taking their bowls and robes approached the Bhagavā, paid homage to him, and sat in a suitable place. Then the Bhagavā asked the Venerable Sāriputta (who was) seated in a suitable place, "Sāriputta! What occurred in your mind when I turned away the group of bhikkhus?"

Venerable Sir! It Occurred to me thus: 'The Bhagavā has turned away the group of bhikkhus. Now the Bhagavā will not be troubled[6] and will apply himself to abiding in happiness[7] (experienced) in this very body. We also will now be not

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6. **not troubled**; *appossukka:* lit., spend little or no energy (on other things); i.e., be not bothered with or troubled by extraneous concerns.

7. **in happiness**: i.e., in the bliss of *phalasamāpatti*, sustained attainment of Fruition Insight, experienced in the present bodily existence.

troubled and will apply ourselves[8] to abiding in happiness (experienced) in this very body.'

Wait, Sāriputta! Defer, Sāriputta, abiding in happiness (experienced) in this very body.

Then the Bhagavā asked the Venerable Mahā Moggallāna, "Moggallāna! What occurred in your mind when I turned away the group of bhikkhus?"

Venerable Sir! It occurred to me thus: 'The Bhagavā has turned away the group of bhikkhus. Now the Bhagavā will not be troubled and will apply himself to abiding in happiness (experienced) in this very body. Now I and the Venerable Sāriputta will take care of the group of bhikkhus.

Well-said, Moggallāna, well-said! Indeed, Moggallāna, I myself or Sāriputta and Moggallāna should take care of the group of bhikkhus.

161. Then the Bhagavā spoke to the bhikkhus: "O bhikkhus! One who goes down into the water (of the sea) should definitely expect (to encounter) four dangers. What are these four? They are the danger of waves, of crocodiles, of whirlpools and of sharks. Bhikkhus! These are the four dangers one who goes down into the water should definitely expect (to encounter). In the same way, bhikkhus, some individual who becomes a bhikkhu renouncing hearth and home to lead the homeless life under this Teaching should definitely expect (to encounter) four dangers. What are they? They are the danger of waves, of crocodiles, of whirlpools and of sharks.

162. What, bhikkhus, is the danger of waves? In this sāsana,[9] bhikkhus, some man of good family[10] thinks: 'One is

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8. We...ourselves: here the plural form is used as a mark of respect. The Venerable Sāriputta was referring to himself alone.
9. in this sāsana; *idha:* "in this matter," or "herein" is another possible rendering here and in the following paragraphs.
10. a man of good family; *kulaputta:* lit., a clansman. This term reflects the way society was structured into clans in ancient India. But in contexts like the present one, the connotation is that of good character and habit rather than that of lineage or social standing.

sunk in (the inevitability of) birth, ageing, death, grief, lamentation, pain, distress and despair, buried in (the pit of) dukkha and oppressed by dukkha; it might be possible to bring this entire mass of dukkha to an end,' and, having faith, becomes a bhikkhu, renouncing hearth and home for the homeless life. Then the companions in the Noble Practice give advice and instructions to him who has thus become a bhikkhu, such as: "You should go forwards like this. You should step back like this. You should look ahead like this. You should glance sideways like this. You should bend (the arm) like this. You should stretch out (the arm) like this. You should wear the robes and carry the alms-bowl and the great robe like this." That bhikkhu thinks: 'Formerly when we were laymen, we used to advise and instruct others. But these bhikkhus who are about (the age of) our sons and grandsons think that they ought to advise and instruct us.' Then he abandons the life of a bhikkhu and turns layman. Bhikkhus! This bhikkhu is said to be one who abandons the life of a bhikkhu and turns layman due to fearful waves. Bhikkhus! This term "danger of waves" is a term for surging anger.

163. What, bhikkhus, is the danger of crocodiles? In this sāsana, bhikkhus, some man of good family thinks: 'One is sunk in (the inevitability of) birth, ageing, death, grief, lamentation, pain, distress and despair, buried in (the pit of) dukkha and oppressed by dukkha; it might be possible to bring this entire mass of dukkha to an end,' and, having faith, becomes a bhikkhu, renouncing hearth and home for the homeless life.

Then the companions in the Noble Practice give advice and instructions to him who has thus become a bhikkhu, such as: "You may eat (lit., chew) this (hard) food. You should not eat (lit., chew) that (hard) food. You may take this (soft) food. You should not take that (soft) food. You may taste this food. You should not taste that food. You may drink this (liquid). You should not drink that (liquid). You may eat (hard) food which is appropriate.[11] You should not eat (hard) food which is not

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11. appropriate; *kappuja:* proper, i.e., according to or permitted by the rules for bhikkhus.

appropriate. You may take (soft) food which is appropriate. You should not take (soft) food which is appropriate. You may taste food which is appropriate. You should not taste food which is not appropriate. You may drink what is appropriate. You should not drink what is not appropriate. You may eat (hard) food before noon.[12] You should not eat (hard) food after noon. You may take (soft) food before noon. You should not take (soft) food after noon. You may taste food before noon. You should not taste food after noon. You may take (certain kinds of) liquids before noon. You should not take (certain kinds of) liquids after noon."

That bhikkhu thinks: 'Formerly when we were laymen, we are what (hard) food we wished to eat and did not eat what we did not wish to eat; we took what (soft) food we wished to take and did not take the food which we did not wish to take; we tasted food which we wished to taste and did not taste the food which we did not wish to taste; we drank what we wished to drink and did not drink what we did not wish to drink. We ate (hard) food whether appropriate or not appropriate; we took (soft) food whether appropriate or not appropriate; we tasted food whether appropriate or not appropriate; we drank liquids whether appropriate or not appropriate. We ate (hard) food before noon and after noon; we took (soft) food before noon and after noon; we tasted food before noon and after noon; we drank liquids before noon and after noon. Householders with reverence (for us) offer us excellent food, hard and soft, in the daytime and after noon. In that (matter of food-offerings) also, these bhikkhus seem to close our mouths.' Then he abandons the life of a bhikkhu and turns layman. Bhikkhus! This bhikkhu is said to be one who abandons the life of a bhikkhu and turns layman due to fearful crocodiles. Bhikkhus! This term "danger of crocodiles" is a term for caring only about filling one's stomach.

164. What, bhikkhus, is the danger of whirlpools? In this sāsana, bhikkhus, some man of good family thinks: 'One is sunk

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12. before noon: *kāle:* lit., in (the right) time. After noon: *vikāle:* lit., out of (the right) time.

in (the inevitability) of birth, ageing, death, grief, lamentation, pain, distress and despair, buried in (the pit of) dukkha and oppressed by dukkha; it might be possible to bring this entire mass of dukkha to an end,' and, having faith, becomes a bhikkhu, renouncing hearth and home for the homeless life. Having thus become a bhikkhu, one morning he rearranges his robes and carrying alms-bowl and great robe enters a village or a town for alms-food, without controlling himself in speech and behaviour, being unmindful and not exercising self-restraint. Then he sees there a householder or a householder's son enjoying the five kinds of sensual pleasure, being possessed of and provided fully with them.

That bhikkhu thinks: 'Formerly when we were laymen, we enjoyed the five kinds of sensual pleasure which we were possessed of and fully provided with. There is a lot of wealth in my house. We are able to enjoy wealth and also to perform meritorious deeds.' Then he abandons the life of a bhikkhu and turns layman. Bhikkhus! This bhikkhu is said to be one who abandons the life of a bhikkhu and turns layman due to fearful whirlpools. Bhikkhus! This term "danger of whirlpools" is a term for the five kinds of sensual pleasure.

165. What, bhikkhus, is the danger of sharks? In this sāsana, bhikkhus, some man of good family thinks: 'One is sunk in (the inveitability of) birth, ageing, death, grief, lamentation, pain, distress and despair, buried in (the pit of) dukkha and oppressed by dukkha; it might be possible to bring this entire mass of dukkha to an end,' and, having faith, becomes a bhikkhu, renouncing hearth and home for the homeless life. Having thus become a bhikkhu, one morning he rearranges the robes on him, and carrying alms-bowl and great robe enters a village or town for alms-food, without controlling himself in speech and behaviour, being unmindful and not exercising self-restraint. Then he sees a woman there untidily dressed and improperly clothed. Seeing the woman dressed untidily and clothed improperly, his mind is corrupted by desire and attachment.[13] With a mind corrupted by desire and attachment, he

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13. **desire and attachment;** *rāga:* also rendered "passion".

abandons the life of a bhikkhu and turns layman. Bhikkhus! This bhikkhu is said to be one who abandons the life of a bhikkhu and turns layman due to fearful sharks. Bhikkhus! This term "danger of sharks" is a term for "woman". Bhikkhus, these four dangers are to be definitely expected by some people who become bhikkhus under this Teaching, renouncing herath and home to lead the homeless life.

Thus spoke the Bhagavā. And the bhikkhus, delighted, rejoiced in the words of the Bhagavā.

End of the Cātuma Sutta

The Seventh in This Vagga

8. NĀḶAKAPĀNA SUTTA

Discourse at Nāḷakapāna

166. Thus have I heard:

At one time, the Bhagavā was staying in a grove of butea trees near Nāḷakapāna village in the country of the Kosalans. At that time, many well-known men of good fmily, dedicating themselves to the Bhagavā with conviction, had gone forth from home to the homeless life. They were the Venerable Anuruddhā, the Venerable Bhaddiya, the Venerable Kimila, the Venerable Bhagu, the Venerable Koṇdañña, the Venerable Revata, the Venerable Ānanda and also some other well-known men of good family. At that time, the Bhagavā, surrounded by the Order of bhikkhus, was sitting in an open space. Then the Bhagavā, with reference to those men of good family, addressed the bhikkhus: "Bhikkhus! These men of good family dedicating themselves to me with conviction have gone forth from home into homeless life. How now, bhikkhus! Do they find satisfaction in the Noble Practice?

When it was said thus, those bhikkhus remained silent. For the second time, the Bhagavā with reference to those men of good family, addressed the bhikkhus: "Bhikkhus! These men of good family dedicating themselves to me with conviction, have gone forth from home into homeless life. How now, bhikkhus, do they find satisfaction in the Noble Practice?. For the second time, those bhikkhus remained silent. For the third time, the Bhagavā with reference to those men of good family, addressed the bhikkhus: "Bhikkhus! These men of good family dedicating themselves to me with conviction, have gone forth from home into homeless life. How now, bhikkhus, do they find satisfaction in the Noble Practice?. For the third time, those bhikkhus remained silent.

167. Then it occurred to the Bhagavā: "It would be good if I were to ask those men of good family directly." Then the Bhagavā said to the Venerable Anuruddha and his companions,

bhikkhus: "How now, Anuruddha[1]! Do you all find satisfaction in the Noble Practice?" The Venerable Anuruddha replied: "Indeed, we find satisfaction in the Noble Practice?"

It is good, it is good, Anurudha! It is fitting that you, all men of good family, dedicating yourselves to me with conviction, have gone forth from home into homeless life, should find satisfaction in the Noble Practice. Anuruddha! You who are endowed with comeliness and youthfulness in the first period of your lives and possessed of luxuriant dark hair, should have been enjoying the sensual pleasures (of life). And yet, despite your comeliness, youthfulness in the first period of your lives and luxuriant dark hair.

Anuruddha! you have not gone forth from home into homeless life pressed by (fear of) kings; neither have you gone forth from home into homeless life pressed by (fear of) thieves; neither have you gone forth from home into homeless life pressed by indebtedness; neither have you gone forth from home into homeless life pressed by (fear of) dangers; and neither have you gone forth from home into homeless life pressed by difficulties in earning for a living. Indeed you have gone forth from home into homeless life with conviction in the thought: "Beset by rebirth, ageing, death, grief, lamentation, pain, distress and despair, I have fallen into dukkha; I am afflicted by dukkha. It may be possible for me to make an end of this whole mass of dukkha." "Is that not so?" "That is so, Venerable Sir!"

"Anuruddha! What should a man of good family who has gone forth from home into homeless life do?" "Anuruddha! If he fails to gain pīti and sukha detached from sensual pleasures and demeritorious factors or any other tranquillity surpassing them[2], then covetousness takes hold of his mind, ill-will takes hold of his mind, sloth and torpor takes hold of his mind,

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1. Anuruddha: Here, the term 'Anuruddha' refers to Anuruddha and his companions.
2. Pīti and Sukha are developed in the first and second jhānas. The third and fourth jhānas and the four maggas produce tranquility which surpasses them.

restlessness and worry takes hold of his mimd, doubt takes hold of his mind, discontent takes hold of his mind and laziness takes hold of his mind. (If that be so) Anuruddha; he shall never reach that state of Pīti and Sukha, detached from sensual pleasures and demeritorious factors, or any other state of tranquillity surpassing them.

"Anuruddha! If he gains Pīti and sukha detached from sensual pleasures and detached from demeritorious factors, or any other tranquillity surpassing them, covetousness will not take hold of his mind; ill-will will not take hold of his mind; sloth and torpor will not take hold of his mind; restlessness and worry will not take hold of his mind; doubt will not take hold of his mind; discontent will not take hold of his mind, and laziness will not take hold of his mind. (If that be so), Anuruddha, he shall reach that state of pīti and sukha detached from sensual pleasures and demeritorious factors, or any other state of tranquillity surpassing them."

168. "Anuruddha! What do you think of me? Do you think: 'The Tathāgata has not got rid of āsavas that defile, that bring about new existences again and again, that cause burning pain, that result in dukkha and that give rise to rebirth, ageing and death in the future. Therefore, the Tathāgata, reflecting properly, makes use of certain things; reflecting properly, endures certain things; reflecting properly, avoids certain things; reflecting properly, rejects certain things'?"

"Venerable Sir! we do not think: 'The Tathāgata has not got rid of āsavas that defile, that cause burning pain, that result in dukkha and that give rise to rebirth, ageing and death in the future. Therefore, the Tathāgata, reflecting properly, makes use of certain things, reflecting properly, endures certain things; reflecting properly, avoids certain things, reflecting properly, rejects certain things'."

"But, Venerable Sir, we do think of the Bhagavā thus: 'The Tathāgata has got rid of āsavas that defile, that bring about new existences again and again, that cause burning pain, that result in dukkha and that give rise to rebirth, ageing and death in the future. Therefore, the Tathāgata, reflecting properly, makes

use of certain things; reflecting properly, endures certain things, relfecting properly, avoids certain things; reflecting properly, rejects certain things'."

Anuruddhā, it is good, it is good, Anuruddhā! The Tathāgata has got rid of āsavās that defile, that bring about new existences again and again, that cause burning pain, that result in dukkha and that give rise to rebirth, ageing and death in the future, has cut them off at the roots, has made them like a palm-tree stump, has rendered them incapable of coming into being again, has made them impossible to arise in the future.

"Anuruddhā! Just as a palm-tree, cut off at the roots, is unable to grow again, even so, Anuruddha, the Tathāgata has got rid of āsavas that defile, that bring about new existnces again and again, that cause burning pain, that result in dukkha and that give rise to rebirth, ageing and death in the future, has cut them off at the root, has made them like a palm-tree stump, has rendered them incapable of coming into being again and has made them impossible to arise in the future. Therefore, the Tathāgata, reflecting properly, makes use of certain things; reflecting properly, endures certain things; reflecting properly avoids certain things; relecting properly, rejects certain things."

"Anuruddha! What do you think of this? Seeing what special benefit has the Tathāgata declared the rebirth of disciples who have passed away saying thus: 'This person is in this existence, this person is in that existence'?" Venerable Sir! For us the Bhagavā is the source of the dhamma, the Bhagavā is the leader, the Bhagavā is the refuge. Venerable Sir! It would be good if the Bhagavā himself reveals the meaning of this dhamma to us. Having heard from the Bhagavā, the bhikkhus will bear it well in mind.

"Anuruddhā! The Tathāgata does not declare the rebirth of the disciples who have deceased and passed away, saying thus: 'This person is now in this existence, this person is now, in that existence,' for the purpose of putting people in awe, or for the purpose of earning praise from them, or for the purpose of winning worldly gains, honour and fame from them, or with the purpose, 'Let people know me thus'." "Anuruddhā! There are

men of good family who have conviction, who take great satisfaction and great joy in the Noble Practice. Having heard that dhamma, they would incline their minds to that end. And such an inclination of mind, Anuruddha, is for their welfare and happiness for a long time."

169. "Anuruddha! In this Teaching, a bhikkhu has heard the Bhagavā saying thus: 'The bhikkhu of such a name who has passed away is established in Arahatta Fruition,' had himself seen the Veneverable one. Who had passed away and had also heard of him thus: 'That Venerable one was of such morality, that Venerable One was of such concentration, that Venerable one was of such wisdom, that Venerable One used to abide thus, and that Venerable One was liberated from defilements thus'." The bhikkhu who had (thus) seen and heard reflecting on convition, morality, knowledge, generosity and wisdom of that Venerable One, inclines his mind towards the development of conviction, ect. In this way, Anuruddha, the bhikkhu abides in happiness.

"Anuruddhā! In this Teaching, a bhikkhu who has heard the Bhagavā, saying thus: 'The bhikkhu of such a name who has passed away through the complete destruction of the five fetters, which lead to rebirth in the lower sensuous realms, has arisen spontaneously in the Brahamā realm, with no possibility of returning from that realm, and will finally pass away in the realization of Nibbāna in that very realm,' had himself seen the Venerable One who had passed away and had also heard of him thus: 'That Venerable One was of such morality, of such concertration ...p... of such wisdom, used to abide thus and that Venerable One was liberated from defilements thus.' The bhikkhu, who had (thus) seen and heard reflecting on the conviction, morality, knowledge, generosity and wisdom of that Venerable One, inclines his mind for that purpose. Also, in this way, Anuruddhā, the bhikkhu abides in happiness.

Anuruddhā! In this Teaching, a bhikkhu who has heard the Bhagavā, saying, thus: 'The bhikkhu of such a name who has passed away through the complete destruction of three factors, and the lessening of attachment (rāga), hatred (dosa) and

bewilderment (moha)", is a Sakadāgāmin, a Once-Returner, who will make an end of dukkha, after returning to this realm of human beings only once, had himself seen the Venerable One who had passed away and had also heard of him thus: 'That Venerable One was of such morality, of such concentration ...p... of such wisdom, used to abide thus and that Venerable One was liberated from defilements thus'.

The bhikkhus who had (thus) seen and heard reflecting on conviction, morality, knowledge, generosity and wisdom of that Venrable one, inclines his mind towards the development of conviction, etc. Also, in this way, Anuruddha, a bhikkhu abide in happiness. "Anuruddha! In this Teaching, a bhikkhu who has heard the Bhagavā saying thus: 'The bhikkhu of such a name who has passed away through the complete destruction of three factors is a Sotāpanna, a Stream Winner, who is not liable to fall into realms of misery and suffering, assured of a good destination and of attaining enlightenment,' had himself seen the Venerable one who had passed away and had also heard of him thus: 'That Venreable One was of such morality of such concentration ...p... of such wisdom, used to abide thus and that Venerable One was liberated from defilements thus.'

The bhikkhu who had (thus) seen and heard reflecting on knowledge, generosity and wisdom of that Venerable one, inclines his mind towards the development of conviction, etc., Also, in this way, Anuruddh, a bhikkhu abides in happiness.

170. Anuruddhā! In this Teaching, a bhikkhunī who has heard the Bhagavā saying thus: 'The bhikkhunī of such a name has passed away was established in Arahatta Fruition,' had herself seen the venerable sister who had passed away and had also heard of her thus: 'That venerable sister was of such morality, that venerable sister was of such concentration, that venerable sister was of such wisdom, that venerable sister used to abide thus, and that Venerable sister was liberated from defilements, thus.' The bhikkhunī who had (thus) seen and heard reflecting on conviction, morality, knowledge, generosity and wisdom of that venerable sister, inclines her mind towards the development of conviction etc. In this way, Anuruddha, a bhikkhunī

abides in happiness. "Anuruddha! In this Teaching, a bhikkhunī who has heard the Bhagavā saying thus: 'The bhikkhunī of such a name who has passed away through the complete destruction of the five fetters, which lead to rebirth in the lower sensuous realms, has arisen spontaneously in the Brahma realms, with no possibility of returning from that realm, and will finally pass away in the realization of Nibbanā in that very realm,' had herself seen the venerable sister who had passed away and had also heard of her thus: 'That venerable sister was of such morality of such concentration, ...p... of such wisdom, used to abide thus and that sister was liberated from defilements thus.' The bhikkhunī who had (thus) seen and heard reflecting on the conviction, morality, knowledge, generosity and wisdom of that venerable sister, inclines her mind towards the development of conviction, etc. Also, in this way, Anuruddha, a bhikkhunī abides in happiness."

"Anuruddha! In this Teaching, a bhikkhunī who has heard the Bhagavā saying thus: 'The bhikkhunī of such a name who has passed away through the complete destruction of five fetters, which lead to rebirth in the lower sensuous realms, has arisen spontaneously in the Brahma realms, with no possibility of returning from that realm, and will finally pass away in the realization of Nibbanā in that very realm,' had herself seen the venerable sister who had passed away and had also heard of her thus: 'That Venerable sister was of such morality of such concentration, ...p... of such wisdom, used to abide thus and that sister was liberated from defilements thus.' The bhikkhunī who had (thus) seen and heard reflecting on the conviction, morality, knowledge, generosity and wisdom of that Venerable sister, inclines her mind towards the development of conviction, etc. Also, in this way, Anuruddha, a bhikkhunī abides in happiness."

"Anuruddha! In this Teaching, a bhikkhunī who has heard the Bhagavā saying thus: 'The bhikkhunī of such a name who has passed away through the complete destruction of three fetters, and the lessening of rāga, dosa and moha, is a Sakadāgāmī, a Once-Returner; who will make an end of dukkha, after returning to this realm of human beings only once,' had herself

seen the venerable sister who had passed away and had also heard of her thus: 'That venerable sister was of such moraltiy, of such concentration, ...p... of such wisdom used to abide thus and that venerable sister was liberated from defilements thus.' The bhikkhunī who had (thus) seen and heard reflecting on the conviction, moraltiy, knowledge, generosity and wisdom of that venerable sister, inclines her mind towards the development of conviction, etc. Also, in this way, Anuruddha, a bhikkhunī abides in happiness." "Anuruddha! In this Teaching, a bhikkhunī who has heard the Bhagavā saying thus: 'the bhikhunī of such a name has passed away through the complete destruction of three fetters is a Sotāpanna, a Stream Winner, who is not liable to fall into realms of misery and suffering, assured of a good destination and of attaining enlightenment,' had herself seen the venerable one who had passed away and had also heard of her thus: 'That venerable sister was of such morality, of such concentration ...p... of such wisdom, used to abide thus and that venerable sister was of such liberation.' That bhikkhunī recollecting conviction, morality, knowledge, generosity and wisdom of that sister, inclines her mind for that purpose. Also, in this way, Anuruddha, a bhkkhunī abides in happiness."

171. "Anuruddha! In this Teaching, a male lay disciple who has heard the Bhagavā saying thus: 'The male lay disciple of such a name has passed away through the complete destruction of the five fetters which lead to rebirth in the lower sensuous realms, has arising spontaneously in the Brahma realm, with no possibility of returning from that realm, will finally pass away in the realization of Nibbāna in that very realm,' had himself seen the male lay disciple who had passed away and had also heard of him thus: 'That male lay disciple was of such morality, that male lay disciple was of such concentration, that male lay disciple was of such wisdom, that male lay disciple used to abide thus and that male lay disciple was liberated from defilement thus', that male lay disciple who had (thus) seen and heard reflecting on the conviction, moraltiy, knowledge, generosity and wisdom of that worthy man, inclines his mind towards the development of conviction, etc. Also, in this way, Anuruddha, the male lay disciple abides in happiness. Anuruddha! In this

Teaching, a male lay disciple who has heard the Bhagavā saying thus: 'The male lay disciple of such a name has passed away through the complete destruction of three fetters, and the lessening of rāga, dosa and moha, is a Sakadāgāmī, a Once-Returner, who will make an end of dukkha, after returning to this realm of human beings only once,' had himself seen the male lay disciple who had passed away and had also heard of him thus: 'That male lay disciple was of such moraltiy, that male lay disciple was of such concentration, that male lay disciple was of such wisdom, that male lay disciple used to abide thus and that male lay disciple was liberated from defilement thus'. That male lay disciple who had (thus) seen and heard reflecting on conviction, morality, knowledge, generosity and wisdom of that worthy man, inclines his mind towards the development of conviction, etc. Also, in this way, Anuruddha, a male lay disciple abides in happiness."

"Anuruddha! In this Teaching, a male lay disciple who has heard the Bhagavā saying thus: 'The male lay disciple of such a name has passed away through the complete destruction of three fetters is a Sotāpanna, a Stream Winner, who is not liable to fall into realms of misery and suffering, assured of a good destination and of attaining enlightenment,' had himself seen the male lay disciple who had passed away and had also heard of him thus: 'That male lay disciple was of such morlaity, that male lay disciple was of such concentration, that male lay disciple was of such wisdom, that male lay disciple used to abide thus and that male lay disciple was liberated from defilement thus'. That male lay disciple who had (thus) seen and heard reflecting on the conviction, morality, knowledge, generosity and widom of that worthy man, inclines his mind towards the development of conviction, etc. Also, in this way, Anuruddha, a male lay disciple abides in happiness.

172. Anuruddha! In this Teaching, a female lay disciple who has heard the Bhagavā, saying thus: 'The female lay disciple of such a name who has passed away through the complete destruction of the five fetters, which lead to rebirth in the lower sensuous realms, has arising spontaneously in the

Brahma realm, with no possibility of returning from that realm, will finally pass away in the realization of Nibbāna in that very realm,' had herself seen the venerable sister who had passed away and had also heard of her thus: 'That venerable sister was of such morality, that venerable sister was of such concentration, that venerable sister was of such wisdom, that venerable sister used to abide thus and that venerable sister was liberated from defilements thus.' That female lay disciple who had (thus) seen and heard reflecting on the conviction, morality, knowledge, generosity and wisdom of that venerable sister, inclines her mind towards the development of conviction, etc. Also, in this way, Anuruddhā, a female lay disciple abides in happiness."

"Anuruddhā! In this Teaching, a female lay disciple who has heard the Bhagavā, saying thus: 'The female lay disciple of such a name has passed away through the complete destruction of three fetters and the lessening of rāga, dosa and moha, is a Sakadāgāmī, a Once-Returner, who will make an end of dukkha, after returning to this realm of human beings only once,' had herself seen the venerable sister who had passed away and had also heard of her thus: 'That venerable sister was of such morality, that venerable sister was of such concentration, that venerable sister was of such wisdom, that venerable sister used to abide thus and that venerable sister was liberated from defilements thus.' That female lay disciple who had (thus) seen and heard reflecting on the conviction, morality, knowledge, generosity and wisdom of that venerable sister, inclines her mind towards the development of conviction, etc. Also, in this way, Anuruddha, a female lay disciple abides in happiness."

"Anuruddhā! In this Teaching, a female lay disciple who has heard the Bhagavā, saying thus: 'The female lay disciple of such a name has passed away through the complete destruction of three fetters is a Sotāpanna, a Stream Winner, who is not liable to fall into realms of misery and suffering, assured of a good destination and of attaining enlightenment,' had herself seen the venerable sister who had passed away and had also heard of him thus: 'That venerable sister was of such morality, that venerable sister was of such concentration, that venerable

sister was of such wisdom, that venerable sister used to abide thus and that venerable sister was liberated from defilement thus.'

That female lay disciple who had (thus) seen and heard reflecting on conviction, morality, knowledge, generosity and wisdom of that venerable one, inclines her mind towards the development of conviction, etc. Also, in this way, Anuruddha, a female lay disciple abides in happiness. Anuruddha! In this manner, the Tathāgata does not declare the rebirth of the disciples who passed away thus: 'This disciple is in this existence, this disciple is in that existence, for the purpose of putting people in case, or for the purpose of earning praise from them, or for the purpose of winning worldly gains, honour and fame from them, or with the purpose 'let people know me thus' Anuruddha! There are men of good families who have conviction, who take great satisfaction and great joy in the Noble Practice. Having heard that dhamma they would incline their minds. And such an inclination of mind, Anuruddha, is for their welfare and happiness for a long time."

Thus spoke the Bhagavā. Delighted, the Venerable Anuruddha rejoiced in what the Bhagavā had said.

End of Nāḷakapāna Sutta

The Eighth in This Vagga

9. GOLIYĀNI SUTTA

Discourse Concerning Goliyāni

173. Once the Bhagavā was residing in the Veḷuvaṇa monastery, the feeding ground of black squirrels, near Rājagraha. At that time a bhikkhu, named Goliyāni, lose in practice, came on a certain business into the midst of the Order of bhikkhu. Then the Venerable Sāriputta addressed the bhikkhus concerning bhikkhu Goliyāni (saying thus): Friends! A forest-dwelling bhikkhu, having come to the Saṁgha and stayed with the Saṁgha is deferential and respectful towards his companions in the Noble Practice. If a forest-dwelling bhikkhus, having come to the Saṁgha and stayed with the Saṁgha is not deferential and respectful towards his companions in the Noble Practice; there would be those who speak about him: "What benefits this forest-dwelling Venerable One who is not deferential and respectful towards his companions in the Noble Practice, gain by living alone in the forest freely." So, a forest-dwelling bhikkhu who has come to the Saṁgha and stayed with the Saṁgha should be deferential and respectful towards his companion in the Noble Practice. (1)

Friends! A forest-dwelling bhikkhu, who comes to the Saṁgha and is staying with the Saṁgha, should be prudent in taking a seat, thinking thus: "In this way, I shall not be sitting encroaching the elder bhikkhus and I shall not be denying the younger bhikkhus a seat."

Friends! If a forest-dwelling bhikkhu, who comes to the Saṁgha and is staying with the Saṁgha were not prudent in taking a seat, there would be those who speak about him: "What benefit can be gained by this forest-dwelling Venerable One who is not prudent taking a seat, by living alone in the forest freely?" So, a forest-dwelling bhikkhu, who comes to the Saṁgha and is staying with the Saṁgha should be skilled in taking a seat. (2)

Friends! A forest-dwelling bhikkhu, who comes to the Saṁgha and is staying with the Saṁgha, should know the

abhisamācārika duties.[1] Friends! If a forest-dwelling bhikkhu, who comes to the Saṁgha and is staying with the Saṁgha, does not know abhisamācārika duties, there would be those who speak about him: "What benefit can be gained by this forest-dwelling Venerable one who does not know even the abhisamācārika duties, by living alone in the forest freely." So, a forest-dwelling bhikkhu, who comes to the Saṁgha and is staying with the Saṁgha, should know the abhisamācārika duties. (3)

Friends! A forest-dwelling bhikkhu, who comes to the Saṁgha and is staying with the Saṁgha should not enter the village too early, nor should he return from the village too late. Friends! If a forest-dwelling bhikkhu, who comes to Saṁgha and is staying with the Saṁgha, enters the village too early, and returns from the village too late, there would be those who speak about him: "What benefit can be gained by this forest-dwelling Venerable One who enters the village too early, or return from the village too late, by living alone in the forest freely?" So, a forest-dwelling bhikkhu, who has comes to Saṁgha and is staying with the Saṁgha should not enter the village too early, and should not return from the village too late. (4)

Friends! A forest-dwelling bhikkhu, who comes to the Saṁgha and is staying with the Saṁgha should not call upon families before or after his meals. Friends! If a forest-dwelling bhikkhu,who comes to the Saṁgha and is staying with the Saṁgha calls upon families before or after his meals, there would be those who speak about him: "This forest-dwelling Venerable One living alone in the forest freely seems to be repeatedly practising this habit of going about at the wrong time, that habit seems to beset him even when he is among the order." So, a forest-dwelling bhikkhu who comes to Saṁgha, and is staying with the Saṁgha should not call upon the families before or after his meals. (5)

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1. Ābhisamācārika: These are minor duties that regulate the conduct of those being trained as members of the order, such as, novices and monks, with reference to their mode of dress, deportment, eating, etc.

Friends! A forest-dwelling bhikkhu, who comes to the Saṁgha and is staying with the Saṁgha should not be distracted and fickle in mind. Friends! If a forest-dwelling bhikkhu, who comes to Saṁgha and is staying with the Saṁgha is distracted and fickle in mind, there would be those who speak about him: "This forest-dwelling Venerable One who lives alone in the forest freely seems to be repeatedly indulging in this habit of distraction and fickleness. That seems to persist in him even when he is among the order." So, a forest-dwelling bhikkhu who comes to the Saṁgha and is staying with the Saṁgha should not be distracted and fickle in mind. (6)

Friends! A forest-dwelling bhikkhu, who comes to the Saṁgha and is staying with the Saṁgha should not be scurrilous and loose-tongued. Friends! If a forest-dwelling bhikkhu, who comes to the Saṁgha and is staying with the Saṁgha, is scurrilous and loose-tongued, there would be those who speak about him: "What benefit can be gained by this forest-dwelling Venerable One who is scurrilous and loose-tongued, by living alone in the forest freely?" So, a forest-dwelling bhikkhu who comes to the Saṁgha and is staying with the Saṁgha, should not be scurrilous and loose-tongued. (7)

Friends! a forest-dwelling bhikkhu, who comes to the Saṁgha and is staying with the Saṁgha, should be tractable and having good friends. Friends! If a forest-dwelling bhikkhu, who comes to the Saṁgha and is staying with the Saṁgha, is not tractable, and have no good friends, there would be those who speak about him: "What benefit can be gained by this forest-dwelling Venerable One who is not tractable, and has no good friends, by living alone in the forest freely?" So, a forest-dwelling bhikkhu, who comes to the Saṁgha, and is staying with the Saṁgha, should be tractable and have good friends. (8)

Friends! A forest-dwelling bhikkhu, should guard the doors of the sense faculties. Friends! If a forest-dwelling bhikkhu, does not guard the doors of the sense faculties, there would be those who speak about him: "What benefit can be gained by this forest-dwelling Venerable One, who does not guard the doors of the sense faculties by living alone in the forest freely?" So, a

forest-dwelling bhikkhu should guard the doors of the sense faculties. (9)

Friends! A forest-dwelling bhikkhu should be moderate in eating. Friends! If a forest-dwelling bhikkhu is not moderate in eating there would be those who speak about him: "What benefit can be gained by this forest-dwelling Venerable One, who is not moderate in eating, by living alone in the forest freely?" So, a forest-dwelling bhikkhu should be moderate in eating (10)

Friends! A forest-dwelling bhikkhu should be devoted to vigilance. Friends! If a forest-dwelling bhikkhu is not devoted to vigilance, there would be those who speak about him: "What benefit can be gained by this forest-dwelling Venerable One, who is not devoted to vigilance, by living alone in the forest freely?" So, a forest-dwelling bhikkhu should be devoted to vigilance. (11)

Friends! A forest-dwelling bhikkhu, should be highly strenuous.

Friends! If a forest-dwelling bhikkhu, is indolent, there would be those who speak about him: "What benefit can be gained by this forest-dwelling Venerable One who is indolent, by living alone in the forest freely?" So, a forest-dwelling bhikkhu should be highly strenuous. (12)

Friends! A forest-dwelling bhikkhu should be steadfast in mindfulness. Friends! If a forest-dwelling bhikkhu is of loose mindfulness, there would be those who speak about him: "What benefit can be gained by this forest-dwelling Venerable One who is of loose mindfulness, by living alone in the forest freely?" So, a forest-dwelling bhikkhu should be steadfast in mindfulness.(13)

Friends! A forest dwelling bhikkhu, should be concentrated in mind. Friends! If a forest-dwelling bhikkhu is not concentrated in mind, there would be those who speak about him: "Can what benefit this forest dwelling Venerable One who is not concentrated, gain by living alone in the forest freely?" So, a forest-dwelling bhikkhu should be concentrated in mind. (14)

Friends! A forest-dwelling bhikkhu should be a man of knowledge. If he is not a man of knowledge, there would be those who speak about him: "What benefit can be gained by this forest-dwelling Venerable One who is not a man of knowledge, gain by living alone in the forest freely?" So, a forest-dwelling bhikkhu should be a man of knowledge. (15)

Friends! A forest-dwelling bhikkhu should make exertion in the Abhidhamma, Higher Doctrine, and Abhivinaya the Higher Discipline. Friends! There are people who would ask a forest-dwelling bhikkhu questions about the Higher Doctrine and the Higher Discipline. Friends! If a forest-dwelling bhikkhu on being asked a question could not answer perfectly questions about the Higher Doctrine and the Higher Discipline there would be those who speak about him: "What benefit can be gained by this forest-dwelling Venerable One who, on being asked a questions about the Higher Doctrine and the Higher Discipline, cannot answer well, gain by living alone in the forest freely?" So, a forest-dwelling bhikkhu should make exertion in the Higher Doctrine and Higher Discipline. (16)

Friends! A forest-dwelling bhikkhu, having gone beyond the materiality of the kasiṇa objects, should màke exertion to gain peaceful emancipation which takes a non-material object. Friends! There are people who would ask questions about peaceful emancipation which are nāmāsamāpati that goes beyond the materiality of the kasiṇa objects and which takes non-material object.

If a forest-dwelling bhikkhu, on being asked a question about the peaceful emancipation, could not answer perfectly the question about the peaceful emancipation that goes beyond the materiality of the Kasiṇa objects and which takes a non-material object, there would be those who speak about him: "What benefit can be gained by this forest-dwelling Venerable One who, on being asked a question cannot answer perfectly the question about the peaceful emancipation that goes beyond the materiality of the Kasiṇa object and which takes non-material object, gain by living alone in the forest freely?" So, a forest-dwelling bhikkhu having gone beyond the materiality of Kasiṇa

object should make exertion to gain peaceful emancipation which takes a non-material object. (17)

Friends! A forest-dwelling bhikkhu should make exertion in the dhamma of extraordinary man (jhāna, magga and phala). Friends! There are people who would ask question about the dhamma of extraordinary man (jhāna, magga and phala). If a forest-dwelling bhikkhu on being asked a question could not answer perfectly the queśtion about the dhamma of extraordinary man, there would be those who speak about him: "What benefit can be gained by this forest-dwelling Venerable One, who does not know the fruits of the life of a bhikkhu (arahātta phala), gain by living alone in the forest freely?" So, a forest-dwelling bhikkhu should make exertion in the dhamma of extraordinary man. (18)

When it was said thus, the Venerable Moggallāna said these words to the Venerable Sāriputta: "Friend Sāriputta! Are these eighteen dhammas to be taken up and practised only by a forest-dwelling bhikkhu or a bhikkhu dwelling near the village also?"

"Friend Moggallāna! What more should be said for a bhikkhu dwelling near the village?"

End of Goliyāni Sutta

The Ninth in This Vagga

10. KĪṬĀGIRI SUTTA

Discourse at Kīṭāgiri

174. Thus have I heard:

Once the Bhagavā wandered about the country of the Kāsis with a large company of bhikkhus. Then the Bhagavā said to the bhikkhus: Bhikkhus! I take meals other than meals at night[1]. As I take meals other than meals at night, I clearly know good health, freedom from illness, bodily vigour, strength and well-being. Come, bhikkhus! You also should take meals other than meals at night, you will clearly know good health, freedom from illness, bodily vigour, strength and well-being.

"Very well, Venerable Sir," replied those bhikkhus to the Bhagavā.

Then the Bhagavā wandered by stages through the country of the Kāsis and arrived at the small town called Kīṭāgiri in the country of the Kāsis, and the Bhagavā took up residence just at that Kasian town of Kīṭāgiri.

175. At that time, bhikkhus known as Assaji and Punabbasuka[2], were also permanently residing at Kīṭāgiri. Then many bhikkhus approached the bhikkhus Assaji and Punabbasuka and said to them: "Sirs! The Bhagavā and the bhikkhus of the Order take meals other meals at night. Sirs! The Bhagavā and the bhikkhus of the Order, who take meals other than meals at night, clearly know good health, freedom from illness, bodily

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1. i.e., I avoid taking meals in the evening and at night. This of course also means not eating after noon.
2. During the Buddha's time, there were six bhikkhus collectively known as Chabbaggiya, the Group of Six. They did not observe the rules of the Vinaya, the Code of Discipline for bhikkhus. To increase their following, they lived in three separate places, a pair to a place. Of the six, Assaji and Punabbasuka lived at Kīṭāgiri with their following.

vigour, strength and well-being. Come, Sirs, you also should take meals other than meals at night. If you take meals other than meals at night, you will clearly know good health, freedom from illness, bodily vigour, strength and well-being."

When this was said, the bhikkhus Assaji and Punabbasuka said to those bhikkhus: "Sirs! We take meals in the evening, in the morning, in the day-time and after noon. We, who take meals in the evening, in the morning, in the day-time and after noon, clearly know good health, freedom from illness, bodily vigour, strength and well-being: Why should we give up the benefits actually experienced now and go after those (to be gained) in the future? We will take meals in the evening, in the morning, in the day-time and after noon."

When those bhikkhus were unable to convince the bhikkhus Assaji and Punabbasuka, they went to the Bhagavā, paid homage to him, and having sat in a suitable place addressed the Bhagavā thus: "Venerable Sir! We approached the bhikkhus assaji and Punabbasuka and said to them: 'Sirs! The Bhagavā and the bhikkhus of the Order take meals other than meals at night. Sirs! The Bhagavā and the bhikkhus of the Order, who take meals other than meals at night, clearly know good health, freedom from illness, bodily vigour, strength and well-being. Come, Sirs! you also should take meals other than meals at night. If you take meals other than meals at night, you will clearly know good health, freedom from illness, bodily vigour, strength and well-being.'

"When this was said, Venerable Sir, the bhikkhus Assaji and Punabbasuka said to us: 'Sirs! We take meals in the evening, in the morning, in the day-time and after noon. We, who take meals in the evening, in the morning, in the day-time and after noon, clearly know good health, freedom from illness, bodily vigour, strength and well-being. Why should we give up the benefits actually experienced now and go after those (to be gained) in the future? We will take meals in the evening, in the morning, in the day-time and after noon.' 'Venerable Sir! As we were unable to convince the bhikkhus Assaji and Punabbasuka, we report this matter to the Bhagavā.'"

176. Then the Bhagavā said to a bhikkhu, "Come, bhikkhu! Summon the bhikkhus Assaji and Punabbasuka in these words of mine: 'The Teacher summons the Venerable Sirs'."

"Very well, Venerable Sir," replied the bhikkhu to the Bhagavā and went to the bhikkhus Assaji and Punabbasuka and said, "The Teacher summons the Venerable Sirs."

Then the bhikkhus Assaji and Punabbasuka replied "Very well, Sir," and went to the Bhagavā, and having paid homage to the Bhagavā sat in a suitable place.

To the bhikkhus Assaji and Punabbasuka who were thus seated in a suitable place, the Bhagavā said thus:

Is it true, bhikkhus, that many bhikkhus came to you and said, "Sirs! The Bhagavā and the bhikkhus of the Order take meals other than meals at night. Sirs! The Bhagavā and the bhikkhus of the Order, who take meals other than meals at night, clearly know good health, freedom from illness, bodily vigour, strength and well-being. Come, Sirs, you also should take meals other than meals at night. If you take meals other than meals at night, you will clearly know good health, freedom from illness, bodily vigour, strength and well-being"? Bhikkhus! Is it true that, when this was said, you replied to those bhikkhus, "Sirs! We take meals in the evening, in the morning, in the day-time and after noon. We who take meals in the evening, in the morning, in the day-time and after noon, clearly know good health, freedom from illness, bodily vigour, strength and well-being. Why should we give up the benefits actually experienced now and go after those (to be gained) in the future? We will take meals in the, evening, in the morning, in the day-time and after noon."?

It is so, Venerable Sir.

177. Bhikkhus! Do you know if I have ever taught thus: "In an individual who experiences any pleasant sensation, or any unpleasant sensation, or any sensation neither unpleasant nor pleasant, demeritorious factors diminish and meritorious factors increase"?

No, Venerable Sir, we do not.

(But,) bhikkhus, you do know, do you not, that I have taught thus: "In this matter, in some individual who experiences such and such (kind of) pleasant sensation, demeritorious factors increase and meritorious factors diminish; in some individual who experiences such and such (kind of) pleasant sensation, demeritorious factors diminish and meritorious factors increase; in some individual who experiences such and such (kind of) unpleasant sensation, demeritorious factors increase and meritorious factors diminish; in some individual who experiences such and such (kind of) unpleasant sensation, demeritorious factors diminish and meritorious factors increase; in some individual who experiences such and such (kind of) neither unpleasant nor pleasant sensation, demeritorious factors increase and meritorious factors diminish; in some individual who experiences such and such (kind of) neither unpleasant nor pleasant sensation, demeritorious factors diminish and meritorious factors increase"?

Yes, Venerable Sir, we do know.

178. Good, bhikkhus! If it were, bhikkhus, that I do not actually know, or see, or perfectly discern, or realize, or find through insight-wisdom (paññā), that "In some individual who experiences such and such pleasant sensation, demeritorious factors increase and meritorious factors diminish," and thus not knowing if I were to say, "Give up such (kind of) pleasant sensation", would it be proper on my part?

No, Venerable Sir, it would not.

Bhikkhus! It is only because I actually know, see, perfectly discern, realize and find, through insight wisdom, that "In some individual who experiences such and such pleasant sensation, demeritorious factors increase and meritorious factors diminish," that I say, "Give up such (kind of) pleasant sensation."

Bhikkhus! If it were that I do not actually know, or see, or perfectly discern, or realize, or find, through insight-wisdom, that "In some individual who experiences such and such pleasant sensation, demeritorious factors diminish and meritorious factors increase", and thus not knowing if I were to say, "Abide

in the acquisition of[3] such (kind of) pleasant sensation," would it be proper on my part?

No, Venerable Sir, it would not.

Bhikkhus! It is only because I actually know, see, perfectly discern, realize and find, through insight wisdom, that "In some individual who experiences such and such pleasant sensation, demeritorious factors diminish and meritorious factors increase," that I say, "Abide in the acquisition of such (kind of) pleasant sensation."

179. Bhikkhus! If it were that I do not actually know, or see, or perfectly discern, or realize, or find, through insight-wisdom, that "In some individual who experiences such and such unpleasant sensation, demeritorious factors increase and meritorious factors diminish, and thus not knowing if I were to say, "Give up such (kind of) unpleasant sensation," would it be proper on my part?

No, Venerable Sir, it would not.

Bhikkhus! It is only because I actually know, see, perfectly discern, realize and find, through insight wisdom, that "In some individual who experiences such and such unpleasant sensation, demeritorious factors increase and meritorious factors diminish," that I say, "Give up such (kind of) unpleasant sensation."

Bhikkhus! If it were that I do not actually know, or see, or perfectly discern, or realize, or find, through insight-wisdom, that "In some individual who experiences such and such unpleasant sensation, demeritorious factors diminish and meritorious factors increase," and thus not knowing if I were to say, "Abide in the acquisition of such (kind of) unpleasant sensation," would it be proper on my part?

No, Venerable Sir, it would not.

Bhikkhus! It is only because I actually know, see, perfectly discern, realize and find, through insight wisdom, that "In some individual who experiences such and such unpleasant

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3. **abide in the acquisition of**: i.e., go on having fully.

sensation, demeritorious factors diminish and meritorious factors increase," that I say, "Abide in the acquisition of such (kind of) unpleasant sensation."

180. Bhikkhus! If it were that I do not actually know, or see, or perfectly discern, or realize, or find, through insight-wisdom, that "In some individual who experiences such and such neither unpleasant nor pleasant sensation, demeritorious factors increase and meritorious factors diminish," and thus not knowing if I were to say,"Give up such (kind of) neither unpleasant nor pleasant sensation," would it be proper on my part?

No, Venerable Sir, it would not.

Bhikkhus! It is only because I actually know, see, perfectly discern, realize and find, through insight-wisdom, that "In some individual who experiences such and such neither unpleasant nor pleasant sensation, demeritorious factors increase and meritorious factor diminish," that I say, "Give up such (kind of) neither unpleasant nor pleasant sensation."

Bhikkhus! If it were that I do not actually know, or see, or perfectly discern, or realize, or find, through insight-wisdom, that "In some individual who experiences such and such neither unpleasant nor pleasant sensation, demeritorious factors diminish and meritorious factors increase," and thus not knowing if I were to say,"Abide in the acquisition of such (kind of) neither unpleasant nor pleasant sensation," would it be proper on my part?

No, Venerable Sir, it would not.

Bhikkhus! It is only because I actually know, see, perfectly discern, realize and find, through insight-wisdom, that "In some individual who experiences such and such neither unpleasant nor pleasant sensation, demeritorious factors diminish and meritorious factor increase," that I say, "Abide in the acquisition of such (kind of) neither unpleasant nor pleasant sensation."

181. Bhikkhus! I do not say that all bhikkhus should act with unremitting mindfulness; neither do I say that all bhikkhus

should not act with unremitting mindfulness. Bhikkhus! There are those bhikkhus who are arahats[4] who have destroyed the āsavas,[5] fulfilled the Practice (for Magga and Fruition), done all there is to be done, laid down the burden,[6] gained their own benefit (of arahatta phala), cut off the fetters and attained liberation from defilements through true knowledge. To such bhikkhus I do not say that they should act with unremitting mindfulness, because they have acted mindfully always, and are incapable of being negligent.

(However,) there are those bhikkhus who are still training themselves, who have not yet attained arahatta phala (the Fruition-Insight of an arahat) and who, therefore, are longing for (attainment of) the incomparable peace (of arahatta phala) where there is extinction of (all) bonds.[7] It is to such bhikkhus that I say that they should act with unremitting mindfulness. Why? It is because if these respect-worthy persons have a suitable place for habitation, associate with good friends, and keep the controlling faculties[8] well-balanced, they might be able to attain in this

4. arahats: an arahat is one who has utterly destroyed all kilesas, defilements.

5. āsavas: defilements that befuddle the mind; that is, factors which intoxicate the mind, befuddling it, so that it cannot make spiritual progress. The defilements are the defilement of sensuous desire, the defilement of hankering after (repeated) existence, the defilement of clinging to false views, and the defilement of ignorance (of the Four Ariya Truths). Sometimes, the third one is left out.

6. the burden: the burden of the aggregates (khandhas) which are the objects of Clinging, the burden of defilements (kilesas) and the burden of kamma-formations (abhisaṅkhāra).

7. bonds: *yoga:* the bonds of attachment to sensuality, existence, false views and ignorance.

   extinction of (all) bonds; *yogakkhema:* perfect peace gained through safety from bondage.

8. controlling faculties: *indriyāni:* in this context, controlling principles or directive forces which are moral powers or motives controlling action. In this context, five controlling faculties are meant, viz., faith or religious conviction, energetic endavour, mindfulness, concentration and insight-wisdom. Keeping these well balanced means that there should not be an excess of any one of these in the practice of the aspiring bhikkhu.

very life, by their own special apperception (abhiññā), the incomparable arahatta phala, the supreme goal of the Noble Practice, for which men of good family rightly renounce hearth and home for the homeless life and become bhikkhus. Bhikkhus! Seeing very well this benefit of unremitting mindfulness, I say that these bhikkhus should always act mindfully.

182. There exist in the world these seven kinds of individuals. And what are the seven? They are *ubhatobhāga-vimutta, paññāvimutta, kāyasakkhi, diṭṭhippatta, saddhāvimutta, dhammānusārī and sadhānusarī.*[9]

Who, bhikkhus, is the individual called *ubhatobhāgavimutta?* Bhikkhus, in this sāsana, some individual, having transcended corporeal forms, rūpā, (conceptualized material objects of meditation called kasiṇas), abides in contact of the mental complex with the peaceful release (from kilesas), vimokkha, pertaining to the non-corporeal arūpa jhānas[10] (involving mental phenomena only). Also because he sees (the Four Ariya Truths) through Magga

9. *ubhatobhāgavimutta:* one who becomes free from defilements both by the achievement of arūpa samāpatti and by the attainment of fruition knowledge (arahatta phala).

   paññāvimutta: one who is liberated by fruition knowledge (arahatta phala) through Vipassanā Insight only, without jhāna achievements.
   Kāyasakkhi: one who progresses in attainment from sotāpatti phala to arahatta magga through vipassanā meditation after achieving all eight jhāna achievements.

   diṭṭhipatta: one who progresses in attainment from sotāpatti phala to arahatta magga with Insight knowledge predominant in his striving but without jhāna achievements.

   saddhāvimutta: one who progresses in attainment from sotāpatti phala to arahatta magga with faith predominant in his striving but without jhanā achievements.

   dhammānusārī: one who attains sotāpatti magga with Insight knowledge predominant in his striving, without jhanā achievements.
   saddhānusārī: one who attains sotāpatti magga with faith in the Four Ariya Truths predominant in his striving, without jhāna achievements.

10. i.e., achieves and remains in the non-corporeal jhānas in which there is the peace of release from kilesas. But this release lasts only for the duration of absorption in jhāna. The uprooting of kilesas can be brought about only by Magga Knowledge and Magga Fruition.

Knowledge, the āsavas (defilements that befuddle the mind) are rendered extinct in him. This individual, bhikkhus, is called an *ubhatobhāgavimutta.*[11] Bhikkhus! To such a bhikkhu I do not say[12] that he should act with unremitting mindfulness. Why? It is because he has always acted with constant mindfulness and is incapable of being negligent.(1)

And, bhikkhus, who is the individual called *paññāvimutta?* Bhikkhus, in this sāsana, some individual, having transcended corporeal forms, does not abide in contact of the mental complex with the peaceful release (from kilesas), vimokkha, pertaining to the non-corporeal arūpa jhānas (i.e., does not enter upon the arūpa jhānas as a basis of vipassanā insight-meditation). But, because he sees (the Four Ariya Truths) through Magga knowledge, the āsavas are rendered extinct in him. This individual, bhikkhus, is called a *paññāvimutta.*[13] Bhikkhus! To such a bhikkhu also I do not say that he should act with unremitting mindfulness. Why? It is because he has always acted with constant mindfulness and is incapable of being negligent.(2)

And, bhikkhus, who is the individual called *Kāyasakkhi?* Bhikkhus, in this sāsana, some individual, having transcended corporeal forms, abides in contact of the mental complex with the peaceful release, vimokkha, pertaining to the non-corporeal arūpa jhānas. Also, because he sees (the Four Ariya Truths) through Magga Knowledge, some of the āsavas are rendered extinct in him. This individual, bhikkhus, is called a *kāyasakkhi.*[14]

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11. An *ubhatobhāgavimutta* is one who is emancipated in both ways, that is, from rūpakāya with the achievement of arūpa jhānas and from nāmakāya with the attainment of Magga Insight. This may be explained in this way. When an individual arises from one of the four arūpasamāpattis or from nirodhasamāpatti, he meditates on conditioned phenomena, and attains arahatta phala. He becomes liberated from rūpakāya, or formation of materiality, through arūpa jhānas and also from kilesas, defilements of the mind, by means of Magga Insight.
12. I do not say: i.e., because it is not necessary to say.
13. A *paññāvimutta* attains Magga Insight and Fruition through vipassanā practice and not through deep concentration for achievement of the eight vimokkhas.
14. A *kāyasakkhi*, having arisen from one of the arūpa jhānas, reflects on conditioned phenomena and progresses from Sotāpatti Fruition to Arahatta Magga. When he attains Arahatta Phala he is then called an ubhatobhāgavimutta.

Bhikkhus! To such a bhikkhu I do say that he should act with unremitting mindfulness. Why? It is because if this respect-worthy person has a suitable place for habitation, associates with good friends and keeps the controlling faculties well-balanced, he might be able to attain, in this very life, by his own special apperception (abhiññā), the incomparable benefits of arahatta phala, the supreme goal of the Noble Practice, for which men of good family rightly renounce hearth and home for the homeless life and become bhikkhus. Bhikkhus! Seeing very well this benefit of unremitting mindfulness, I say that such a bhikkhu should always act with constant mindfulness.(3)

And, bhikkhus, who is the individual called *diṭṭhippatta*? Bhikkhus, in this sāsana, some individual, having transcended corporeal forms, does not abide in contact of the mental complex with the peaceful release, vimokkha, pertaining to the non-corporeal arūpa jhānas. But, because he sees (the Four Ariya Truths) through Magga knowledge, some of the āsavas are rendered extinct in him. He penertratingly understands through Magga knowledge the Four Ariya Truths made known by the Tathāgata and fully apperceives them. This individual bhikkhus, is called a *diṭṭhippatta*.[15] Bhikkhus! To such a bhikkhu also, I do say that he should act with unremitting mindfulness. Why? It is because if this respect-worthy person has a suitable place for habitation, associates with good friends and keeps the controlling faculties well-balanced, he might be able to attain, in this very life, by his own special apperception (abhiññā), the incomparable benefits of arahatta phala, the supreme goal of the Noble Practice, for which men of good family rightly renounce hearth and home for the homeless life and become bhikkhus. Bhikkhus! Seeing very well this benefit of unremitting mindfulness, I say that such a bhikkhu should always act with constant mindfulness.(4)

And, bhikkhus, who is the individual called *saddhāvimutta*? Bhikkhus, in this sāsana, some individual, having transcended corporeal forms, does not abide in contact of the mental complex with the peaceful release, vimokkha, pertaining to the non-corporeal arūpa jhānas. But, because he sees (the Four Ariya Truths) through Magga knowledge, some of the āsavas are

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15. A *diṭṭhippatta* is one who, having seen the Four Ariya Truths by means of Sotāpatti magga, progresses from Sotāpatti Fruition to arahatta magga by stages, without having achieved the eight Jhānas. When he attains Arahatta Phala he is then called a paññāvimutta.

rendered extinct in him. He has settled faith in the Tathāgata, being established on firm foundation (as conviction is predominant in his striving). This individual, bhikkhus, is called a *saddhāvimutta.*[16] Bhikkhus! To such a bhikkhu also, I say that he should act with unremitting mindfulness. Why? It is because if this respect-worthy person has a suitable place for habitation, associates with good friends and keeps the controlling faculties well-balanced, he might be able to attain, in this very life, by his own special apperception, the incomparable benefits of arahatta phala, the supreme goal of the Noble Practice, for which men of good family rightly renounce hearth and home for the homeless life and become bhikkhus. Bhikkhus! Seeing very well this benefit of unremitting mindfulness, I say that such a bhikkhu should always act with constant mindfulness.(5)

And, bhikkhus, who is the individual called *dhammānusārī?* Bhikkhus, in this sāsana, some individual, having transcended corporeal forms, does not abide in contact of the mental complex with the peaceful release, vimokkha, pertaining to the arūpa jhānas. But, because he sees (the Four Ariya Truths) through Sotāpatti Magga Knowledge, some of the āsavas are rendered extinct in him. The dhammas made known by the Tathāgata can be understood by him, through Sotāpatti Magga Knowledge, only to a certain extent.[17] But, in him there are these qualities (dhammas), namely, the controlling faculty of faith, the controlling faculty of energetic endavour, the controlling faculty of mindfulness, the controlling faculty of concentration and the controlling faculty of wisdom. This individual, bhikkhus, is called a *dhammānusārī.*[18] Bhikkhus! To such a bhikkhu also, I

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16. A *saddhāvimutta* is one who progresses from Sotāpatti Fruition to Arahatta Magga by stages, without having achieved the eight jhānas. He attains magga through utter faith in, or conviction of, the correctness of the Buddha and the Dhamma, and is thus liberated from the kilesas. He is in the same position as a diṭṭhipatta, except that in his case confidence in the Buddha and the Dhamma,through conviction, plays a predominant part in his attainment of Magga Insight. The Commentary says that a saddhāvimutta cuts off kilesas as if cutting off a banana plant with a blunt knife, while a paññāvimutta does so as if cutting it off with a sharp knife.
17. only to a certain extent: i.e. only to the extent of attaining Sotāpatti Magga.
18. A *dhammānusārī* is one in whom the faculty of wisdom is predominant as a factor in his attainment of sotāpatti magga. He has not achieved the eight jhānas.

say that he should act with unremitting mindfulness. Why? It is because if this respect-worthy person has a suitable place for habitation, associates with good friends and keeps the controlling faculties well-balanced, he might be able to attain, in this very life, by his own special apperception, the incomparable benefits of arahatta phala, the supreme goal of the Noble Practice, for which men of good family rightly renounce hearth and home for the homeless life and become bhikkhus. Bhikkhus! Seeing very well this benefit of unremitting mindfulness, I say that such a bhikkhu should always act with constant mindfulness.(6)

And, bhikkhus, who is the individual called *saddhānusārī?* Bhikkhus, In this sāsana, some individual, having transcended corporeal forms, does not abide in contact of the mental complex with the peaceful release, vimokkha, pertaining to the non-corporeal arūpa jhānas. But, because he sees (the Four Ariya Truths) through Sotāpatti Magga Knowledge, some of the āsavas are rendered extinct in him. There are in him only faith in and only reverential adoration for the Tathāgata. But, in him there are these qualities, namely, the controlling faculty of faith, the controlling faculty of energetic endavour, the controlling faculty of mindfulness, the controlling faculty of concentration and the controlling faculty of wisdom. This individual, bhikkhus, is called a *saddhānusāri.*[19] Bhikkhus! To such a bhikkhu also I say that he should act with unremitting mindfulness. Why? It is because if this respect-worthy person has a suitable place for habitation, associates with good friends and keeps the controlling faculties well-balanced, he might be able to attain, in this very life, by his own special apperception, the benefits of arahatta phala, the supreme goal of the Noble Practice, for which men of good family rightly renounce hearth and home for the homeless life and become bhikkhus. Bhikkhus! Seeing very well this benefit of unremitting mindfulness, I say that such a bhikkhu should always act with constant mindfulness.(7)

183. Bhikkhus! I do not speak of the attainment of

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19. A *saddhānusāri* is one in whom the faculty of faith is predominant as a factor in his attainment of sotāpatti magga. He has not achieved the eight jhānas.

arahatta phala[20] at the very beginning. Indeed bhikkhus, the attainment of arahatta phala is achieved by training, by performance and by course of practice, all in proper stages. Bhikkhus! How is the attainment of arahatta phala achieved by training, by performance and by course of practice, all in proper stages?

Bhikkhus, in this matter, with the arising of confidence (in a teacher), a man approaches (the teacher); having approached (the teacher), he attends on him respectfully; thus attending on him, he listens attentively (to the teacher's words); listening attentively, he hears the dhamma[21]; having heard the dhamma, he bears it in mind; bearing it in mind, he ascertains the meaning of the teachings; having ascertained the meaning, he can understand the significance of the teachings; when the significance of the teachings is understood, desire (to strive for vipassanā insight) arises; when desire arises, there is endavour (for vipassanā insight); in endavouring (for vipassanā insight), he contemplates (phenomena)[22], contemplating (phenomena), he makes the utmost exertion (to achieve Magga Insight). Then with mind intensely directed, he realizes Nibbāna with (the strength of) his mental aggregates[23]. And also he sees it penetratingly with magga knowledge.

But, bhikkhus, there are those bhikkhus who lack even that faith.[24] Also, they fail to make that approach (to their teacher). They do not attend on him with that respect. They do not give ear (to his words). They do not give that hearing to the dhamma. They do not carry it in their minds. They fail to make that inquiry into the meaning. They do not have that understanding of the significance of the teachings. That desire (for liberation) does not arise in them, and therefore there is no endeavour.

20. i.e., attainment of arahatship.
21. the dhamma: doctrinal teaching.
22. contemplates (phenomena); *tuleti:* lit., weighs; i.e.,contemplates mental and physical phenomena in their characteristics of impermanence, dukkha and soullessness, by means of vipassanā meditation.
23. mental aggregates: the text has kāya, by which is meant nāmakāya, mind and mental concomitants (that are associated with Magga Insight).
24. This is an allusion to the bhikkhus Assaji and Punabbasuka who did not even say words of welcome to the Buddha although they knew his coming.

no weighing (of phenomena) in their minds, and no utmost exertion (on their part). Bhikkhus! They have gone astray (in conduct). Bhikkhus! They have gone wrong (inconduct). Bhikkhus! How far have these empty men (void of any chance for Magga) moved away from this Teaching?[25]

184. Bhikkhus! There is the exposition on the Four Ariya Truths, a brief explanation of which would suffice the wise to know in no long time the meaning (of the dhamma) through Magga Knowledge. I will show it to you, bhikkhus, in brief. Can you understand (the meaning of) my exposition?

Venerable Sir! What are we that we should know the dhamma?

There is the teacher, bhikkhus, who attaches importance to material possessions (such as the four requisites), who accepts material legacies, who is bound up in material possessions. Even with such a teacher there is no bargaining (by his disciples who say): "We might do that if it turns out like this; but we might not do hat if it turns out otherwise"[26] Bhikkhus! What more can be said in the case of the Tathāgata who abides in the dissociation of himself from all material possessions (such as the four requisites)? Bhikkhus! A disciple with faith and conviction, who has come under the Teaching of the Teacher and practises properly, has this proper attitude: "The Bhagavā is the Teacher: I am his disciple. The Bhagavā knows; I know not."

Bhikkhus! In the disciple with faith and convition who has come under the Teaching of the Teacher and practises properly, the Teaching of the Teacher thrives and is firmly rooted. Bhikkhus! Such a disciple has this proper attitude: "Even though the body is left only with its skin, or sinews, or bones, or even though the flesh and the blood get dried up, I shall not flag in energetic effort till I gain arahatta phala which should be attained by manly vigour, manly energy and manly endeavour."

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25. i.e., they have indeed departed and deviated far from this Teaching.
26. i.e., "if we get such and such advantages or privileges, we will do this or that; if not, we would not."

Bhikkhus! A disciple with faith and conviction, who has come under the Teaching of the Teacher and practises properly, can certainly expect to have one of two benefits, namely, the attainment of arahatta phala in this very life, or if there yet be any trace of Clinging left, the state of an anāgāmī, a never-returner.

Thus spoke the Bhagavā; and those bhikkhus, delighted, rejoiced in the words of the Bhagavā.

End of the Kīṭāgiri Sutta
The Tenth in This Vagga

Namo tassa bhagavato arahato sammāsambuddhassa

(iii) PARIBBĀJAKA VAGGA

1. Tevijjavaccha Sutta
2. Aggivaccha Sutta
3. Mahāvaccha Sutta
4. Dīghanakha Sutta
5. Māgaṇḍiya Sutta
6. Sandaka Sutta
7. Mahāsakuludāyi Sutta
8. Samaṇamuṇḍika Sutta
9. Cūlasakuludāyi Sutta
10. Vekhanasa Sutta

1. TEVIJJAVACCHA SUTTA

Discourse to Vaccha on the Threefold Knowledge

185. Thus have I heard:

Once the Bhagavā was residing at the pinnacled monastery of the Mahāvana (the Great Forest) near Vesāli. At that time the wandering ascetic Vaccha[1] was also residing in the Wanderers' Park where there was a lone white-mango tree. One morning the Bhagavā, having rearranged his robes and taking alms-bowl and great robe, went to Vesālī for alms-food. Then the Bhagavā thought: 'It is yet too early to go round for alms-food in Vesālī. What if I were to go to the wandering ascetic Vaccha in the Wanderer's Park where there is a lone white-mango tree?'Then the Bhagavā went to the ascetic Vaccha in the Wanderers' Park where there was a lone white-mango tree. On seeing the Bhagavā approaching from afar, the ascetic Vaccha said: "Venerable Sir! May the Bhagavā be pleased to come. Good, Venerable Sir, is the coming of the Bhagavā! Venerable Sir! It has been a long time since the Bhagavā has had occasion to come here. May the Bhagavā be seated. Here is a seat duly prepared". Then the Bhagavā took the prepared seat.

The ascetic Vaccha took a lower seat and sat in a suitable place. Then he said thus to the Bhagavā: Venerable Sir, I have heard people say "Samaṇa Gotama admits to knowing all and seeing all and to possession of perfect knowledge and vision, by saying, 'Whether I am walking, or standing, or sleeping, or waking, my knowledge and vision are constantly

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1. **Vaccha:** The Pāḷi expression here is Vacchagotta paribbājaka, a wandering ascetic of the Vaccha lineage (or ancestry). The Buddha addresses him simply as Vaccha.

and continually present'." Venerable Sir! Do those who say so[2] say it as the Bhagavā actually says it? Are they not slandering the Bhagavā with falsehood? Is what they say in conformity with what is the truth? Will there not be legitimate cause for censure, however little, in the repetition (of what the Bhagavā allegedly says) by other people?

Vaccha! Those who say: "Samaṇa Gotama admits to knowing all and seeing all and to possession of perfect knowledge and vision, by saying, 'Whether I am walking, or standing, or sleeping, or waking, my knowledge and vision are constantly and continually present'," do not say what is in accordance with what I have said. They are misrepresenting me.[3]

186. Then, Venerable Sir, in what way should we say what the Bhagavā says, without slandering the Bhagavā with falsehood, and in conformity with what is the truth, so that there will not be the least ground for condemnation in the repetition (of what the Bhagavā has said) by other people.

Vaccha! He who says, "Samaṇa Gotama has the threefold knowledge,[4]" would be saying what I say. He would not be slandering me with falsehood. He would be saying it in conformity with the truth. There would not be the least ground for condemnation in the repetition of it by other people.

Indeed, Vaccha, I can, in so far as I wish, recollect many and varied past existences. For instance I recollect one past existence or two past existences...p... many and varied past

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2. In the Pāḷi text, the quotation "Samaṇa Gotama...continually present." is repeated here.

3. Although the statement that the Buddha is all knowing and all seeing is an acceptable statement, to say that this knowledge and vision is always present in him is not an acceptable statement. It is only when the Buddha exercises his *sabbaññuta ñāṇa*, power of omniscience, that he can know and see whatever is to be known and seen. Since what is acceptable and what is not acceptable are mixed up in Vaccha's statement, the Buddha rejected it.

4. **the threefold knowledge:** ***tevijja:*** This term as used by the brahmins meant knowledge of the three Vedas of the brahmanic religion. The Buddha used the term for Knowledge of Past Existences, Insight into the destiny of beings, and Recognition of emancipation through destruction of āsavas.

existences together with their circumstances and related facts (such as names and clans).

Indeed, Vaccha, with the psychic power of divine sight, which is extremely clear, surpassing the sight of men, I see, in so far as I wish, beings in the process of passing away or of coming into existence, inferior beings or superior beings, beautiful or ugly beings, beings with good or bad destinations,...p... and understand how beings arise according to their own (good or bad) kamma-actions.

Indeed, Vaccha, I attain to and remain in the emancipation of mind and in the emancipation by insight, free of āsavas (defilement that befuddle the mind) through their destruction, realized personally by means of abhiññā, special apperception, in this very life.[5]

Vaccha! He who says, "Samaṇa Gotama has the threefold knowledge," would be saying what I say. He would not be slandering me with falsehood. He would be saying it in conformity with the truth. There would not be the least ground for condemnation in the repetition of it by other people.

When this was said, the wandering ascetic Vaccha said to the Bhagavā thus: "O Gotama! Is there any layman who, without giving up the impediments of a domestic life,[6] makes an end of dukkha[7] on the dissolution of the body?"

Vaccha! There is no layman who makes an end of dukkha on the dissolution of the body, without giving up the impediments of a domestic life.

O Gotama! Is there any layman who, without giving up the impediments of a domestic life, has got to the abode of the devas on the dissolution of the body?

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5. See footnote to Para 28, Sekha Sutta.
6. **the impediments of a domestic life:** the appertenances, possessions and concerns of a worldly life; if there is no attachment to these even a layman can attain arahatta phala, arahatship, but he has either to become a bhikkhu immediately or to realize parinibbāna. However, a layman can remain as a layman on becoming a sotāpanna or a sakadāgāmī, or an anāgāmī.
7. **makes an end of dukkha:** i.e., becomes an arahat.

Vaccha! There are not only one hundred,not only two hundred, not only three hundred, not only four hundred, not only five hundred, but indeed a great many more laymen who have got to the abode of the devas on the dissolution of the body, without giving up the impediments of a domestic life.

O Gotama! Is there any ājīvaka[8] who makes an end of dukkha on the dissolution of the body?

Vaccha! There is no ājīvaka who makes an end of dukkha on the dissolution of the body.

O Gotama! Is there any ājīvaka who has got to the abode of the devas on the dissolution of the body?

Vaccha! Retracing in memory from this world to the past ninety-one worlds, (within that period) I do not know of any ājīvaka who has reached the abode of the devas, except one. That (exceptional) one was one who maintained that there is kamma (i.e.,that there are meritorious and demeritorious actions) and that good actions should be performed.[9]

O Gotama! If that be so, the school[10] of those titthiyas[11] is void of (the chance of) even getting to the abode of the devas.

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8. *ājivaka:* an ascetic belonging to a non-Buddhist sect the followers of which do not shave their heads or don the bark-dyed robe, and are scantily clad.

9. The Commentary says that here the Buddha was referring to himself. In a past existence, after investigating the practices and beliefs of various ascetic sects and after finding them fruitless and unsatisfactory, he left them and came to believe in the doctrine of kamma, and thus reached the abode of the devas after death.

10. the school: a rendering for *āyatana*. This can be rendered as sphere, range, practice, performance or simply the basis.

11. *titthiyas:* adherents of sects outside the Teaching of the Buddha. Here the Buddha was referring particularly to those titthiyas who were ājīvakas.

Yes, Vaccha, the school of those titthiyas is void of (the chance of) even getting to the abode of the devas.

Thus spoke the Bhagavā; and the ascetic Vaccha became delighted, rejoicing in the words of the Buddha.

End of the Tevijjavaccha Sutta,
The First in This Vagga.

2. AGGIVACCHA SUTTA

Discourse to Vaccha with fire Simile

187. Thus have I heard:

Once the Bhagavā was residing at the Jetavana monastery of Anāthapiṇḍaka in Sāvatthī. During that time, the wandering ascetic Vaccha came to the Bhagavā and exchanged greetings with the Bhagavā, having concluded the amiable and courteous greetings, he sat in a suitable place and said thus to the Bhagavā:

O Gotama! Does the Revered Gotama hold the view "The world[1] is eternal; only this view is true and any other is futile[2]"?

Vaccha! I do not hold the view "The world is eternal; only this view is true and any other is futile."

O Gotama! Then, does the Revered Gotama hold the view "The world is not eternal; only this view is true and any other is futile"?

Vaccha! I do not hold the view "The world is not eternal; only this view is true and any other is futile."

O Gotama! Does the Revered Gotama hold the view "The world is finite; only this view is true and any other is futile"?

Vaccha! I do not hold the view "The world is finite; only this view is true and any other is futile."

O Gotama! Then, does the Revered Gotama hold the view "The world is infinite; only this view is true and any other is futile"?

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1. **the world**; *Loka:* here meaning atta.

2. **futile**: i.e., wrong, false, useless.

Vaccha! I do not hold the view "The world is infinite; only this view is true and any other is futile."

O Gotama! Does the Revered Gotama hold the view "The soul (jīva) is the same as the body; only this view is true and any other is futile"?

Vaccha! I do not hold the view "The soul is the same as the body; only this view is true and any other is futile."

O Gotama! Then, does the Revered Gotama hold the view "The soul is one thing and the body another; only this view is true and any other is futile"?

Vaccha! I do not hold the view "The soul is one thing and the body another; only this view is true and any other is futile."

O Gotama! Does the Revered Gotama hold the view "A sentient being exists after death; only this view is true and any other is futile"?

Vaccha! I do not hold the view "A sentient being exists after death; only this view is true and any other is futile."

O Gotama! Then, does the Revered Gotama hold the view "A sentient being does not exist after death; only this view is true and any other is futile"?

Vaccha! I do not hold the view "A sentient being does not exist after death; only this view is true and any other is futile."

O Gotama! Does the Revered Gotama hold the view "A sentient being does as well as does not exist after death; only this view is true and any other is futile"?

Vaccha! I do not hold the view "A sentient being does as well as does not exist after death; only this view is true and any other is futile."

O Gotama! Then, does the Revered Gotama hold the view "A sentient being neither does nor does not exist after death[3]; only this view is true and any other is futile"?

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3. see footnote 4 to Para 122 of the Cūḷa Mālukya Sutta.

Vaccha! I do not hold the view "A sentient being neither does nor does not exist after death: only this view is true and any other is futile."

188. O Gotama, when asked if the Revered Gotama holds the view "The world is eternal; only this view is true and any other is futile," you said: "Vaccha! I do not hold the view 'The world is eternal; only this view is true and any other is futile.'"

O Gotama, when asked if then the Revered Gotama holds the view "The world is not eternal; only this view is true and any other is futile," you said: "Vaccha! I do not hold the view 'The world is not eternal; only this view is true and any other is futile'."

O Gotama, when asked if the Revered Gotama holds the view "The world is finite; only this view is true and any other is futile," you said: "Vaccha! I do not hold the view 'The world is finite; only this view is true and any other is futile'."

O Gotama, when asked if then the Revered Gotama holds the view "The world is infinite; only this view is true and any other is futile," you said: "Vaccha! I do not hold the view 'The world is infinite; only this view is true and any other is futile'."

O Gotama, when asked if the Revered Gotama holds the view "The soul is the same as body; only this view is true and any other is futile," you said: "Vaccha! I do not hold the view 'The soul is the same as the body; only this view is true and any other is futile'."

O Gotama, when asked if then the Revered Gotama holds the view "The soul is one thing and the body another; only this view is true and any other is futile," you said: "Vaccha! I do not hold the view 'The soul is one thing and the body another; only this view is true and any other is futile'."

O Gotama, when asked if the Revered Gotama holds the view "A sentient being exists after death; only this view is true and any other is futile," you said: "Vaccha! I do not hold the view 'A sentient being exists after death; only this view is true and any other is futile'."

O Gotama, when asked if then the Revered Gotama holds the view "A sentient being does not exist after death; only this view is true and any other is futile," you said: "Vaccha! I do not hold the view 'A sentient being does not exist after death; only this view is true and any other is futile'."

O Gotama, when asked if then the Revered Gotama holds the view "A sentient being does as well as does not exist after death; only this view is true and any other is futile," you said: "Vaccha! I do not hold the view 'A sentient being does as well as does not exist after death; only this view is true and any other is futile'."

O Gotama, when asked if then the Revered Gotama holds the view "A sentient being neither does nor does not exist after death; only this view is true and any other is futile," you said: "Vaccha! I do not hold the view 'A sentient being neither does nor does not exist after death; only this view is true and any other is futile'."

O Gotama! Seeing clearly what danger[4] do you thus not hold to (any of) all these views?

189. Vaccha! The view that the world is eternal is a false belief, a jungle of false belief, a desert of false belief, a thorny spike of false belief, an agitation of false belief, and a fetter of false belief, associated with pain, with vexation, with despair and with burning kilesas. It does not lead to disillusionment (with the five khandhas), to the abandonment of attachment (rāga), to the cessation of dukkha, to the achievement of clam through extinction of defilements, to the attainment of abhiññā, special apperception (i.e., magga Insight), to the realization of the Four Ariya Truths, and to the realization of Nibbāna.

Vaccha! The view that the world is not eternal ...p... Vaccha! The view that the world is finite ...p... Vaccha! The view that the world is infinite ...p... Vaccha! The view that the soul is the same as the body ...p... Vaccha! The view that the soul is one thing and the body another ...p... Vaccha! The view

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4. danger: *ādīnava:* also rendered 'disadvantage,' 'fault,' 'evil factor'.

that a sentient being exists after death...p...Vaccha! The view that a sentient being does not exist after death ...p... Vaccha! The view that a sentient being does as well as does not exist after death ...p... Vaccha! The view that a sentient being neither does nor does not exist after death is false belief, a jungle of false belief, a desert of false belief, a thorny spike of false belief, an agitation of false belief, and a fetter of false belief, associated with pain, with vexation, with despair and with burning kilesas. It does not lead to disillusionment (with the five khandhas), to the abandonment of attachment (rāga), to the cessation of dukkha, to the achievement of calm through extinction of defilements, to the attainment of abhiññā, special apperception (i.e.,Magga Insight), to the realization of the Four Ariya Truths, and to the realization of Nibbāna. Vaccha! Clearly seeing this danger, I do not hold to (any of) all these views.

Does the Venerable Gotama hold any view at all?

Vaccha! A Tathāgata has put away all "views". Indeed, Vaccha, a Tathāgata has seen this (fact): "Such is corporeality; such is the origin of corporeality; such is the disappearance of corporeality. Such is sensation; such is the origin of sensation; such is the disappearance of sensation. Such is perception; such is the origin of perception; such is the disappearance of perception. Such are volitional activities; such is the origin of volitional activities; such is the disappearance of volitional activities. Such is consciousness; such is the origin of consciousness; such is the disappearance of consciousness." Therefore, I say that a Tathāgata becomes emancipated without any Clinging (to the five khandhas), through the exhaustion, cleansing, cessation, abandonment and relinquishment of all illusion, all confusion, (consisting of) all fashioning of (the concepts of) "I" or "Mine", and (consisting of) tendency to conceit (of self).

190. O Gotama, where (i.e., in what existence) does the bhikkhu with mind thus liberated arise again (after death)?

Vaccha, the expression "arises again" is not applicable.[5]

In that case, O Gotama, (is it that) he does not arise again (after death)?

Vaccha, the expression "does not arise again" is also not applicable.

In that case, O Gotama, (is it that) he both arises and does not arise again (after death)?

Vaccha, the expression "both arises and does not arise" is also not applicable.

In that case, O Gotama, (is it that) he neither arises nor does not arise again (after death)?

Vaccha, the expression "neither arises nor does not arise again" is also not applicable.[6]

When asked: "O Gotama, where does the bhikkhu with mind thus liberated arise again?" you said: "Vaccha, the expression 'arises again' is not applicable." When asked: "In that case, O Gotama, (is it that) he does not arise again?" you said: "Vaccha, the expression 'does not arise again' is also not applicable." When asked: "In that case, O Gotama, (is it that) he both arises as well as does not arise again?" you said: "Vaccha, the expression 'both arises and does not arise again' is also not applicable." When asked: "In that case, O Gotama, (is it that) he neither arises nor does not arise again?" you said: "Vaccha, the expression 'neither arises nor does not arise again' is also not applicable." O Gotama! This is beyond my comprehension. This is confusing. What little confidence (in you) that I gained from the previous remarks of the Revered Gotama has now vanished.

Vaccha! It is but meet that you fail to understand and get confused. Vaccha! Indeed, this dhamma[7] is profound, hard to

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5. **is not applicable**:i.e., it cannot be thus said.

6. If the Buddha had answered any of these four questions either in the positive or in the negative, it might have misled the questioner into adopting the view of eternalism, or the view of annihilation, or the dualistic view of eternalism in some cases and non-eternalism in other cases, or simply an evasive and confused view. See footnote 4 to Para 122 of the Cūla Mālukya Sutta.

7. **this dhamma**: the Theory of Cause and Effect which deals with cause and effect in the process of existence.

see, hard to comprehend, tranquil, exalted, beyond logic, subtle, intelligible only to the wise, the ariyas. Hard it is for you to know this dhamma, since you hold a different view, prefer a different faith, have a different inclination in belief, pursue a different practice and follow a teacher of another school of doctrine.

191. So, Vaccha, in this matter, I shall question you in turn. Answer as you like. What do you think of this, Vaccha? If a fire were burning in front of you, would you know: "This fire is burning in front of me"?

O Gotama! If a fire were burning in front of me, I would know: "This fire is burning in front of me."

If, Vaccha, you were asked, "On what is this fire burning in front of you dependent for its burning?" how would you answer?

O Gotama! If I were asked, "On what is this fire burning in front of you dependent for its burning?" I would answer: "This fire burning in front of me is dependent on the fuel of grass and firewood."

If, Vaccha, that fire in front of you were to go out, would you know: "The fire in front of me has gone out"?

If, O Gotama, that fire in front of me were to go out , I would know: "The fire in front of me has gone out."

If, Vaccha, you were asked thus: "To which direction has that fire which has gone out in front of you gone from here? Has it gone to the east, or to the south, or to the west, or to the north?" how would you answer?

O Gotama! "Going" does not apply here. O Gotama! That fire burnt because of the fuel of grass and firewood. When that fuel was consumed, and when there was no other fuel, it may be reckoned as having gone out in the absence of fuel.

192. In the same way, Vaccha, a Tathāgata has

abandoned that corporeality[8] by which a sentient being may be defined as such, has cut it off at the roots has made it like the stump of a palm tree and has rendered it incapable of coming into existence, so that it is unable to arise in the future.[9] Vaccha! Having become liberated from that which is reckoned as corporeality, a Tathāgata is profound, immeasurable and unfathomable as a great ocean. The expression "arises again" is not applicable. The expression "does not arise again" is not applicable. The expression "both arises and does not arise again" is not applicable. The expression "neither arises nor does not arise again" is not applicable.

A Tathāgata has abandoned that sensation by which a sentient being may be defined as such, has cut it off at the roots, has made it like the stump of a palm tree and has rendered it incapable of coming into existence, so that it is unable to arise in the future. Vaccha! having become liberated from that which is reckoned as sensation, a Tathāgata is profound, immeasurable and unfathomable as a great ocean. The expression "arises again" is not applicable. The expression "does not arise again" is not applicable. The expression "both arises and does not arise again" is not applicable. The expression "neither arises nor does not arise again" is not applicable.

A Tathāgata has abandoned that perception by which a sentient being may be defined as such, has cut it off at the roots, has made it like the stump of a palm tree and has rendered it incapable of coming into existence, so that it is unable to arise in the future. Vaccha! Having become liberated from that which is reckoned as preception, a Tathāgata is profound, immeasurable and unfathomable as great ocean. The expression "arises again" is not applicable. The expression "does not arise again" is not applicable. The expression "both arises and does not arise again" is not applicable. The expression "neither arises nor does not arise again" is not applicable.

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8. **has abandoned that corporeality:** has abandoned the attachment to that corporeality. This applies also to the other four khandhas.
9. **so that it is unable to arise in the future:** lit., so that it has the nature of not arising in the future.

A Tathāgata has abandoned those volitional activities by which a sentient being may be defined as such, has cut them off at the roots, has made them like the stump of a palm tree and has rendered them incapable of coming into existence, so that they are unable to arise in the future. Vaccha! Having become liberated from those which are reckoned as volitional activities, a Tathāgata is profound, immeasurable and unfathomable as a great ocean. The expression "arises again" is not applicable. The expression "does not arise again" is not applicable. The expression "both arises and does not arise again" is not applicable. The expression "neither arises nor does not arise again" is not applicable.

A Tathāgata has abandoned that consciousness by which a sentient being may be defined as such, has cut it off at the roots, has made it like the stump of a palm tree and has rendered it incapable of coming into existence, so that it is unable to arise in the future. Vaccha! Having become liberated from that which is reckoned as consciousness, a Tathāgata is profound, immeasurable and unfathomable as a great ocean. The expression "arises again" is not applicable. The expression "does not arise again" is not applicable. The expression "both arises and does not arise again" is not applicable. The expression "neither arises nor does not arise again" is not applicable.

When this was said, the wandering ascetic Vaccha said thus to the Bhagavā: O Gotama! It is as if there were a great Sal tree not far off from a village or a town, and because of its impermanent nature, the branches and leaves were to crumble away, its rind and bark were to crumble away, and its sapwood were to crumble away. Later that tree, being without branches, leaves, rind, bark and sapwood, stood as (a tree of) pure heartwood. So too, the discourse[10] of the Revered Gotama is without branches, leaves, rind, bark and sapwood, and consists purely of heartwood.

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10. discourse; Pāvacana: lit., the word (of the Buddha).

O Gotama! Excellent (is the Dhamma)!...p... May the Revered Gotama take me as a lay disciple who has taken refuge (in him) from now on till the end of (my) life.

End of the Aggivaccha Sutta

The Second in This Vagga

3. MAHĀVACCHA SUTTA

The Major Discourse to Vaccha

193. Thus have I heard:

Once the Bhagavā was staying at the Veḷuvana Grove, the feeding place of black squirrels, in Rājagaha. Then the wandering ascetic Vaccha approached the Bhagavā and exchanged greetings with the Bhagavā. After bringing to an end the courteous and amiable greetings, he sat in a suitable place and said to the Bhagavā thus: "For a long time I have had conversations with the Revered Gotama. It would be good if the Revered Gotama would expound to me in brief what is meritorious and what is demeritorious."

Vaccha! I can expound on the meritorious and the demeritorious to you in brief, and I can also expound on the meritorious and the demeritorious to you in detail; but I shall expound on the meritorious and the demeritorious to you in brief. Listen and pay good attention. I shall speak.

"Very well, Sir," replied the wandering ascetic Vaccha to the Bhagavā.

The Bhagavā said this:

194. Vaccha! Covetousness is demeritorious; nonattachment is meritorious. Hatred is demeritorious; goodwill (mettā) is meritorious. Bewilderment[1] is demeritorious; Wisdom is

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1. **Bewilderment:** *moha*; lit., being mentally clouded: the incapacity to choose between right and wrong, to perceive the Four Ariya Truths, to act correctly for the realization of the Four Ariya Truths, to adopt a proper mental attitude. Moha makes a person blind to the nature and consequences of a demeritorious deed. (Also rendered by some as stupidity, dullness of mind, infatuation, delusion.)

meritorious.[2] Vaccha! Thus these three factors are demeritorious and those three factors are meritorious.

Vaccha! Taking life is demeritorious; abstaining from taking life is meritorious. Vaccha! Taking what is not given is demeritorious; abstaining from taking what is not given is meritorious. Vaccha! Misconduct in sensual pleasure is demeritorious; abstaining from misconduct in sensual pleasure is meritorious. Vaccha! Speaking falsehood is demeritorious; abstaining from speaking falsehood is meritorious. Vaccha! Speaking maliciously (setting one person against another) is demeritorious; abstaining from speaking maliciously is meritorious. Vaccha! Using harsh speech is demeritorious; abstaining from using harsh speech is meritorious. Vaccha! Indulging in frivolous talk is demeritorious; abstaining from frivolous talk is meritorious. Vaccha! Being covetous is demeritorious; not being covetous is meritorious. Vaccha! Being malevolent is demeritorious; not being malevolent is meritorious. Vaccha! Holding wrong views is demeritorious; holding right views is meritorious. Thus, Vaccha, these ten courses of action are demeritorious and those ten courses of action are meritroious.

Vaccha! That bhikkhu[3] who has abandoned craving, has cut it off at the roots, has made it like the stump of a palm tree, and has rendered it incapable of coming into existence, so that it is unable to arise in the future, is an arahat who has destroyed the āsavas (defilements that befuddle the mind), who has fulfilled the Practice (of Magga and Fruition), who has done all there is to be done, who has laid down the burden, who has gained his own goal[4] (of arahatta phala), who has cut off the fetters of existence and who has attained liberation from defilements, through true knowledge.

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2. **non-attachment: goodwill (mettā), wisdom:** In the text, the Pāḷi words are *alobha*, the opposite of lobha (covetousness); *adosa*, the opposite of dosa (hatred); *amoha*, the opposite of moha (bewilderment).

3. Here, the Buddha is referring to himself.

4. **his own goal;** attha: lit., benefit, advantage, welfare.

195. Leaving aside the Revered Gotama, is there any bhikkhu disciple of the Revered Gotama, who has attained to and remains in the emancipation of mind and in the emancipation by insight,[5] free of āsavas because of their destruction, personally realizing (this emancipation) in this very life by means of abhiññā special apperception (i.e.,fourth stage Magga Insight)?

Vaccha, there are not only one hundred, not only two hundred, not only three hundred, not only four hundred, not only five hundred, but indeed a great many more bhikkhu disciples of mine, who have attained to and remain in the emancipation of mind and in the emancipation by insight, free of āsavas because of their destruction, personally realizing (this emancipation) in this very life by means of abhiññā, special apperception (i.e., fourth stage Magga Insight).

Leaving aside the Revered Gotama and the bhikkhus, is there any bhikkhunī[6] disciple of the Revered Gotama, who has attained to and remains in the emancipation of mind and in the emancipation by insight, free of āsavas because of their destruction, personally realizing (this emancipation) in this very life by means of abhiññā, special apperception (i.e., fourth stage Magga Insight)?

Vaccha, there are not only one hundred, not only two hundred, not only three hundred, not only four hundred, not only five hundred, but indeed a great many more bhikkhunī disciples of mine, who have attained to and remain in the emancipation of mind and in the emancipation by insight, free of āsavas because of their destruction, personally realizing (this emancipation) in this very life by means of abhiññā, special apperception (i.e., fourth stage Magga Insight).

Leaving aside the Revered Gotama, the bhikkhus and the bhikkhunīs, is there any layman disciple of the Revered Gotama, wearing white clothes[7] and pursuing the Noble Practice of

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5. See footnotes to Para 28 of Sekha Sutta.
6. **bhikkhunī**: a female bhikkhu.
7. This is to distinguish lay people who wear white clothes from bhikkhus and bhikkhunī who wear yellow robes.

Purity, who, with the total destruction of the five fetters that lead to (rebirth in) the lower planes (of sensual existence), will be spontaneously reborn (in the abode of the brahmās), and not liable to return from that realm, will realize parinibbāna there?

Vaccha, there are not only one hundred, not only two hundred, not only three hundred, not only four hundred, not only five hundred, but indeed a great many more layman disciples of mine, wearing white clothes and pursuing the Noble Practice of Purity, who, with the total destruction of the five fetters that lead to (rebirth in) the lower planes (of sensual existence), will be spontaneously reborn (in the abode of the brahmās), and, not liable to return from that realm, will realize parinibbāna there.

Leaving aside the Revered Gotama, the bhikkhus and the bhikkhunīs, and the layman devotees wearing white clothes and pursuing the Noble Practice of Purity, is there any layman disciple of the Revered Gotama, wearing white clothes and enjoying sensual pleasures, who practices according to the teaching, follows instructions, and abides in the Teaching of the Teacher, having got beyond uncertainty, having become free of vaccilation, having gained the courage of conviction, and not having faith in any other (except the Buddha)?

Vaccha, There are not only one hundred, not only two hundred, not only three hundred, not only four hundred, not only five hundred, but indeed a great many more layman disciples of mine, wearing white clothes and enjoying sensual pleasures, who practices according to the teaching, follow instructions, and abide in the Teaching of the Teacher, having got beyond uncertainty, having become free of vaccilation, having gained the courage of conviction, and not having faith in any other (except the Buddha).

Leaving aside the Revered Gotama, the bhikkhus, the bhikkhunīs, the layman devotees wearing white clothes and pursuing the Noble Practice of Purity, and the layman devotees wearing white clothes and enjoying sensual pleasures, is there any laywoman disciple of the revered Gotama, wearing white clothes and pursuing the Noble Practice of Purity, who with the

total destructions of the five fetters that lead to (rebirth in) the lower planes (of sensual existence), will be spontaneously reborn (in the abode of the brahmās), and, not liable to return from that realm, will realize parinibbāna there?

Vaccha, there are not only one hundred, not only two hundred, not only three hundred, not only four hundred, not only five hundred, but indeed a great many more layman disciples of mine, wearing white clothes and pursuing the Noble Practice of Purity, who, with the total destruction of the five fetters that lead to (rebirth in) the lower planes (of sensual existence), will be spontaneously reborn (in the abode of the brahmās), and, not liable to return from that realm, will realize parinibbāna there.

Leaving aside the Revered Gotama, the bhikkhus, the bhikkhunīs, the layman devotees wearing white clothes and pursuing the Noble Practice of Purity, the layman devotees wearing white clothes and enjoying sensual pleasures, and the laywoman devotees wearing white clothes and pursuing the Noble Practice of Purity, is there any laywoman disciple of the Revered Gotama, wearing white clothes and enjoying sensual pleasures, who practises according to the teaching, follows instructions, and abides in the Teaching of the Teacher, having got beyond uncertainty, having become free of vacillation, having gained the courage of conviction, and not having faith in any other (except the Buddha)?

Vaccha! There are not only one hundred, not only two hundred, not only three hundred, not only four hundred, not only five hundred, but indeed a great many more laywoman disciples of mine, wearing white clothes and enjoying sensual pleasures, who practise according to the teaching, follow instructions, and abide in the Teaching of the Teacher, having got beyond uncertainty, having become free of vacillation, having gained the courage of conviction, and not having faith in any other (except the Buddha).

196. O Gotama! If it were that only the Revered Gotama could successfully undertake the practice of this dhamma[8] but

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8. **this dhamma**: this body of doctrine, this Teaching, this course of practice, leading ultimately to the attainment of arahatta phala.

the bhikkhus could not do so, then this Teaching would be imperfect for that reason. But, O Gotama, as the Revered Gotama and (also) the bhikkhus could successfully undertake the practice of this dhamma, this Teaching is perfect for that reason.

O Gotama! If it were that only the Revered Gotama and the bhikkhus could successfully undertake the practice of this dhamma but the bhikkhunīs could not do so, then this Teaching would be imperfect for that reason. But, O Gotama, as the Revered Gotama, the bhikkhus and (also) the bhikkhunīs could successfully undertake the practice of this dhamma, this Teaching is perfect for that reason.

O Gotama! If it were that only the Revered Gotama, the bhikkhus and the bhikkhunīs could successfully undertake the practice of this dhamma but the layman devotees wearing white clothes and pursuing the Noble Practice of Purity could not do so, then this Teaching would be imperfect for that reason. But, O Gotama, as the Revered Gotama, the bhikkhus, the bhikkhunīs and (also) the layman devotees wearing white clothes and pursuing the Noble Practice of purity could successfully undertake the practice of this dhamma, this Teaching is perfect for that reason.

O Gotama! If it were that only the Revered Gotama, the bhikkhus, the bhikkhunīs and the layman devotees wearing white clothes and pursuing the Noble Practice of Purity could successfully undertake the practice of this dhamma but the layman devotees wearing white clothes and enjoying sensual pleasures could not do so, then this Teaching would be imperfect for that reason. But, O Gotama, as the Revered Gotama, the bhikkhus, the bhikkhunīs, the layman devotees wearing white clothes and pursuing the Noble Practice of Purity and (also) the layman devotees wearing white clothes and enjoying sensual pleasures could successfully undertake the practice of this dhamma, this Teaching is perfect for that reason.

O Gotama! If it were that only the Revered Gotama, the bhikkhus, the bhikkhunīs, the layman devotees wearing white clothes and pursuing the Noble Practice of Purity and the layman devotees wearing white clothes and enjoying sensual

pleasures could successfully undertake the practice of this dhamma but the layman devotees wearing white clothes and pursuing the Noble Practice of Purity could not do so, then this Teaching would be imperfect for that reason. But, O Gotama, as the Revered Gotama, the bhikkhus, the bhikkhunīs, the layman devotees wearing white clothes and pursuing the Noble Practice of Purity, the layman devotees wearing white clothes and enjoying sensual pleasures and (also) the layman devotees wearing white clothes and pursuing the Noble Practice of Purity could successfully undertake the practice of this dhamma, this Teaching is perfect for that reason.

O Gotama! If it were that only the Revered Gotama, the bhikkhus, the bhikkhunīs, the layman devotees wearing white clothes and pursuing the Noble Practice of Purity, the layman devotees wearing white clothes and enjoying sensual pleasures and the laywoman devotees wearing white clothes and pursuing the Noble Practice of Purity could successfully undertake the practice of this dhamma but the laywoman devotees wearing white clothes and enjoying sensual pleasures could not do so, then this Teaching would be imperfect for that reason. But, O Gotama, as the Revered Gotama, the bhikkhus, the bhikkhunīs, the layman devotees wearing white clothes and pursuing the Noble Practice of Purity, the layman devotees wearing white clothes and enjoying sensual pleasures, the laywoman devotees wearing white clothes and pursuing the Noble Practice of Purity and (also) the laywoman devotees wearing white clothes and enjoying sensual pleasures could successfully undertake the practice of this dhamma, this Teaching is perfect for that reason.

197. Just as the River Gaṅgā inclines towards the sea, verges towards the sea, gravitates towards the sea and gets to the sea, so too does the Revered Gotama's assembly (of adherents) including (both) laymen and bhikkhus incline towards Nibbāna, verge towards Nibbāna, gravitate towards Nibbāna and get to Nibbāna. Excellent, O Gotama, (is the Dhamma)! ...p...I take refuge in the Revered Gotama! I take refuge in the Dhamma! I take refuge in the Saṁgha! May I receive in the presence of the Revered Gotama initiation and full admission into the Order as a bhikkhu.

Vaccha! If a person who previously has been a believer in other faiths desires to be initiated and to be admitted into the Order as a bhikkhu under this Teaching, he has to live under probation for four months. At the end of the period of four months, the bhikkhus, being satisfied in their minds (with him), will initiate and admit him into the Order as a bhikkhu. But in this matter, individual differences (as to the probationary period) are recognized by me.

Venerable Sir, if a person having been a believer in other faiths and wishing to receive initiation and admission as a bhikkhu under this Teaching has to live under probation for four months and if at the end of the four months the bhikkhus, being satisfied in their minds (with him), grant him initation and grant him admission as bhikkhu, I shall live under probation (even) for four years; and at the end of the period of four years if the bhikkhus are satisfied (with me) let them initiated me into the Order and raise me to the status of a bhikkhu.

Vaccha, the wandering ascetic, was initiated into the Order in the presence of the Bhagavā and raised to the status of a bhikkhu (without undergoing the probationary period). Not long after (his) admission into the Order, the Venerable Vaccha, having been a bhikkhu for half a month, went to the Bhagavā, paid homage to him and sat in a suitable place. Having done so, he said to the Bhagavā: "Venerable Sir! I have reached that stage[9] which should be attained by the intellect of one (still) training himself,[10] by the knowledge of one (still) training himself. May the Bhagavā expound to me the dhamma (for attainment) beyond that.

It that be so, Vaccha, develop further the two practices (dhamme) of tranquillity-meditation (samatha) and insight-meditation (vipassanā). Vaccha! If you cultivate further these two practices of tranquillity-meditation and insight-meditation, they will lead to penetrative insight into the nature of many (mental and physical) phenomena (dhātu).

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9. **that stage...**: i.e., the stage of an anāgāmī, one who has attained Third Stage Magga Insight.

10. **one (still) training himself**; *Sekha*: See footnote to Para 22 of Sekha Sutta.

198. Vaccha! If you should have the wish: "May I enjoy (possession of) the various forms of psychic power; having been one, may I become many; from being many, may I become one; may I be visible or invisible; may I pass unhindered through walls, enclosures, and mountains as though going through space; may I plunge into or out of the earth as though plunging into or out of water; may I walk on the water without parting it as though walking on earth; may I travel in space cross-legged as if I were a winged bird; may I touch and stroke the moon and the sun, so mighty and powerful; and may I gain mastery over my body (to reach) even up to the world of brahmās," you will become an eyewitness (i.e., will personally experience the fulfilment) of those various wishes whenever there is the (proper) basis[11] (for their fulfilment). (1)

Vaccha! If you should have the wish: "May I hear both kinds of sounds,of devas and men, far or near, with the hearing-power which surpasses the hearing-power of men, being like the extremely clear divine hearing-power," you will become an eyewitness (i.e., will personally experience the fulfilment) of those various wishes whenever there is the (proper) basis (for their fulfilment). (2)

Vaccha! If you should have the wish: "May I know discriminatively with my own mind the minds of other beings or individuals; may I know the mind with attachment, *rāga*, as mind with attachment; may I know the mind without attachment as mind without attachment; may I know the mind with anger, dosa, as mind with anger; may I know the mind without anger as mind without anger; may I know the mind with bewilderment, *moha*, as mind with bewilderment; may I know the mind without bewilderment as mind without bewilderment; may I

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11. **the (people) basis;** *ayatana: i.e.*, the relevant reason for, or the factor leading to, the fulfilment of those wishes. The ability to perform the feast Nos.1 to 5 in the above list is based on the possession of supernormal psychic power, abhiññā, which in turn is based on achievement of the fourth jhāna. However, the ability to attain arahata phala (No.6 in the above list) is based on the attainment of Magga Insight. In this case, the word abhiññā stands for Magga Insight.

know the indolent mind, *saṁkhitta citta*, as indolent mind; may I know the distracted mind, *vikkhitta citta*, as distracted mind; may I know the exalted mind, *mahaggata citta*, as exalted mind; may I know the unexalted mind, *amahaggata citta*, as unexalted mind; may I know the inferior mind, *sa-uttara citta*, as inferior mind; may I know the superior mind, *anuttara citta*, as superior mind; may I know the concentrated mind, *samāhita citta*, as concentrated mind; may I know the unconcentrated mind, *asamāhita citta*, as unconcentrated mind; may I know the libertated mind, *vimutta citta*, as liberated mind; may I know the unliberated mind, *avimutta citta*, as unliberated mind," you will become an eyewitness (i.e.,personally experience the fulfilment) of those various wishes whenever there is the (proper) basis (for their fulfilment). (3)

Vaccha! If you should have the wish: "May I recollect many and varied existences of the past. And what is that?

It is the recollection of one past existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty or a hundred, or a thousand, or a hundred thousand existences, or existences in many cycles of dissolution, or in many cycles of development, or in many cycles of the rounds of development and dissolution, in this way: 'In that past existence I was known by such a name; I was born into such a clan; I was of such an appearance; I was thus nourished; I enjoyed pleasure thus; I suffered pain thus; my life-span was such; I died in that existence; then I was born in another existence; in that (new) existence, I was known by such a name; I was born into such a clan; I was of such an appearance; I was thus nourished; I enjoyed pleasure thus; I suffered pain thus; my life-span was such; I died in that existence; and then I was born in this existence.' May I recollect thus (my) many and varied past existences, together with their circumstances and related facts," you will become an eyewitness (i.e.,will personally experience the fulfilment) of those various wishes whenever there is the (proper) basis (for their fulfilment).(4)

Vaccha! If you should have the wish: "May I, with the psychic power of divine sight, which is extremely clear, surpassing the sight of men, see beings in the process of passing away and

arising, inferior or superior beings, beautiful or ugly beings, and beings with good or bad destinations. May I know how beings arise according to their own kamma-actions, (thus):

> "Friends! These beings were full of evil committed bodily, verbally, mentally. They maligned the ariyas, held wrong views and performed actions according to their wrong views. After death and dissolution of their bodies, they appeared in wretched destinations (*duggati*), in miserable existences (apāya), states of ruin (vinipāta), and realms of continuous suffering (niraya)'. But, friends, there were also beings who were endowed with goodness done bodily, verbally and mentally. They did not malign the ariyas, held right views and performed actions according to right views. After death and dissolution of their bodies, they reappeared in good destinations, the happy world of the devas.'

"In this way, may I, with the psychic power of divine sight, which is extremely clear, surpassing the sight of men, see beings in the process of passing away and arising, inferior or superior beings, beautiful or ugly beings and beings with good or bad destination; and may I know how beings arise according to their own kamma actions," you will become an eyewitness (i.e.,will personally experience the fulfilment) of those various wishes whenever there is the (proper) basis (for their fulfilment).(5)

Vaccha! If you should have the wish: "May I, by means of abhiññā, special apperception, personally and in this very life realize, attain to and remain in the emancipation of mind, cetovimutti, and in te emancipation by insight, *Paññāvimutti*, free of āsavas (defilements that befuddle the mind) through their destruction," you will become an eyewitness (i.e., will personally experience the fulfilment) of those various wishes whenever there is the (proper) basis (for their fulfilment).(6)

199. Then the Venerable Vaccha, delighted with and rejoicing in the words of the Bhagavā, rose from his place, did

obeisance to the Bhagavā and departed respectfully. Then, the Venerable Vaccha sought solitary seclusion and remained directing his mind (towards the attainment of Nibbāna) without any remission of awareness and with vigorous resolution. Not long after, he attained to and remained abiding in the supreme Arahatta Fruition stage, the goal of the Practice of Purity, having personally realized this in this very life through abhiññā, special apperception (i.e., Magga Insight),- (a desired goal) for which good people worthily leave the worldly life and become homeless recluses. He knew: "Rebirth is no more (for me); the Practice of Purity has been fulfilled; what should be done (for the realization of Magga) has been done; there is nothing more to do (for such realization)." Indeed, the Venerable Vaccha became one among the arahats.

200. Now at that time many bhikkhus were coming to see the Bhagavā. The Venerable Vaccha saw those bhikkhus coming in the distance. Seeing them, he approached them and asked, "Where are the Venerable Ones going now?" They replied, "Sir, we are going to see the Bhagavā". "If that be so, may the Venerable Ones pay homage with their heads at the Bhagava's feet with these words of mine, saying: 'Venerable Sir! Bhikkhu Vaccha pays homage with his head at the Bhagavā's feet, also saying thus: I have served[12] the Bhagavā, I have served the Sugata'."

Those bhikkhus replied "Very well, Sir," to the Venerable Vaccha. Then they went to the Bhagavā, and after paying homage to him, sat in a suitable place. Having done so, they told the Bhagavā, "Venerable Sir! The Venerable Vaccha pays homage with his head at the Bhagavā's feet, also saying thus: 'I have served the Bhagavā, I have served the Sugata'."

Then the Bhagavā said, "Bhikkhus! Having fully grasped (Vaccha's) mind with (my) mind, I have already known of Bhikkhu Vaccha thus: 'Bhikkhu Vaccha has the threefold knowledge,

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12. **have served;** *paricinṇo:* have served the Bhagavā by the complete fulfilment of the practice of the dhamma. This is an indirect declaration of attainment of arahatship. One who has completed training himself and has attained aranatta phala, becoming an arahat, is an asekha or non-sekha who has completely served the Buddha.

attaining great psychic potency and great power.' The devas have also informed me: 'Bhikkhu Vaccha has the threefold knowledge, attaining great psychic potency and great power'."

Thus spoke the Bhagavā. The bhikkhus were immensely delighted and they rejoiced in the words of the Bhagavā.

End of the Mahāvaccha Sutta
The Third in This Vagga

4. DĪGHANAKHA SUTTA

Discourse to Dīghanakha

201. Thus have I heard:

At one time, the Bhagavā was staying in the Sūkarakhata Cave on Gijjhakūta Hill near Rājagaha. Then Dighanakha,[1] a wandering ascetic, came to the Bhagavā and exchanged greetings with him. Bringing to an end the courteous and amiable greetings, he stood[2] at a suitable place. Standing thus, he said to the Bhagavā: "I assert and maintain the view 'I do not like any[3] (view)'."

Aggivessana![4] (Then,) you do not like even your own view 'I do not like any (view)', do you?

O Gotama! If I should like that view, to say 'I do not like any (view)' would be the same as saying 'I like all (view)' and to say 'I like all (views)' would be the same as saying 'I do not like any (view)'.[5]

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1. Dīghanakha was a nephew of the Venerable Sāriputta. About half a month after Sāriputta became a bhikkhu in the Teaching of the Buddha, Dīghanakha came to investigate why his uncle remained with Samaṇa Gotama so long.
2. stood: in deference to his uncle, the Venerable Sāriputta, who was standing and fanning the Buddha.
3. Dīghanakha actually means he dislikes all views that there is rebirth, as he holds the annihilation (uccheda) view. But he does not state this explicitly.
4. **Aggivessana**: clan-name of Dighanakha.
5. The sentence in the Pāḷi text literally is: "This also would only be the same (as that other); that (other) also would only be the same (as that)." This is taken to mean "That (not liking any) also would only be the same (as liking all); that (liking all) also would only be the same (as not linking any)." In other words, both would mean the same thing. The implication is that Dīghanakha would dislike his own view that he did not like any (view). This Pāḷi sentence also occurs twice in the Buddha's comment that immediatedly follows. In all the three cases, the Pāḷi sentence has been paraphrased in the translation-text, so as to covey the sense intended.

Aggivessana! In this world, amongst those who say "To say 'I do not like any (view)' would be the same as saying 'I like all (views)', and to say 'I like all (views)', would be the same as saying 'I do not like any (view)'," there are many, indeed a great many more, who would not abandon their own view and who would also cling to (some) other view. Aggivessana! In this world, amongst those who say "To say 'I do not like any (view)' would be the same as saying 'I like all (views)', and to say 'I like all (views)' would be the same as saying 'I do not like any (view)'," there are few, indeed much fewer, who would abandon their own view without clinging to (some) other view.

Aggivessana! There are some samaṇas and brahmaṇas who assert and maintain: "I like all (views)." Aggivessana! There are some samaṇas and brahmaṇas who assert and maintain: "I do not like any (view)." Aggivessana! There are some samaṇas and brahmaṇas who assert and maintain: "I like some (views) and I do not like some (views)."[6] Aggivessana! Of those

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6. The person who says "I like all" is one who holds the eternityview. *sassata ditthi*. the view that atta exists eternally. The person who says "I do not like any" is one who holds the annihilation view. uccheda ditthi. the view that there is annihilation on the death of a person. with no other existence. The person who says "I like some and I do not like some" is one who holds the dualistic eternity and non-eternity view, *ekaccassata ditthi*. the view that there is eternity of atta in some cases but not in others.

   Of these three views, the person holding the eternity-view believes that there are further existences and that good or bad deeds have resultant effects; he does good deeds and avoids bad deeds, but finds pleasure in the prospect of the continual round of existences. When he hears the dhamma from the Buddha or the Buddha's disciples, he is reluctant to relinquish his eternity-view. Thus the danger or fault in this eternity belief is not pernicious, but the belief has the disadvantage of being tenacious and persistent, not being easily eradicated.

   The person holding the view of annihilation does not believe that there is any further existence after death or that good or bad deeds have resultant effects; he does not do good deeds and is not afraid of engaging in bad deeds, and he finds no pleasure in the prospect of the continual round of existences. When he hears the dhamma from the Buddha or the Buddha's disciples, he can easily relinquish his annihilation view. He may then undertake the practices of meritorious perfection, pāramis, in existence after existence and may finally become even a Buddha or a Buddha's ariya disciple. Thus the danger or fault in this annihilation belief is pernicious, but the belief can be easily eradicated.

three kinds of people, the view of those samaṇas and brahmaṇas who assert and maintain: "I like all (views)" leads closely to attachment, leads closely to fetters, leads closely to intense delight, leads closely to overpowering attachment and leads closely to Clinging. Aggivessana! Of those three kinds of people, the view of those samaṇas and brāhmaṇas who assert and maintain: "I do not like any (view)" leads closely to absence of attachment, leads closely to absence of fetters, leads closely to absence of intense delight, leads closely to absence of overpowering attachment and leads closely to absence of Clinging.

202. On this being said, Dīghanakha, the wandering ascetic, spoke to the Bhagavā thus: "The Revered Gotama praises my view! The Revered Gotama extols my view!"

Aggivessana! Of those three kinds of people, the samaṇas and brāhmaṇas who assert and maintain: "I like some and I do not like some" have a view which, when there is liking, leads closely to attachment, leads closely to fetters, leads closely to intense delight, leads closely to overpowering attachment and leads closely to Clinging, and which, when there is no linking, leads closely to absence of attachment, leads closely to absence of fetters, leads closely to absence of intense delight, leads closely to absence of overpowering attachment and leads closely to absence of Clinging.

Aggivessana! Of those three kinds of people, the wise man among the samaṇas and brāhmaṇas who assert and maintain: "I like all (views)" considers: "I have this view of mine: 'I like all (views)' and adhering to it strongly and misapprehendingly, were I to say 'Only this view of mine is true and any other is futile', I might be in disagreement with two (kinds of) persons, (namely,) with a samaṇa or a brāhmaṇa who asserts and maintains thus: 'I do not like any (view)', as well as with a samaṇa or a brahmaṇa who asserts and maintains thus: 'I like some and I do not like some'. There might be disagreement with these two (kinds of) persons. If there is disagreement thus, there might be contentious dispute. If there is contentious dispute, there might be vexation. If there is vexation, there might be upset of mind." Thus, seeing clearly that there might be for him disagreement,

dispute, vexation and upset of mind, he abandons his own view and does not cling to any other view. Thus does the abandonment of views come to be. Thus does the relinqueshment of views come to be.

203. Aggivessana! Of those three kinds of people, the wise man among the samaṇas and brāhmaṇas who assert and maintain: I do not like any (view) considers: I have this view of mine: I do not like any (view) and, adhering to it strongly and misapprehendingly, were I to say Only this view of mine is true and any other is futile, I might be in disagreement with two (kinds of) persons, (namely,) with a samaṇa or a brāhmaṇa who asserts and maintains thus: 'I like all (view), as well as with a samaṇa or a brahmaṇa who asserts and maintains thus: I like some and I do not like some. There might be disagreement with these two (kinds of) persons. If there is disagreement thus, there might be contentious dispute. If there is contentious dispute, there might be vexation. If there is vexation, there might be upset of mind. Thus, seeing clearly that there might be for him disagreement, dispute, vexation and upset of mind, he abandons his own view and does not cling to any other view. Thus does the abandonment of views come to be. Thus does the relinquishment of views come to be.

204. Of those three kinds of people, the wise man among the samaṇas and brāhmaṇas who assert and maintain: I like some and I do not like some considers: "I have this view of mine: I like some and I do not like some and adhering to it strongly and misapprehendingly, were I to say Only this view of mine is true and any other is futile, I might be in disagreement with two (kinds of) persons, (namely) with a samaṇa or a brāhmaṇa who asserts and maintains thus: I like all (views), as well as with a samaṇa or a brāhmaṇa who asserts and maintains thus: I do not like any (view). There might be disagreement with these two (kinds of) persons. If there is disagreement thus, there might be contentious dispute. If there is contentious dispute, there might be vexation. If there is vexation, there might be upset of mind. Thus, seeing clearly that there might be for him disagreement, dispute, vexation and upset of mind, he abandons his own view and does not cling to any other view. Thus does

the abandonment of views come to be. Thus does the relinquishement of views come to be.

205. Aggivessana, this body which is corporeal, made up of the four great primary elements, procreated by mother and father, nurtured on rice and barley bread, which has the nature of impermanence, breaking up and disintegrating, and which requires (the tender care of) constant kneading and rubbing, ought to be clearly seen as impermanent, as dukkha, as comparable to disease, as an abscess, as a thorny spike, as misery, as affliction, as alien, as subject to dissolution, as empty and as without atta (Self). He who clearly sees this body as impermanent, as dukkha, as comparable to disease, as an abscess, as a thorny spike, as misery, as affliction, as alien, as subject to dissolution, as empty and as without atta, abandons attachment to the body, viscous craving after the body and craving which has the body as its basis.

Aggivessana, there are these three kinds of sensation, namely pleasant sensation, unpleasant sensation and neither unpleasant nor pleasant, neutral, sensation. Aggivessana! When a pleasant sensation is felt, neither unpleasant sensation nor neutral sensation is felt. At that time, only the pleasant sensation is felt. Aggivessana! When an unpleasant sensation is felt, neither pleasant sensation nor neutral sensation is felt. At that time, only the unpleasant sensation is felt. Aggivessana! When a neither unpleasant nor pleasant, neutral, sensation is felt, neither pleasant sensation nor unpleasant sensation is felt. At that time, only the neutral sensation is felt.

Aggivessana! A pleasant sensation is impermanent, conditioned,[7] causally produced, having the nature of wasting away, of disintegrating, of disappearing and of ceasing.

Aggivessana! An unpleasant sensation is impermanent, conditioned, causally produced, having the nature of wasting away, of disintegrating, of disappearing and of ceasing.

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7. **conditioned**; *saṅkhatā:* formed; produced by a combination of causes.

Aggivessana! A neutral sensation is impermanent, conditioned, causally produced, having the nature of wasting away, of disintegrating, of disappearing and of ceasing.

Perceiving this, Aggivessana, a well-instructed ariyā disciple becomes disgusted with pleasant sensation, disgusted also with unpleasant sensations and disgusted also with neither unpleasant nor pleasant, neutral, sensation. As disgust is developed, desire is dissipated, desire is dissipated, liberation (from defilements) place. When liberation takes place, knowledge that one is liberated. He knows: "Rebirth is no. The Noble Practice of Purity has been accomplished. What has to be done (to realize Magga) has been done. There is nothing more to do (for the realization of Magga Insight)". Aggivessana! A bhikkhu whose mind is thus liberated (from defilements) neither argues with anybody nor disputes with abybody, speaking in (coventional) language used by the world, but not misappre hending it.[8]

206. At that time, the Venerable Sāriputta, who was standing behind the Bhagavā, fanning him, thought: "Our Bhagavā speaks of the abandoning of those various (mental and physical) phenomena, knowing them (i.e.,their nature) through abhiññā, special apperception. Our Sugata speaks of the relinquishment of those various phenomena, knowing them through abhiññā, special apperception." As the Venerable Sāriputta repeatedly contemplated this, his mind, free of Clinging (to anything through craving and wrong view), became liberated from the āsavas (defilements that befuddle the mind).[9]

As for the wandering ascetic Dīghanakha, the Eye of Dhamma,[10] free from the dust and impurity of defilements, the

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8. An arahat uses conventional tems like "man", "woman", "sentient being", "I", "you", "he" etc., but he does not misapprehend the reality underlying such terms, the reality that there is no such thing, no "I", "mine", "permanence."

9. The Venerable Sāriputta attained arahatship at that moment.

10. the Eye of Dhamma: *dhammacakkhu*: perception of the nature of phenomena. Dighanakha attained the Insight of a Stream-winner, sotāpatti magga.

perception 'Anything that has the nature of coming into being has the nature of cessation', arose in him.

Then Dīghanakha, the wandering ascetic, perceived, arrived at, knew and penetrated into the dhamma, having got beyond uncertainty, having become free of vacillation, and having gained valiant confidence in the Teaching of the Teacher without relying on any other (person except the Buddha), he said to the Bhagavā thus: "O Gotama, excellent (is the dhamma)! O Gotama, excellent (is the dhamma)! The Dhamma has been made clear in many ways by the Revered Gotama as if what is placed upside down has been set upright, as if what is covered has been unconvered, as if showing the way to one who is lost, as if holding up a lighted torch in the darkness so that those with eyes might see visible objects. I take refuge in the Revered Gotama. I take refuge in the Dhamma. I take refuge in the Saṁgha. May the Revered Gotama take me as a lay disciple who has taken refuge (in the Buddha, the Dhamma and the Saṁgha) from today onwards till the end of life.

End of the Dīghanakha Sutta
The Fourth in This Vagga

5. MĀGANDIYA SUTTA

Discourse to Māgaṇḍiya

207. Thus have I heard:

Once the Bhagavā was using a grass mat (as his bed) while staying at the sacrificial-fire hut of the bramin Bhāradvāja[1], near the market-town of Kammāsadhamma in the country of the Kurus. One morning the Bhagavā, having rearranged his robes and taking alms-bowl and great robe, entered the town of Kammāsadhamma for alms-food. Having made the round for alms-food and having had his meal, he left the place of alms-gathering and went to a wood to spend the day. Having entered the wood, he sat at the foot of a tree to spend the day (in meditation). At that time, Māgaṇḍiya, a wandering ascetic, roaming and strolling for a walk, came to the sacrificial-fire hut of the brahmin Bhāradvāja. Seeing the grass mat laid out within the sacrificial-fire hut of the brahmin Bhāradvāja, he said to the brahmin Bhāradvāja, "For whom is this grass mat laid out within the sacrificial-fire hut of respected Bhāradvāja? It looks like the sleeping place of a samaṇa."

Māgaṇḍiya! There is Samaṇa Gotama, a Sakyan prince, who went forth from the Sakyan clan and became a recluse. The good fame of that revered Gotama has risen high and has spread far and wide thus: "Thus indeed is the Bhagavā, who is worthy of special veneration; he truly comprehends the dhammas by his own intellect and insight; he possesses penetrative knowledge and perfect course of practice; he speaks only what is beneficial and true; he knows all the three lokas (worlds); he is incomparable

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1. **Bhāradvāja;** The Full expression is Bhāradvājagotta brāhmana, meaning "the brahmin of Bhāradvāja lineage." Both the Buddha and Māgaṇḍiya address him simply as Bhāradvāja.

in taming those who deserve to be tamed; he is the Teacher of devas and men; he is the Enlightened One, knowing and teaching the Four Ariya Truths; he is the Most Exalted." This bed has been laid out for that revered Gotama.

O Bhāradvāja! It is, indeed, a bad sight that we see. O Bhāradvāja! It is, Indeed, a bad sight that we see. We see the bed made for that revered Gotama, a destroyer of prosperity[2].

Māgaṇḍiya! Restrain what you say. Māgaṇḍiya! Restrain what you say. Many wise lords, wise brahmins, wise householders and wise samaṇas are devoted to and are trained in the pure, true and faultless teachings of that revered Gotama.

O Bhāradvāja! If we should meet Samaṇa Gotama face to face, we would tell him to his face, "Samaṇa Gotama is a destroyer of prosperity." What is the reason for that? Because our scriptural texts deal with the matter thus.

If the respected Māgaṇḍiya does not mind, I might tell this to Samana Gotama.

Respected Bhāradvāja! Without having any concern(for me), you may tell it to Samaṇa Gotama just as I have said it.

208. This conversation between the brahmin Bhāradvāja and the wandering ascetic Māgaṇḍiya was heard by the Bhagavā with the psychic power of hearing which surpasses the hearing of men, being extremely clear like the hearing power of the devas. Then, in the evening, the Bhagavā rose from solitary meditation and went to the sacrifical-fire hut of the brahmin Bhāradvāja and, arriving there, sat on the spread grass mat. Then the brahmin Bhāradvāja approached the Bhagavā and exchanged greetings with the Bhagavā. Having said amiable and courteous words of felicitation, he sat in a suitable place. To the

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2. The brahmin Māgaṇḍiya believed that only by experiencing fully new sights, sounds, odours, tastes, touches, mind-objects such as thoughts, there could be progress and prosperity. He held the view that supreme, mundane Nibbāna can be realized in this very life. Therefore he condemned the Buddha, who taught restraint of the six senses, as one who inhibited progress and prosperity.

brahmin Bhāradvāja who was seated in a suitable place, the Bhagavā said thus: "Bhāradvāja! Was there any conversation between you and the wandering ascetic Māgaṇḍiya concerning this grass mat?

When this was said, the brahmin Bhāradvāja became greatly agitated and his hair stood on end, and he said to the Bhagavā, "We wanted to tell the revered Gotama about this very matter, but the revered Gotama has spoken about this before anything has been said (to him by us)."

Before the conversation between the Bhagavā and the brahmin Bhāradvāja had finished, Māgaṇḍiya, the wandering ascetic, roaming and strolling for a walk, came to the sacrificial-fire hut of the brahmin Bhāradvāja where the Bhagavā was. He exchanged greetings with the Bhagavā, and having said amiable and courteous words of felicitation, he sat in a suitable place. To the wandering ascetic Māgaṇḍiya who was seated in a suitable place, the Bhagavā said thus:

209. Māgaṇḍiya! The eye delights in visible object, takes pleasure in visible object, and is gladdened by visible object. That (sense of sight) has been tamed, guarded, protected and restrained in a Tathāgata. He also teaches the dhamma for restraining that (sense of sight). Was it with reference to this, Māgaṇḍiya, that you said: "Samaṇa Gotama is a destroyer of prosperity (through the sense of sight)"?

O Gotama! It was with reference to that very thing that I said: "Samaṇa Gotama is a destroyer of prosperity." What is the reason for that? Because our scriptural texts deal with the matter thus.

Māgaṇḍiya! The ear delights in sound ...p... Māgaṇḍiya! The nose delights in odour ...p... Māgaṇḍiya! The tongue delights in taste, takes pleasure in taste and is gladdened by taste. That (sense of taste) has been tamed, guarded, protected and restrained in a Tathāgata. He also teaches the dhamma for restraining that (sense of taste). Was it with reference to this, Māgaṇḍiya, that you said: "Samaṇa Gotama is a destroyer of prosperity (through the sense of taste)"?

O Gotama! It was with reference to that very thing that I said: "Samaṇa Gotama is a destroyer of prosperity." What is the reason for that? Because our scriptural texts deal with the matter thus.

Māgaṇḍiya! The body delights in tangible object, takes pleasure in tangible object,...p...Māgaṇḍiya! The mind delights in mind-object, takes pleasure in mind-object and is gladdened by mind-object. That (mind) has been tamed, guarded, protected and restrained in a Tathāgata. He also teaches the dhamma for restraining that (mind). Was it with reference to this, Māgaṇḍiya, that you said: "Samaṇa Gotama is a destroyer of prosperity (through the mind)"?

O Gotama! It was with reference to that very thing that I said: "Samaṇa Gotama is a destroyer of prosperity. What is the reason for that? Because our scriptural texts deal with the matter thus.

210. Māgaṇḍiya! What do you think of this? Here in this world a certain person might have previously indulged in the enjoyment of visible objects cognizable by eye-consciousness, which are desirable, delightful, pleasing, alluring, accompained by sensual attachment, and enticing. Afterwards, knowing fundamentally and truly the origin of visible objects, their cessation, their pleasantness, their faults and the (way of) escape from attachment to them and giving up craving for visible objects, removing the burning caused by visible objects, that person might abide in internal tranquillity of mind, free of thirst for them. What have you to say of this person, Māgaṇḍiya?[3]

O Gotama! I have nothing to say.

Māgaṇḍiya! What do you think of this? Here in this world a certain person might have previously indulged in the enjoyment of sounds cognizable by earconsciousness, ...p... in the enjoyment of odours cognizable by nose-consciousness,...p... in the enjoyment of tastes cognizable by tongue-consciousness,...p...

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3. i.e., world you say of such a person who has gained arahatship that he is one who destroys prosperity and progress?

in the enjoyment of tangible objects cognizable by body-consciouness, which are desirable, delightful, pleasing, alluring, accompained by sensual attachment, and enticing. Afterwards, knowing fundamentally and truly the origin of tangible objects, their cessation, their pleasantness, their faults and the (way of) escape from attachment to them, and giving up craving for tangible objects, removing the burning caused by tangible objects, that person might abide in internal tranquillity of mind, free of thrist for them. What have you to say of this person, Māgaṇḍiya?

O Gotama! I have nothing to say.

211. Māgaṇḍiya! Formarly as a layman I had indulged in the enjoyment of the five kinds of sensual pleasure with which I was fully endowed and furnished, (such as enjoyment of) visible objects cognizable by eye-consciousness, which are desirable, delightful, pleasing, alluring, accompained by sensual attachment, and enticing; (and enjoyment of) sounds cognizable by ear-consciousness,...p...; (and enjoyment of) odours cognizable by nose-consciousness, ...p...; (and enjoyment of) tastes cognizable by tongue-consciousness,...p...; (and enjoyment of) tangible objects cognizable by body-consciousness, which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment, and enticing.

Māgaṇḍiya! At that time I had three palaces, one for the rainy season, one for the cool reason and one for the hot season. Māgaṇḍiya! For the four months of the rainy season, while I was enjoying myself with the music of musicians among whom there were no men, I never got down from the palace.

Afterwards, knowing fundamentally and truly the origin of sensual pleasures, their cessation, their pleasantness, their faults and the (way of) escape from attachment to them, and giving up craving for sensual pleasures, removing the burning caused by sensual pleasures, I abide in internal tranquillity of mind,[4] free of thirst for them. I see other beings not free of

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4. i.e., abide in the sustained absorption of the Fruition state. Phalasamāpatti.

attachment to sensual pleasures, devoured by craving for sensual pleasures, scorched by the burning-hear of sensual pleasures, indulging in sensual pleasures. But I have no longing for them nor any delight in them. What is the reason for that? It is indeed because, Māgaṇḍiya, I am enjoying the bliss that excels that of devas, devoid of sensual pleasure and devoid of demeritorious factors; thus I have no longing for, nor delight in those lowly sensual pleasures.

212. Māgaṇḍiya! Suppose that there was a householder, or a householder's son, of great wealth and much property, who had indulged in the enjoyment of the five kinds of sensual pleasure with which he was fully endowed and furnished, (such as enjoyment of) visible objects cognizable by eye-consiousness,...p... (and enjoyment of) tangible objects cognizable by body-consciousness, which are desirable, delightful, pleasing, alluring, accompanied by sensual attachment, and enticing. Suppose that after performing good actions, in deed, word and thought, and after death and dissolution of the body he reached a happy destination, (being reborn) as a companion of the Tāvatiṁsa devas. Surrounded by a group of female devas in the Nanda Garden (of Tāvatiṁsa), he would indulge in the enjoyment of the five kinds of sensual pleasure pertaining to the devas, with which he would be fully endowed and furnished. (Then) he might see a householder or a householder's son indulging in the enjoyment of the five kinds of sensual pleasure, being fully endowed and furnished with them. Māgaṇḍiya, what do you think? Would that deva, indulging in the five kinds of sensual pleasure of the devas with which he was fully endowed and furnished, surrounded by a group of female devas in the Nanda Garden, long for and turn to the human sensual pleasures (such as) enjoyed by the householder or the householder's son?

No, O Gotama. What is the reason for that? Because the sensual pleasures of the devas are far superior to and far more exalted than human sensual pleasures.

In the same way, Māgaṇḍiya, formerly as a layman I had indulged in the enjoyment of the five kinds of sensual pleasure with which I was fully endowed and furnished, (such as enjoyment of) visible objects cognizable by eye-consciousness,

which are desirable, delightful, pleasing,alluring, accompained by sensual attachment, and enticing; (and enjoyment of) sounds cognizable by ear-consciousness, ...p...; (and enjoyment of) odours cognizable by nose-consciousness, ...p... (and enjoyment of) tastes cognizable by tongue-consciousness, ...p...; (and enjoyment of) tangible objects cognizable by body-consciousness, which are desirable, delightful, pleasing, alluring, accompained by sensual attachment, and enticing.

Afterwards, knowing fundamentally and truly the origin of sensual pleasures, their cessation, their pleasantness, their faults and the (way of) escape from attachment to them, and giving up craving for sensual pleasures, removing the burning caused by sensual pleasures, I abide in internal tranquillity of mind, free of thirst for them. I see other beings not free of attachment to sensual pleasures, devoured by craving for sensual pleasures, scorched by the burning-heat of sensual pleasures, indulging in sensual pleasures. But I have no longing for them nor any delight in them. What is the reason for that? It is indeed because, Māgaṇḍiya, I am enjoying the bliss the excels that of devas, devoid of sensual pleasure and devoid of demeritorious factors; thus I have no longing for, nor delight in those lowly sensual pleasures.

213. Māgaṇḍiya! Suppose a man who was a leper with open sores and rotting abscesses on the body, corroded by worms, was clawing at the wound-openings with finger-nails and was roasting his body over a pit of glowing coals. His friends and relatives might bring a physician who could cure the disease. The physician, being able to cure the disease, might treat him with medicine. Because of that medicine, that person might become free of leprosy. He might become well and happy, able to lead his own life independently, going about wherever he liked. Then he might see another man who was a leper, with open sores and rotting abscesses on the body, corroded by worms, and who was clawing at the wound-openings with finger-nails and roasting his body over a pit of glowing coals.

What do you think of this Māgaṇḍiya? Would that man (cured of leprosy) long for the pit of glowing coals or the medicine that the leper was using?

No, O Gotama. What is the reason, for that? O Gotama, when there is disease, medicine has to be applied. When there is no disease, medicine need not be applied.

In the same way, Māgaṇḍiya, formerly as a layman, I had indulged in the enjoyment of the five kinds of sensual pleasure with which I was fully endowed and furnished, (such as enjoyment of) visible objects cognizable by eye-consciousness, which are desirable, delightful, pleasing, alluring, accompained by sensual attachment, and enticing; (and enjoyment of) sounds cognizable by ear-consciousness, ...p...(and enjoyment of) odours cognizable by nose-consciousness, ...p...(and enjoyment of) tastes cognizable by tongue-consciousness,...p...(and enjoyment of) tangible objects cognizable by body-consciousness, which are desirable, delightful, pleasing, alluring, accompained by sensual attachment, and enticing.

Afterwards, knowing fundamentally and truly the origin of sensual pleasures, their cessation, their pleasantness, their faults and the (way of) escape from attachment to them, and giving up craving for sensual pleasures, removing the burning caused by sensual pleasures, I abide in the internal tranquillity of mind, free of thirst for them. I see other beings not free of attachment to sensual pleasures devoured by craving for sensual pleasures scorched by the burning-heat of sensual pleasures, indulging in sensual pleasures. But I have no longing for them nor any delight in them. What is the reason for that? It is indeed because, Māgaṇḍiya, I am enjoying the bliss that excels that of devas, devoid of sensual pleasure and devoid of demeritorious factors; thus I have no longing for, nor delight in those lowly sensual pleasures.

214. Māgaṇḍiya! Suppose a man who was a leper, with open sores and rotting abscesses on the body, corroded by worms, was clawing at the wound-openings with finger-nails and was roasting his body over a pit of glowing coals. His friends and relatives might bring a physician who could cure the disease. The physician, being able to cure the disease, might treat him with medicine. Because of that medicine, that person might become free of leprosy. He might become well and happy, able to lead his own life independently, going about wherever he

liked. Then two strong men might seize him by both arms and drag him to the pit of glowing coals.

What do you think of this, Māgaṇḍiya? Would not that man struggle, flinging his body this way and that?

Yes, O Gotama. What is the reason for that? Because, O Gotama, indeed fire is painful on contact, is intensely hot, and burns scorchingly.

Māgaṇḍiya, what do you think of this? Is that fire painful on contact, intensely hot, and does it burn scorchingly only in the present? Or was that fire painful on contact, intensely hot and did it burn scorchingly also in the past?

O Gotama! That fire is painful on contact, is intensely hot, and burns scorchingly in the present just as it was painful in contact, was intensely hot, and burned scorchingly in the past too.

O Gotama! That leper, with open sores and rotting abscesses on the body, corroded by worms, clawing at the wound-openings with finger-nails, had the faculties (of the senses) so impaired that he had the misconception that the actually painful contact of fire was pleasure.

In the same way, Māgaṇḍiya, in the past, sensual pleasures[5] were painful on contact, were intensely hot, and burned with scorching heat. In the future too sensual pleasures will be painful on contact, will be intensely hot and will burn with scorching heat. In the present also, sensual pleasures are painful on contact, are intensely hot, and burn with scorching heat. Māgaṇḍiya! These beings, not free of attachment to sensual pleaures, devoured by craving for sensual pleasures, and scorched by the burning-heat of sensual pleasures, have the faculties (of wisdom) so impaired that they have the misconception that the actually painful contact of sensual pleasure.

215. Māgaṇḍiya! Suppose a man who was a leper with open sores and rotting abscesses on the body, corroded by worms, was clawing at the wound-openings with finger-nails and

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5. **sensual pleasures, *kāmā*,** include both sensual desire and objects of sensual desire.

was roasting his body over a pit of glowing coals. Māgaṇḍiya! Inasmuch as that leper, with open sores and rotting abscesses on the body, corroded by worms, clawed at the wound-openings with finger-nails and roasted his body over a pit of glowing coals, those wound-openings of his became very foul, very evil-smelling and very putrid. There would be only a small measure of pleasantness and staisfaction due to the (easing of the) itching in the would-openings.

Māgṇḍiya! In the same way, beings not free of attachment to sensual pleasures, devoured by craving for sensual pleasures, and scorched by the burning-heat of sensual pleasures, indulge in sensual pleasures. Māgaṇḍiya! Inasmuch as beings not free of attachment to sensual pleasures, devoured by craving for sensual pleasures and scorched by the burning-heat of sensual pleasures, indulge in sensual pleasures, the craving of those various beings for sensual pleasures increases again and again; they also burn with the scorching heat of sensual pleasures. There is only a small measure of pleasantness and satisfaction that is dependent on the five kinds of sensual pleasures.

What do you think of this, Māgaṇḍiya? Have you ever seen or heard of a king or a king's minister, fully and thoroughly enjoying the five kinds of sensual pleasure, who abided in, or is abiding in, or will abide in intenal tranquillity of mind, free from thrist (for sensual pleasures), without giving up craving for sensual pleasures and without smotherig the flames caused by sensual pleasures?

No, indeed, O Gotama.

Good, Māgaṇḍiya! I too have never seen nor heard of a king or a king's minister, fully and thoroughly enjoying the five kinds of sensual pleasure, who abide in, or is abiding in, or will abide in internal tranquillity of mind, free from thirst (for sensual pleasures), without giving up craving for sensual pleasures and without smothering the flames caused by sensual pleasures.

Māgaṇḍiya! Indeed, all those samaṇas and brāhmaṇas who abided in, or who abide in, or who will abide in internal tranquillity of mind, free from thirst (for sensual pleasures), have known fundamentally and truly the origin of sensual pleasures, their cessation, their pleasantness, their faults and the (way of)

escape from attachment to them, and having given up craving for them and having smothered the flames caused by them, abided in, abide in and will abide in internal tranquillity of mind, free from the thirst for them.

Then the Bhagavā made this solemn utterance at that time:

> Health[6] is the greatest gain! Nibbāna is the greatest bliss! Of all the paths that (are meant to) lead to deathlessness (i.e., Nibbāna), the Path of Eight Constituents is the safest.

216. When this was uttered, Māgaṇḍiya, the wandering ascetic, said to the Bhagavā, "Marvellous, O Gotama! Extraordinary, O Gotama! Well has the revered Gotama said, 'Health is the greatest gain; Nibbāna is the greatest bliss.' We, too, have heard, O Gotama, the saying of the successive generations of teachers of the wandering ascetics that 'Health is the greatest gain; Nibbāna is the greatest bliss.' O Gotama, that agrees (with what you have said)."

Māgaṇḍiya, you have heard the saying of the successive generations of teachers of the wandering ascetics that 'Health is the greatest gain; Nibbāna is the greatest bliss.' What is that health and what is that Nibbāna?

When this was said, Māgaṇḍiya, the wandering ascetic, stroked his body with his hand and said, "This, O Gotama, is that health; this is that Nibbāna. For, O Gotama, I have well-being, free from illness. Nothing afflicts me."

217. Māgaṇḍiya! Consder this simile. Once there was a man born blind. He could not see any colour, black or white, dark-blue or yellow, red or dark red. Neither could he see what was even or uneven, nor the constellations, nor the moon and the sun. He might hear a man who could see say, "Friends! Very beautiful, clean, unblemished white cloth is indeed fine!" At this the man born blind might go about in search of white cloth. Then someone might cheat him with a coarse piece of

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6. **health;** *ārogya:* lit., absence of illness.

cloth, soiled with oil and made of black woollen yarn, saying, "Good man! Here is for you a beautiful, clean, unblemished piece of white cloth." The man born blind might take that (soiled cloth), and taking it might wear it and wearing it might be pleased, and might say words of satisfaction thus: "Friends, this beautiful, clean, unblemished white cloth is fine indeed!"

Māgaṇḍiya! What do you think of this? Was it really that the man born blind took the coarse piece of cloth, soiled with oil and made of black woollen yarn, wore it and expressed satisfaction saying, "Friends! This beautiful, clean, unblemished white cloth is fine indeed," because he knew it or saw it? Or was it that he said so because he believed in the words of the man who could see?

O Gotama! That man born blind would have accepted the coarse piece of cloth, soiled with oil and made of black woollen yarn, would have worn it and would have expressed satisfaction (thus): "Friends! This beautiful, clean, unblemished white cloth is fine indeed," not knowing it nor seeing it, but because he believed in the words of the man who could see.

In the same way, Māgaṇḍiya, the wandering ascetics of other faiths are blind, sightless; they do not know what health is and do not see Nibbāna. Without knowing or seeing, they utter this stanza, "Health is the greatest gain; Nibbanā is the greatest bliss."

Māgaṇḍiya! This stanza was uttered by the Homage-Worthy, Perfectly Self-Enlightened Ones of the Past:

> Health is the greatest gain! Nibbāna is the greatest bliss! Of all the paths that (are meant to) lead to deathlessness (i.e.,Nibbāna), the Path of Eight Constituents is the safest.

218. That (saying) has now become widespread amog the common people. Māgaṇḍiya! This body is a mass of diseases, of abscesses, of thorny spikes, of misery and of affliction. Of this body which is a mass of diseases, of abscesses, of thorny spikes, of misery and of affliction, you said, "This, O Gotama,

is that health, this is that Nibbāna." Indeed, Māgaṇḍiya, you lack the pure eye of wisdom[7] by which you can know health and by which you can see Nibbāna.

I have this confidence in the revered Gotama that the revered Gotama is able to teach me the way by which I can know health, by which I can see Nibbāna.

219. Māgaṇḍiya! Consider this simile. Once there was a man born blind. He could not see any colour, black or white, dark-blue or yellow, red ot dark red. Neither could he see what was even or uneven nor the constellations, nor the moon and the sun. His friends and relatives might bring in a physician to treat his blindness. Then the physicain might give him medicine.But this treatment fail to give him eye-sight, or to make his eye-sight clear.

Māgaṇḍiya, what do you think of this? Would not only weariness and vexation be the lot of that physician?

Yes, O Gotama.

In the same way, Māgaṇḍiya, even if I were to teach you, "This is that health and this is that Nibbāna," you might not know health nor see Nibbāna. In that case there would only be weariness and vexation for me.

(But) I have this confidence in the revered Gotama that the revered Gotama is able to teach me the way by which I can see Nibbāna.

220. Māgaṇḍiya! Consider this simile. Once there was a man born blind. He could not see any colour, black or white, dark-blue or yellow, red or dark red. Neither could he see what was even or uneven, nor the constellations, nor the moon and the sun. He might hear a man who could see say, "Friends! Very beautiful, clean, unblemished white cloth is indeed fine!" At this the man born blind might go about in search of white cloth. Then someone might cheat him with a coarse piece of cloth, soiled with oil and made of black woollen yarn, saying "Good man! Here is for you a beautiful, clean, unblemished

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7. **the pure eye of wisdom:** Vipassanā Insight and Magga Insight.

piece of white cloth." The man born blind might take that (cloth) and taking it might wear it. His friends and relatives might bring in a physician to treat his blindness.

Then that physician might give the man born blind various kinds of treatment with emetics, purgatives, eye-lotions, ointments and nasal powders. By means of that treatment, he might gain eye-sight and his eye-sight might become clear. With the gaining of eye-sight, the man who had been blind might lose his desire for and attachment to that coarse piece of cloth, soiled with oil and made of black woollen yarn. Then he might say of the man who gave him the soiled piece of cloth, "Friends! This man has tricked, cheated and deceived me for a long time with the words, 'Good man! Here is for you a beautiful, clean, unblemished piece of white cloth'." He might regard the latter as unfriendly, as an enemy, and even as fit to be killed.

Māgaṇḍiya! In the same way, if I were to teach you the dhamma: "This is that health and this is that Nibbāna," you might come to know what health is and might come to see Nibbāna. With the arising of vision, desire and craving for the five aggregates which are the objects of Clinging might vanish. You might indeed say "Friends! I have long been tricked, cheated and deceived by this (very) mind. Having Clinging, I have been clinging just to visible object. Having Clinging, I have been clinging just to sensation. Having Clinging, I have been clinging just to perception. Having Clinging, I have been clinging just to volitional activities. Having Clinging, I have been clinging just to consciousness. Conditioned by Clinging in me, bhava (kamma actions causing further existence) arises; conditioned by bhava, rebirth arises; conditioned by rebirth, there arise ageing, death, grief, lamentation, pain, distress and despair. In this way occurs the originaiton of that entire mass of dukkha."

I have this confidence in the revered Gotama that the revered Gotama is able to reach me the way by which I might arise from this place without being blind (any more).

221. Māgaṇḍiya! If that be so, associate with men of virtue. Because you associate with men of virtue, Māgaṇḍiya,

you will hear the true dhamma.[8] Because you hear the true dhamma, Māgaṇḍiya, you will take up the course of practice which is in conformity with the dhamma leading to Nibbāna.[9]

Māgaṇḍiya! Because you take up the course of practice which is in conformity with the dhamma leading to Nibbāna, you will know for yourself and see for yourself, "These (five khandhas, aggregates) are diseases, abscesses and thorny spikes; here (in the realization of Nibbāna), diseases, abscesses and thorny spikes cease altogether without remainder. With the cessation of Clinging in me, bhava (kamma actions causing further existence) ceases; with the cessation of bhava, rebirth ceases; with the cessation of rebirth, ageing, death, grief, lamentation, pain, distress and despair cease. Thus occurs the cessation of that entire mass of dukkha."

222. When this had been said, Māgaṇḍiya, the wandering ascetic, addressed the bhagavā: "Venerable Sir! Excellent (is the Dhamma)! Venerable Sir! Excellent (is the Dhamma)! Just as if, Venerable Sir, one has turned up what lies upside down, as if one has uncovered what lies covered, as if one shows the way to another who is lost, as if one holds up a lamp in the darkness for those with eyes to see visible objects, even so has the Bhagavā revealed the dhamma to me in various ways. Venerable Sir! I take refuge in the Bhagavā, in the Dhamma, in the Saṃgha! Venerable Sir! May I receive in the presence of the Bhagavā initiation and admission into the Order as a bhikkhu.

Māgaṇḍiya! If a person who previously has been a believer in other faiths desires to be initiated and to be admitted into the Order as a bhikkhu under this Teaching, he has to live under probation for four months. When that probationary period of four months is over, and when the bhikkhus are satisfied (with him), he will be initiated into the Order and raised to the status of a bhikkhu. But in this matter, individual differences (as to the probation period) are recognized by me.

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8. **the true dhamma**; *saddhamma:* the good and true teachings of men of virtue, the ariyas.
9. **in conformity with the dhamma leading to Nibbāna**; *dhammānudhamma:* the course of practice is Vipassanā Practice, leading to the realization of Magga Phala and Nibbāna.

Venerable Sir, if a person having been a believer in other faiths and wishing to receive initiation and admission as a bhikkhu under this Teaching has to live under probation for four months and if at the end of the four months the bhikkhus, being satisfied (with him), grant him initiation and grant him admission as a bhikkhu, I am prepared to live under probation (even) for four years; and at the end of these four years if the bhikkhus are satisfied (with me) let them initiated me into Order and raise me to the status of a bhikkhu.

Māgaṇḍiya, the wandering ascetic, was initiated into the Order in the presence of the Bhagavā and admitted as a bhikkhu (without undergoing the probation any period). Not long after he had become a bhikkhu, the Venerable Māgaṇḍiya sought solitary seclusion and remained directing his mind (towards the attainment of Nibbāna) without any remission of awareness and with vigorous resolution. He soon attained to and remained abiding in the supreme Arahattaphala Fruition stage, the goal of the Practice of Purity, having personally realized this in this very life through abhiññā, special apperception (i.e.,Magga Insight), (a desire goal) for which good people worthily leave the worldly life and become homeless recluses.

He knew: "Rebirth is no more (for me); the Practice of Purity has been fulfilled; what should be done (for the realization of Magga) has been done; there is nothing more to do (for attainment of Arahattaphala)." Indeed, the Venerable Māgaṇḍiya became one among the arahats.

End of the Māgaṇḍiya Sutta

The Fifth in This Vagga

6. SANDAKA SUTTA

Discourse to Sandaka

223. Thus have I heard:

At one time the Bhagavā was residing at the Gositārāma monastery in Kosaṁbhī. At that time, Sandaka, the wandering ascetic, was staying in Pilakkha cave with a large company of ascetics numbering five hundred. Then, in the evening, the Venerable Ānanda rose from solitary retirement and addressed the bhikkhus, "Come, friends! We shall go to the Devakata pool to see the cave." "Very well, Sir!" answered those bhikkhus to the Venerable Ānanda. Then, the Venerable Ānanda went to the Devakata pool together with a large number of bhikkhus.

At that time, Sandaka, the wandering ascetic was sitting together with a large company of ascetics engaged noisily and clamorously in unprofitable talk (that is contrary to the correct practice conducive to the attainment of deva-realms and Nibbāna), namely, talk about kings, thieves, great ministers, armed forces, calamities, battles, food, drinks, clothings, beds, flowers, unguents, relatives, vehicles, villages, market-towns, cities, provinces, womenfalk, heroes, streets, waterfronts, the dead and the departed, miscellaneous topics, the universe, the oceans, prosperity and adversity, etc.

Then on seeing the Venerable Ānanda coming in the distance, Sandaka, the wandering ascetic, called his assembly to order, saying, "Friends, be quiet, friends, do not make any noise. Samaṇa Ānanda, the disciple of Samaṇa Gotama is coming. He is one among Samaṇa Gotama's disciples who are residing in Kosambhī. Those Venerables appreciate silence; they are well trained in the maintenance of silence, they admire quietness. Perhaps on seeing the quiet assembly, he might think it worthwhile to approach here." Then, those wandering ascetics remained silent.

224. Then, the Venerable Ānanda approached Sandaka, the wandering ascetic. Sandaka, the wandering ascetic said to the Venerable Ānanda: "Come, friend Ānanda! Your coming is good.

Only after quite a long time, friend Ānanda finds this opportunity to come here. Please be seated, friend Ānanda. Here is a seat prepared (for you)." The Venerable Ānanda sat down on the seat prepared for him. Sandaka, the wandering ascetic also took a low seat in a suitable place. The Venerable Ānanda spoke to Sandaka, the wandering ascetic sitting in a suitable place: "Sandaka! What is the subject of your talk for which you have gathered here? What was the unfinished conversation that was interrupted?" "Friend Ānanda, leave that talk for which we have now gathered here. This kind of talk will not be difficult for friend Ānanda. It would be good for us if friend Ānanda tell us the dhamma as taught by the Teacher." "Sandaka! If that be so, listen well and pay good attention. I will speak."

"Very well, friend!" replied Sandaka, the wandering ascetic. The Venerable Ānanda spoke thus: "Sandaka, there are four ways of taking up the ignoble practice (abrahmacariya) as declared by the Bhagavā, the Knower, the Seer, the One Worthy of Special Veneration, the Perfectly Self-enlightened. The Bhagavā also declared the four ways of taking up the Noble Practice (Brahmacariya) that cannot give no consolation. An intelligent person should not actually take up as the Noble Practice. Even if he does so, he would not accomplish the full realization of the right meritorious dhammas."

Venerable Ānanda, what, then, are the four ways of taking up the ignoble practice declared by the Bhagavā, the Knower, the Seer, the One worthy of Special Veneration, the Perfectly Self-enlightened, which an intelligent person should not actually take up as the Noble Practice and even if he does so, he would not accomplish the full realization of the right meritorious dhamma?

225. Sandaka! In this world, a certain teacher says thus and views thus: "There is no (consequence in) alms-giving; there is no (consequence in) making sacrificial offerings; there is no (consequence in) giving small gifts; there is no fruit or resultant from doing good or evil deeds; there is no present world (for those who are in the other world); there is no other world (for those who are in the present world); there is no

(result of good or bad behaviour towards) one's mother; there is no (result of good or bad behaviour towards) one's father; there are no beings who are reborn after death; there are no samaṇas and brahmaṇas who, established in the Noble Path and accomplished in the good practice, can expound on this world and the other world, through supernormal knowledge acquired by their own effort. This being is but a compound of the four great primary elements; when he is dead, the element of solidity returns and goes back to the body of the earth, the element of cohesion returns (and goes back) to the body of water, the element of heat returns and goes back to the body of fire and the element of motion returns (and goes back) to the body of air, while the faculties of the senses pass on into space. The four pall-bearers and the bier constituting the fifth carry the corpse. The remains of the dead can be seen up to the cemetery where his bare bones lie greying like the colour of the pigeons. All alms-givings end in ashes. Fools prescribe alms-giving; and some assert that there is such a thing as merit in alms-giving; but their words are empty, false and nonsensical. Both the fool and the wise are annihilated and destroyed after the death and dissolution of their bodies. Nothing exists after death".

Sandaka! In that matter, an intelligent person reflects thus: "This worthy teacher says thus and views thus: There is no (benefit in) alms giving; there is no (benefit in) making sacrificial offerings; there is no (benefit in) giving small gifts; there is no fruit or resultant from doing good or evil deeds; there is no present world (for those who are in the other world); there is no other world (for those who are in the present world; there is no (result of good or bed behaviour towards) one's mother; there is no (result of good or bad behaviour towards) one's mother; there is no (result of good or bad behaviour towards) one's father; this being is but a compound of four great primary elements, when he is dead, the element of solidity returns and goes back to the body of the earth, the element of cohesion returns and goes back to the body of water, the element of heat returns and goes back to the body of fire and the air element (or the element of motion) returns (and goes back) to the body of air, while the faculties of the sense pass on into space. The four pall bearers

and the bier (constituting the fifth) carry the corpse. The remains of the dead can be seen up to the cemetry where his bare bones lie greying like the colour of the pigeons. All alms-givings end in ashes. Fools prescribe alms-giving; and some assert that these is such a thing as merit in alms-giving; but their words are empty, false and nonsensical. Both the fool and the wise are annihilated and destroyed after death and dissolution of their bodies. Nothing exists after death."

If the word of this worthy teacher is true, then I, who do not say thus: "Boths of us will be annihilated and destroyed after death and dissolution of our bodies" be deemed to have done things in this teacher's view, even though actually I have not done so, or to have put his view into practice, even though I have done nothing of the kind. In that case both of us will be exactly the same in the practice of a samaṇa.

Then the practice of this worthy teacher, accustomed to going about naked, shaving the head, squatting and plucking out hair and beard, is superfluous. Moreover, I, who live surrounded by wife and children, applying myself with sandal-wood of Kāsi, wearing garlands, anointing myself with unguents, accepting gold and silver, will be exactly in the same destination in the future with this worthy teacher. Being so, knowing what and seeing what shall I take the Noble Practice under this teacher? Having known that this is the way of ignoble practice that intelligent person turns away from that noble practice in disgust.

Sandaka! This is the first way of abrahmacariya as declared by the Bhagavā, the Knower, the Seer, the One Worthy of Special Veneration and the Perfectly Self-enlightened which an intelligent person should not actually take up, as noble practice, and if he does so, he would not accomplish the full realization of the right meritorious dhammas.

226. And again, Sandaka, in this world, a certain teacher says thus and views thus: "One who acts or causes others to act, one who mutilates or causes others to mutilate, one who torments or causes others to torment, one who inflicts sorrow or causes others to inflict sorrow, one who oppresses or causes others to oppress, one who threatens or causes others to threaten,

one who kills living beings or causes others to kill living beings, one who takes things which are not given, or causes others to take things which are not given, one who breaks into houses or causes others to break into houses, one who raids villages or causes others to raid villages, one who robs single houses or causes others to rob single houses, one who commits highway robbery or causes other to commit highway robbery, one who commits adultery or causes others to commit adultery, one who tells lies or causes others to tell lies, is not deemed to have done evil though he has done (these things). Even if one cuts up all beings on this earth into a pile or a heap of flesh with a grinding wheel fitted with razors, evil is not caused by him on that account. No evil result ensues therefrom.

Even if one goes to the south bank of the Gaṅgā killing or causing others to kill, mutilating or causing others to mutilate, tormenting or causing others to torment, evil is not caused by him on that account. No evil result ensues therefrom.

Even if one goes to the north bank of of the Gaṅgā giving alms or causing others to give alms, making offerings or causing others to make offerings, merit is not caused by him on that account. No merit ensues therefrom. No merit is caused by giving alms, by controlling the senses, by obseving moral precepts, by speaking the truth. No merit ensues therefrom."

In that matter, an intelligent person reflects thus: "This worthy teacher says thus and views thus: 'One who acts or causes others to act, one who mutilates or causes others to mutilate, one who inflicts sorrow or causes others to inflict sorrow, one who oppresses or causes others to oppress, one who threatens or causes others to threaten, one who kills living beings or causes others to kill living beings, one who steals things which are not given or causes others to take things which are not given, one who breaks into houses or causes others to break into houses, one who raids villages or causes others to raid villages, one who robs single houses or causes others to rob single houses, one who commits highway robbery or causes others to commit highway robbery, one who commits adultery or causes others to commit adultery, one who tells lies or causes

others to tell lies is not deemed to have done evil though he has done (these things). Even, if one cuts up all beings on this earth into a pile or heap of flesh with a grinding wheel fitted with razors, evil is not caused by him on that account. No evil result ensues therefrom. If one goes to the south bank of the Gaṅgā killing or causing others to mutilate, tormenting or causing others to torment, evil is not caused by him on that account. No evil result ensues therefrom. Even if one goes to the north bank of the Gaṅgā giving alms or causing others to give alms, making offerings or causing others to give alms, making offerings or causing others to make offerings, merit is not caused by him on that account. No merit ensues therefrom. No merit is caused by giving alms, by controlling the senses, by observing moral precepts and by speaking the truth. No merit ensues therefrom'."

If the word of this worthy teacher is true, then I who do not say: 'Evil is not done by both of us' be deemed to have done things in this teacher's view, even though actually I have not done so; or to have put his view into practice, even though I have done nothing of the kind. In that case both of us will be exactly the same in the practice of a samaṇa.

Indeed, the practice of this worthy teacher, going about naked, shaving the head, squatting and plucking out the hair and beard, is superfluous. Moreover, I, who live surrounded by wife and children, applying myself with sandal-wood of Kāsi, wearing garlands, anointing myself with unguents and accepting gold and silver, will be in exactly the same destination in the future with this worthy teacher. Being so, knowing what and seeing what shall I take the Noble Practice under this teacher? Having known that this is the way of ignoble practice, that intelligent person turns away from that Noble Practice in disgust.

Sandaka, this is the second way of abrahmacariya declared by the Bhagavā, the Knower, the Seer, the One Worthy of Special Veneration and the Perfectly Self-enlightened which an intelligent person should not actually take up as Noble Practice, and which even if he does so, he would not accomplish the full realization of the right meritorious dhammas.

227. And, again, Sandaka, in this world, a certain teacher says thus and views thus: "There is no cause, there is no condition for beings to become defiled; beings are defiled without cause, without condition. There is no cause, there is no condition for beings to become absolutely pure; beings are absolutely pure without cause, without condition.

There is no strength, there is no effort, there is no human endeavour, and there is no human exertion. All sentient beings, all those that breathe, all those that become, all those that possess the life-principle are devoid of power, devoid of strength, and devoid of effort. They just happen naturally, by chance and according to their own individual character. They experience pleasure and pain only in six kinds of birth".

Sandaka! In that matter, an intelligent person reflects thus: "This worthy teacher says thus and views thus: 'There is no cause, there is no condition for beings to be defiled; beings are defiled without cause, without condition. There is no cause, there is no condition for beings to become absolutely pure; beings are absolutely pure without cause, without condition. There is no strength, there is no effort, there is no human endeavour, there is no human exertion. All sentient beings, all those that breathe, all those that become, all those that possess the principle of life are devoid of power, devoid of strength, and devoid of effort. They, happening by fate, by chance and by nature, experience pleasure and pain only in six kinds of birth'."

If the word of this worthy teacher is true, then I who do not say: "Both of us will be purified without cause, without condition," be deemed to have done things in this teacher's view, even though actually I have not done so; or to have put his view into practice, even though I have done nothing of the kind. In that case, both of us will be exactly the same in the practice of a samaṇa.

Indeed, the practice of this worthy teacher going about naked, shaving the head, squatting and plucking out his hair and beard is superfluous. Moreover, I, who live surrounded by wife and children, applying myself with sandal-wood of Kāsi, wearing garlands, anointing myself with unguents and accepting gold

and silver, will be in exactly the same destination in the future with this worthy teacher. Being so, knowing what and seeing what shall I take the Noble Practice under this teacher? Having known that this is the way of ignoble practice, that intelligent person turns away from that Noble Practice in disgust. Sandaka, this is the third way of abrahmacariya declared by the Bhagavā, the Knower, the Seer, the One Worthy of Special Veneration and the Perfectly Self-enlightened which an intelligent person should not actually take up as the Noble Practice and even if he does so, he would not accomplish the full realization of the right meritorious dhammas.

228. And again, Sandaka in this world, a certain teacher says thus and views thus: "There are these seven bodies which are neither made nor caused to be made, and neither created nor caused to be created. They are sterile, permanent as a mountain peak and firm as a gate-post. They are unshakable, immutable, unable to harm one another and incapable of causing pleasure or pain or both pleasure and pain to one another. And what are those seven? They are: the body of earth, the body of water, the body of fire, the body of air, pleasure, pain and the seventh principle of life (jīva). These seven bodies are neither made nor caused to be made, and neither created nor caused to be created. They are sterile, permanent as a mountain peak and firm as a gate-post. They are unshakable, immutable, unable to harm one another and incapable of causing pleasure or pain, or both pleasure and pain to one another. Among those seven bodies, there is neither killer nor one who causes killing, neither hearer nor one who causes hearing, neither knower nor one who causes knowing. If one cuts off another's head with a sharp weapon, it does not mean that one has killed the other, for the weapon only falls through the space between the seven bodies.

There are one-million four-hundred and six thousand and six hundred main types of beings. There are five hundred kinds of actions (kamma), or else five, or else three; and there are complete actions as well as half actions. There are sixty-two methods of religious practices, sixty-two world cycles, six categories of special castes, eight stages of man, four-thousand and

nine-hundred living, four-thousand and nine-hundred kinds of wandering ascetics, four-thousand and nine-hundred abodes of nāga serpents, two-thousand faculties of the senses, three-thousand abodes of suffering (niraya), thirty-six repositories of atoms of dust, seven kinds of rebirth with consciousness (saññā), seven kinds of rebirth without consciousness, seven kinds of reproduction by budding and grafting, seven kinds of devas, seven kinds of human being, seven kinds of spirits, seven kinds of lake, seven kinds of great prominence, seven kinds of small prominence, seven great chasms, seven hundred small chasms, seven major dreams and seven hundred minor dreams. And then there are eighty-four hundred-thousand great cycles of time during which both fools and wise alike, running and wandering from one existence to another, will at last put an end to the round of suffering.

In the meanwhile there will be no end of them. No one can say: 'By the practice of this morality and conduct, of this austerity, of this chastity, I shall make my immature actions grow into maturity, at the same time destroying mature actions by repeated encounters.' All happiness and misery remain constant as if they have been measured by a basket; and the round of rebirth is limited; there is no decrease nor increase; there is no extension nor reduction. When a ball of string is thrown forward, it will go as far as the length of the string allows. In like manner, both the fool and the wise, running and wandering from one existence to another, will make an end of the rounds of suffering."

Sandaka! In that matter, an intelligent person reflects thus: "There are these seven bodies which are neither made nor caused to be made, and neither created nor caused to be created. They are sterile permanent as a mountain peak and firm as a gatepost. They are unshakeable, immutable, unable to harm one another and incapable of causing pleasure or pain, or both pleasure and pain to one another. And what are those seven? They are: the body of earth, the body of water, the body of fire and the body of air, pleasure, pain and the seventh, principle of life (jīva). These seven bodies are neither made nor caused to be made, and neither created nor caused to be created. They are

sterile, permanent as a mountain peak and firm as a gatepost. They are unshakeable, immutable, unable to harm one another and incapable of causing pleasure or pain, or both pleasure and pain to one another. Among those seven bodies, there is neither killer nor one who causes killing, neither hearer nor one who causes hearing, neither knower nor one who causes knowing, if one cuts off another's head with a sharp weapon, it does not mean that one has killed the other, for the weapon only falls through the space between the seven bodies.

There are one-million four-hundred and six-thousand and six-hundred main types of beings. There are five hundred kinds of actions (kamma), or else five, or else three; and there are complete actions as well as half-actions. There are sixty-two methods of religious practices, sixty-two world cycles, six categories of special castes, eight stages of man, four-thousand and nine hundred modes of living, four-thousand and nine-hundred kinds of wandering ascetics, four-thousand and nine-hundred abodes of nāga serpents, two-thousand faculties of the senses, three thousand abodes of suffering (niraya), thirty-six repositories of atoms of dust, seven kinds of rebirth with consciousness (saññā), seven kinds of reproduction by budding and grafting, seven kinds of devas, seven kinds of human beings, seven kinds of spirits, seven kinds of lakes, seven kinds of great chasms, seven-hundred small chasms, seven major dreams and seven-hundred minor dreams. And then there are eighty-four hundred-thousand great cycles of time during which both fools and wise alike, running and wandering from one existence to another, will make an end of the rounds of suffering.

In the meanwhile there will be no end of suffering. No one can say: "By the practice of this morality and conduct, of this austerity, of this chastity, I shall make my immature actions grow into maturity, at the same time destroying mature actions by repeated encounters." All happiness and misery remain constant as if they have been measured by a basket; and the round of rebirth is limited, there is no decrease nor increase; there is no extension nor reduction. When a ball of string is thrown forward, it will go as far as the length of the string allows. In like manner, both the fool and the wise running and wandering from

one existence to another as far as they can, will make an end of the rounds of suffering."

If the word of this worthy teacher is true, then I who do not say: 'Both of us running and wandering from one existence to another will make an end of the rounds of suffering', be deemed to have done things in this teacher's view, even though actually I have not done so; or to have put his view into practice, even thought I have done nothing of the kind. In that case both of us will be exactly the same in the practice of a samaṇa.

Indeed, the practice of this worthy teacher, going about naked, shaving the head, (exerting on) squatting and plucking out the hair and beard, is superfluous. Moreover, I, who live surrounded by wife nd children applying myself with sandal-wood of Kāsi, wearing garlands, anointing myself with unguents and accepting gold and silver, will be in exactly the same destination in the future with this worthy teacher. Being so, knowing what and seeing what shall I take the Noble Practice under this teacher? Having known that this is the way of ignoble practice, that intelligent person turns away from that 'Noble Practice' in disgust. Sandaka, this is the fourth way of abrahmacariya declared by the Bhagavā, the Knower, the Seer, worthy of special veneration and Perfectly Self-enlightened which an intelligent person should not actually take up as the Noble Practice (brahmacariya) and even if he does so, he would not accomplish the right meritorious dhammas.

Sandaka, these are the four way of abrahmacariya declared by the Bhagavā, the Knower, the Seer, the One Worthy of Special Veneration, the Perfectly Self-enlightened, which an intelligent person should not actually take up as the Noble Practice (brahmacariya) and even, if he does so, he would not accomplish the full realization of the right meritorious dhammas.

Wonderul, friend Ānanda! Marvellous, friend Ānanda! The Bhagavā, the Knower, the Seer, the One Worthy of Special Veneration and the Perfectly Self-enlightened, has exactly declared the four ways of ignoble practice which are actually the

ignoble practices, which an intelligent person should not actually take up as Noble Practice (Brahmacariya) and even if he does so, he would not accomplish the full realization of the right meritorious dhammas.

What, then, friend Ānanda, are the four ways of Noble Practice that give no consolation, declared by the Bhagavā, the Knower, the Seer, the One Worthy of Special Veneration, the Perfectly Self-enlightened which an intelligent person should, not actually take up as the Noble Practice, and even if he does so, he would, not accomplish the full realization of the right meritorious dhammas?

229. Sandaka! In this world a certain teacher who knows all, who sees all, admits complete knowledge and vision saying: "While I am walking, standing, sleeping, waking, knowledge and vision is constantly and perpetually present (with me)." He enters an empty house, but gets no alms-food. A dog bites him. He encounters a savage elephant; he encounters a savage horse; he encounters a savage bull. He asks the name and clan of a woman or a man. He asked the name and the road to a village or a market-town. When he is questioned "How is it?" He answers, "I have to enter the empty house, and so I entered it. It is but fitting that I should not get alms-food; and so I did not get it. The dog ought to bite me; so it bit me. I have to encounter the savage elephant; so I encountered it. I have to encounter the savage horse; so I encountered it. I have to encounter the savage bull; so I encountered it. I have to ask the name and clan of a woman or a man; so I asked them; I have to ask the name and the road to a village or a market-town; so I ask them."

In that matter, Sandaka, an intelligent person reflects thus: "This worthy teacher who knows all, who sees all, admits complete knowledge and vision ...p... I have to ask the name and road to a village or a market-town; so I asked them." That intelligent person having known that this is the way of Noble Practice that gaves no consolation, turns away from that 'Noble Practice' in disgust. Sandaka, this is the first ways of Noble Practice that gives no consolation declared by the Bhagavā, the

Knower, the Seer, the One worthy of Special Veneration and the Perfectly Self-enlightened, which an intelligent person should not actually take up as the Noble practice and even if he does so, he would not accomplish the full realization of the right meritorious dhammas.

230. And again, Sandaka, in this world, a certain teacher relies on hearsay, and takes hearsay as true. He teaches the dhamma according to hearsay, according to tradition and according to scriptures.

Sandaka! The teacher who relies on hearsay and takes hearsay as true might have heard it well or badly. What he has heard may be true or otherwise. In that matter, Sandaka, an intelligent person reflects thus: "This worthy teacher relies on hearsay and takes hearsay as true. He teaches the dhamma according to hearsay, according to tradition and according to scriptures. Indeed, that teacher who relies on hearsay and takes hearsay as true might have heard it well or badly. What he has heard my be true or otherwise." That intelligent person, having known that this is the way of Noble Practice that gives no consolation, turns away from that 'Noble Practice' in disgust. Sandaka, this is the first way of Noble Practice that gives no consolation declared by the Bhagavā, the Knower, the Seer, the One Worthy of Special Veneration and the Perfectly Self-enlightened which an intelligent person should not actully take up as the Noble Practice and even if he does so, he would not accomplish the full realization of the right meritorious dhammas.

231. And again, Sandaka, in this world, a certain teacher is used to reasoning and investigation. He teaches the dhamma reasoning in various ways and investigating repeatedly and according to his own views. Indeed, that teacher who is used to reasoning and investigation might have reasoned well or badly. What he has reasoned may be true or otherwise. In that case, Sandaka, an intelligent person reflects thus: "This worthy teacher is used to reasoning and investigation. He teaches the dhamma reasoning in various ways and investigating repeatedly and also according to his own views. Indeed, that teacher who is used to reasoning and investigation might have reasoned well or badly.

What he has reasoned may be true or otherwise." That intelligent person having known that this is the way of Noble Practice, that gives no consolation turns away from that 'Noble Practice' in disgust. Sandakas! This is the third way of that Noble Practice that give no consolation declared by the Bhagavā, the Knower, the Seer, the One Worthy of Special Veneration and the Perfectly Self-enlightened, which an intelligent person should not actually take up as the Noble Practice and, even if he does so, he would not accomplish the full realization of the right meritorious dhammas.

232. And again, Sandaka, in this world, a certain teacher is lacking in wisdom and is bewildered, he would, when questioned on this or that, give evasive answers wriggling as an eel saying: "I would not say this way, nor that way, nor the other way; neither would I say not this way, not that way, not the other way; nor would I say otherwise." In that matter, Sandaka, an intelligent person reflects thus: "This worthy teacher is lacking in wisdom and is bewildered. Because he is lacking in wisdom and is bewildered, he would, when questioned on this or that, give evasive answers wriggling as an eel, saying: 'I would not say this way, nor that way, nor the other way; neither would I say not this way, not that way, not the other way; nor would I say otherwise'." That intelligent person having known that this is the way of Noble Practice that gives no consolation turns away from that 'Noble Practice' in disgust. Sandaka! This is the fourth way of Noble Practice that gives no consolation declared by the Bhagavā, the Knower, the Seer, the One Worthy of Special Veneration, the Perfectly Self-enlightened as which an intelligent person should not actually take up as the Noble Practice, and even if he does so, he would not accomplish the full realization of the right meritorious dhammas.

Sandaka! These are the four ways of Noble Practice that give no consolation declared by the Bhagavā, the Knower, the Seer, the One Worthy of Special Veneration and the Perfectly Self-enlightened, an intelligent person should not actually take up as the Noble Practice, and even if he does so, he would not accomplish the full realization of the right meritorious dhammas.

Wonderful, friend Ānanda! Marvellous, friend Ānanda! The Bhagavā, the Knower, the Seer, the One Worthy of Special Veneration and the Perfectly Self-enlightened has declared the four ways of Noble Practiced that gives no consolation, as they give no consolation really. An intelligent person should not actually take it up as Noble Practice (Brahmacariya) and, even if he does so, he would not accomplish the full realization of the right meritorious dhammas. But, friend Ānanda, what view does that Teacher hold and what does he declare? Which practice should an intelligent person actually take up as the Noble Practice? If he does so, which practice would accomplish the full realization of the right meritorious dhammas?

233. Sandaka! There appears in this world the Tathāgata, who is worthy of special veneration, who truly comprehends all dhammas, who possesses penetrative knowledge and perfect conduct, who speaks only what is beneficial and true, who knows all the three worlds, who is incomparable in taming those who deserve to be tamed, who is the Teacher of devas and men, who is the Enlightened One, knowing and teaching the four Ariya Truths and who is the Most Exalted ...p... Having got rid of these five hindrances (nīvaraṇas), that defile the mind and that weaken the wisdom, and being detached from sensual pleasures and demeritorious factors, that bhikkhu achieves and remains in the first jhāna which is accompanied by vitakka and vicāra, and which has pīti and sukha, born of detachment from the hindrances (nīvaraṇa). Sandaka! If a disciple attains such sublime dhamma, an intelligent person should actually take up the Noble Practice under that teacher, and if he does so, he would accomplish the full realization of the right meritorious dhammas.

And again, Sandaka, that bhikkhu, having got rid of vitakka and vicāra ...p... achieves and remains in the second jhāna. Sandaka! If a disciple attains such sublime dhamma, an intelligent person should actually take up the Noble Practice, under that teacher and if he does so, he would accomplish the full realization of the right meritorious dhammas.

And again, Sandaka, that bhikkhu, being detached from pīti, dwells in equanimity with mindfulness and clear comprehension

...p... achieves and remains in the third jhāna. Sandaka! If a disciple attains such sublime and distinctive dhamma, an intelligent person should actually take up the Noble Practice under that teacher, and if he does so, he would accomplish the full realization of the right meritorious dhammas.

And again, Sandaka, that bhikkhu, by dispelling both pleasure and pain...p... achieves and remains in the fourth jhāna. Sandaka! If a disciple attains such sublime and distinctive dhamma, an intelligent person should actually take up the Noble Practice under that teacher, and if he does so, he would accomplish the full realization of the right meritorious dhammas.

That bhikkhu, when his settled mind has thus become perfectly pure, cleansed, unblemished, uncontaminated by defilements, malleable, pliable, firm and imperturbable, directs his mind towards knowledge of past existences. He recollects many and varied past existence. What does he recollect? He recollects one existence, two existences, ...p... In this way he recollects his many and varied past existences together with their characteristics and related facts (such as names and clans). Sandaka! If a disciple attains such sublime and distinctive dhamma, an intelligent person should actually take up the Noble Practice under that teacher and if he does so he would accomplish the full realization of the right meritorious dhammas.

That bhikkhu, when his settled mind has thus become perfectly pure, cleansed, unblemished, uncontaminated by defilements, malleable, pliable, firm and imperturbable, directs his mind towards knowledge of the passing away and arising of beings. With the divine power of sight, which is extremely clear, surpassing the sight of men, he sees beings in the process of passing away and arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations ...p... He also knows beings arising according to their own kamma. Sandaka! If a disciple attains such sublime and distinctive dhamma, an intelligent person should actually take up the Noble Practice under that teacher, and if he does so, he would accomplish the full realization of the right meritorious dhammas.

That bhikkhu, when his settled mind has thus become perfectly pure, cleansed, unblemished, uncontaminated by defile-

ments, malleable, pliable, firm and imperturbable, directs his mind towards knowledge that exhausts the āsavas. Then he understands truly that this is dukkha; he understands truly that this is the origin of dukkha; he understands truly that this is the cessation of dukkha; he understands truly that this is the way leading to the cessation of dukkha. He understand truly that this is the origin of āsavas; he understands truly that this is the cessation of āsavas; he understands truly that this is the way leading to the cessation of āsavas. The mind of that bhikkhu who thus knows and who thus sees is liberated from the defilement of sense-pleasures, kāmāsava; his mind is liberated from the defilement of hankering after better existence, bhavāsava, and his mind is liberated from the defilement of ignorance, avijjāsava. When (the mind is thus) liberated, there occurred the knowledge: "It is liberated. He knows: Rebirth is ended; the Noble Practice has been accomplished; what needed to be done (for the realization of the Path) has been done; nothing else remains to be done for the attainment of Magga". Sandaka! If a disciple attains such sublime and distinctive dhamma, an intelligent person should actually take up the Noble Practice under that teacher, and if he does so, he would accomplish the full realization of the right meritorious dhammas.

234. But friend Ānanda, would a bhikkhu who is an arahat who has exhausted the āsavas, accomplished the Magga Practice, done what is to be done, laid down the burden, achieved his own benefit, removed all fetters of existence and is liberated from defilements through true knowledge, enjoy sense-pleasures?

Sandaka! A bhikkhu, who is an arahat, who has exhausted the āsavas, accomplished the Magga Practice, done what is to be done, laid down the burden, achieved his own benefit, removed all fetters of existence, and is liberated from defilements through true knowledge is not liable to transgress in five aspects. A bhikkhu who has exhausted the āsavas, is not liable to destroy the life of a being intentionally; a bhikkhu who has exhausted the āsavas is not liable to take what is not given; a bhikkhu who has exahausted the āsavas is not liable to indulge

in sexual intercourse; a bhikkhu who has exahausted the āsavas is not liable to tell lies delebrately; a bhikkhu who has exahausted the āsavas is not liable to enjoy sense-pleasures that were in store, as he did formely as a householder exhausted the āsavas accomplished the Magga Practice, done what is to be done, laid down the burden, achieved his own benefit, removed all fetters of existence, and is liberated from defilements through true knowledge, is not liable to transgress these five aspects.

235. The awareness of the fact: 'Āsavas in me have become extinguished,' does not arise constantly and perpetually in the knowledge and vision of a bhikkhu who is an arahat, who has exhausted the āsavas, accomplished the Magga Practice, done what is to be done, laid down the burden, achieved his own benefit, removed all fetters of existence, and is liberated from defilements through true knowledge, while he is walking or standing or sleeping, or waking.

Sandaka! If that be so, I will make a simile for you, in this world, wise men understand the meaning of what is said by means of a simile. Suppose, Sandaka, that a man has his hands and feet cut off. Does he know constantly and perpetually thus: "My hands and feet have been cut off," while he is walking, or standing or sleeping or waking? Or does he know thus: "My hands and feet have been cut off," only when he thinks it over?

Friend Ānanda! That man does not know constantly and perpetually, thus: "My hands and feet have been cut off," but indeed, he is aware, only when he thinks it over: "My hands and feet have been cut off".

Sandaka! Even so, the awareness of the fact: 'Āsavas in me have become extinguished,' does not arise constantly and perpetually in the knowledge and vision of a bhikkhu who is an arahat, who has exhausted the āsavas, accomplished the Magga Practice, done what is to be done, laid down the burden, achieved his own benefit, removed all fetters of existence, and is liberated from defilements through true knowledge, while he is walking or standing or sleeping, or waking. Indeed, he knows only when he thinks it over thus: "Āsavas in me have been exhausted."

236. Friend Ānanda! How many are there who have been emancipated in this Teaching and Discipline?

Sandaka! There are not only one hundred, nor two hundred, nor three hundred, nor four hundred, nor five hundred; there are indeed far more who have been in this Teaching and Discipline.

Wonderful, friend Ānanda! Marvellous, friend Ānanda! It is not praising one's own dhamma and disparaging others but the dhamma is taught whenever the occasion arises. And so many of those who have been emancipated are seen. These ascetics who are sons of mothers whose sons are dead, praise themselves and disparage others. They declare only three persons who have been emancipated, namely, Nandavaccha, Kisasaṁkicca and Makkhaligosāla.

Then, Sandaka, the wandering ascetic said to his own assembly: "Go, friends! Under Samaṇa Gotama there is the Noble Practice. It is not easy for us to give up worldly gain, honour and fame."

Thus, the Sandaka, the wandering ascetic, sent his own assembly to take up the Noble Practice under the Bhagavā.

End of Sandaka Sutta

The Sixth in This Vagga

7. MAHĀSAKULUDĀYI SUTTA

The Long Discourse to Sakuludāyī

237. Thus have I heard:

At one time, the Bhagavā was residing at the Veluvana monastery, the feeding ground of squirrels, in Rājagaha. At that time, many well-known wandering ascetics were residing at the wanderers' park, the feeding ground of peacocks. And who were they? They were Annabhāra, Varadhara, Sakuludāyī and many other well-known wanderers. Then in the morning, the Bhagavā rearranged his robe and carrying the alms bowl and the great robe, entered Rājagaha for alms-food. Then it occurred to the Bhagavā: "It is too early to go on the alms round in Rājagaha. It would be good if I were to approach the wanderers' park, the feeding ground of peacocks and to see Sakuludāyī, the wandering ascetic." Then the Bhagavā approached the wanderers' park, the feeding ground of peacocks.

At that time, Sakuludāyī, the wandering ascetic, was sitting together with a large company of wanderers, talking in a loud and great noise on various kinds of unprofitable talk (that is contrary to the correct practice conducive to attainment of deva-realms and Nibbāna), namely, talk on kings, thieves, ministers, armed forces, calamities, battles, foods, drinks, clothings, beds, flowers, unguents, relatives, vehicles, villages; market-towns, cities, provinces, womenfolk, menfolk, heroes, streets, waterfronts, the dead and the departed, trivialities, the universe, the oceans, prosperity and adversity and so on.

On seeing the Bhagavā coming in the distance, Sakuludāyī, the wandering ascetic called his assembly to order, saying, "Friends! Be quiet! Friends! Make no noise. There comes samaṇa Gotama. That Venerable One likes silence and appreciates the virtue of silence. Perhaps on seeing how quiet our assembly is, he might think it worth while to approach here." Then, the wanderers remain silent.

Then the Bhagavā approached Sakuludāyī, the wandering ascetic. Then the Sakuludāyī, the wandering ascetic said to

the Bhagavā: "Come, Venerable Sir! The coming of the Bhagavā is good, Venerable Sir! Only after quite a long time, the Bhagavā finds this opportunity to come here. Venerable Sir! Please be seated. This seat is prepared for you." The Bhagavā sat down on the seat prepared for him. Sakuludāyī, the wandering ascetic also taking a low seat, sat down in a suitable place. The Bhagavā spoke thus to Sakuludāyī, the wandering ascetic, sitting in a suitable place:

238. Udāyī! What is the talk for which you have gathered together here? What was your unifinished conversation that was interrupted?

Venerable Sir! Leave aside that talk for which we are gathered together here. This kind of talk will not be difficult for the Bhagavā to hear afterwards also. Venerable Sir! On some previous days, when samaṇas and brahmaṇas of various views gathered together in the debating hall, there arose this unifinished conversation: "Indeed, it is, friends, a benefit for the people of Aṅga and Magadha, indeed, friends, it is a well-gotten benefit for the people of Aṅga and Magadha that these samaṇas and brahmaṇas who have communities of many disciples, who have large sects of followers, who are teachers of (their) sects, who are renowned and famous who are founders of religious sects, who are accalimed by many people as virtuous have come to Rājagaha for rains-retreat. This Purāṇakassapa too has a community of disciples, has a large sect of followers, is a teacher of (his) sect, is renowned and famous, is a founder of religious sect and is accalimed by many people as virtuous. He too has come to Rājagaha for rains-retreat. This Makkhaligosāla too ..... This Ajitakesakambala too ..... This Pakudhakaccāyana too ..... This Sañjiyabelaṭṭhaputta too ..... This Niganṭhanāṭaputta too has a community of disciples, has a large sect of followers, is a teacher of (his) sect, is renowned and famous, is a founder of a religious sect and is accalimed by many people as virtuous. He too has come to Rājagaha for rains-retreat. This Samaṇa Gotama too has a community of disciples, has a large sect of followers, is a teacher of (his) sect, is renowned and famous, is a founder of religious sect, and is acclaimed by many people as virtuous. He too has come to Rājagaha for rains-retreat. Now, among

those samaṇas and brahmaṇas who have communities of disciples, who have large sect of followers, who are teachers of (their) sects, who are renowned and famous, who are founders of religious sects, and who are accalimed by many people as virtuous, who is respected, revered, esteemed and honoured by his disciples? And on which samaṇa and brahmaṇa do his disciples live independence and revering him?"

239. Thereupon, some persons said thus: "This Pūraṇa Kassapa has a community of disciples, has a large sect of followers, is a teacher of (his) sect, is renowned and famous, is a founder of a religious sect, and is acclaimed by many people as virtuous. But he is not respected, not revered, not esteemed, not honoured by his disciples, and the disciples do not live in dependence on Puraṇa Kassapa respecting and revering him. It so happened in the past that Puraṇa Kassapa is teaching dhamma to the audience of many hundred disciples. There a certain disciple of his made a noise, saying: 'Friends! Do not ask Puraṇa Kassapa this matter. He does not know it. We know it. Ask us that matter, and we will explain this matter to you.'

It so happened in the past that Puraṇa Kassapa raising his arms and shouting. 'Be quiet, friends, and do not make any noise, friends. These friends are not asking you. They are asking us. We will explain this matter to them.' But he did not get to his point.

Indeed, many of the disciples of Pūraṇa Kassapa left him after refuting him with (these words); 'You do not know this Doctrine and Discipline. I know this Doctrine and Discipline. How can you ever know this Doctrine and Discipline? Your practice is wrong. My practice is right. My speech is consistent. Your speech is inconsistent. What you should say first, you said last; and what you should say last, you said first. What you have practised for a long time has become reversed. I have prove your view wrong; you are refuted. Try to escape from this censure and retrieve your word if you can'. In this way Pūraṇa Kassapa is not respected, not revered, not esteemed, not honoured by his disciples; and his disciples do not live in dependence on Puraṇa Kassapa respecting and revering him. Puraṇa Kassapa is reviled as he should naturally be."

Some others said thus: "This Makkhali Gosāla too ..... This Ajita Kesakambaḷa too ..... This Pakudha Kaccāyana too ..... This Sañcaya Belaṭṭhaputta too ..... This Niganṭha Nāṭaputta too has a community of disciples, has a large sect of followers, is a teacher of (his) sect, is renowned and famous, is a founder of a religious sect, and is accalimed by many people as virtuous. But he is not respected, not revered, not esteemed, not honoured by his disciples; and his disciples do not live in dependence on Niganṭha Naṭaputta respecting and revering him. It so happened in the past that Niganṭha Nāṭaputta is teaching the dhamma to the audience of many hundred disciples. There a certain disciple of his made a noise, saying: 'friends! Do not ask Niganṭha Nāṭaputta this matter. He does not know it. We know it. Ask us that matter and we will explain this matter to the revered ones.'

It so happened in the past that Niganṭha Nāṭaputta raising his arms and shouting. 'Be quiet, friends, and do not make any noise, friends. These people are not asking you. They are asking us. We will explain this matter to them.' But he did not get to his point.

Indeed, many of the disciples of Niganṭha Nāṭaputta left him after refuting him with (these words): 'You do not know this Doctrine and Discipline, I know this Doctrine and Discipline. How can you know this Doctrine and Discipline? Your practice is wrong; my practice is right. My speech is consistent. Your speech is inconsistent. What you should say first, you said last and what you should say last, you said first. What you have practised for a long time has become reversed. I have proved your views wrong. You are refuted. Try to escape from this censure and retrieve if you can.' In this way Niganṭha Nāṭaputta is not respected, not revered, not esteemed and not honoured by his disciples; and his disciples do not live in dependence on Niganṭha Nāṭaputta respecting and revering him. Niganṭha Nāṭaputta is reviled as he should naturally be."

240. Some others said thus: "This Samaṇa Gotama has a community of disciples, has a large sect of followers, is a teacher of (his) sect, is renowned and famous, is a founder of a religious sect, and is acclaimed by many people as virtuous. That

Samaṇa Gotama is respected, revered, esteemed and honoured by his disciples, and the disciples live in dependence on Samaṇa Gotama respecting and revering him. It so happened in the past that Samaṇa Gotama was teaching dhamma to the audience of many hundred disciples. There a certain disciple of Samaṇa Gotama cleared his throat, a companion in the Noble Practice nudged him with his knee and said, 'Quiet, friend! Make no noise, friend; the Bhagavā, our Teacher, is teaching the dhamma.' In this wise, when Samaṇa Gotama is teaching the dhamma to the audience of many hundred disciples, there is no sound even of sneezing or clearing the throat among Samaṇa Gotama's disciples. Many people are waiting in high expectation of his words saying: 'we shall hear the dhamma that the Bhagavā is going to teach us.' Just as people are waiting in high expectation of the man distributing at the cross-roads pure honey (free from dead bees' eggs), even so when Samaṇa Gotama is teaching the dhamma to the audience of many hundred disciples, there is no sound even of sneezing or clearing the throat among Samaṇa Gotama's disciples. Many people were waiting in high expectation of his words, saying 'we shall hear the dhamma that the Bhagavā is going to teach us.'

And whichever Samaṇa Gotama's disciples abandon the Training to revert to lowly life of the layman owing to disagreement with his companions in the Noble Practice, even they speak in praise of the virtues of the Teacher, speak in praise of the virtues of the Dhamma and speak in praise of the virtues of the Saṁgha. They blame only themselves and do not blame others thus: 'We are only lacking in glory and we are only lacking in merit. Although we have gone forth under such a well-proclaimed Doctrine and Discipline, we were unable to take up the Noble Practice which is perfect and completely pure till the end of our lives.' They, being monastery attendants or lay disciples live taking up the five precepts. In this way, Samaṇa Gotama is respected, revered, esteemed and honoured by his disciples and his disciples also live in dependence on Samaṇa Gotama respecting and revering him.

241. Udāyī! How many dhammas do you see in me whereby the disciples respect, revere, esteem and honour me and

whereby they live in dependence on me respecting and revering me?

Venerable Sir! I see the five dhammas in the Bhagavā whereby the disciples respect, revere, esteem and honour the Bhagavā and whereby they live in dependence on the Bhagavā respecting and revering him.

And what are the five? Venerable Sir! The Bhagavā eats little and speaks in praise of eating a little. Venerable Sir! I see this first dhamma in the Bhagavā of eating a little and speaking in praise of eating a little whereby the disciples respect, revere, esteem and honour the Bhagavā; and whereby they live in dependence on the Bhagavā, respecting and revering him. (1)

And again, Venerable Sir, the Bhagavā is content with any kind of robe, and he speaks in praise of contentment with any kind of robe. Venerable Sir! I also see in the Bhagavā this second dhamma of being contented with any kind of robe and speaking in praise of contentment with any kind of robe whereby the disciples respect, esteem, revere and honour the Bhagavā and whereby they live in dependence on the Bhagavā respecting and revering him. (2)

And again, Venerable Sir! the Bhagavā is content with any kind of alms-food and he speaks in praise of contentment with any kind of alms-food. Venerable Sir! I also see in the Bhagavā this third dhamma of being contented with any kind of alms-food and speaking in praise of contentment with any kind of alms-food whereby the disciples respect, revere, esteem and honour the Bhagavā and whereby they live in dependence on the Bhagavā respecting and revering him. (3)

And again, Venerable Sir, the Bhagavā is content with any kind of dwelling place and he speaks in praise of contentment with any kind of dwelling place. Venerable Sir! I also see in the Bhagavā this fourth dhamma of being contented with any kind of dwelling place and speaking in praise of contentment with any kind of dwelling place whereby the disciples respect, revere, esteem and honour the Bhagavā and whereby they live, in dependence on the Bhagavā respecting and revering him. (4)

And again, Venerable Sir, the Bhagavā remains in seclusion and speaks in praise of remaining in seclusion. Venerable Sir! I also see in the Bhagavā the fifth dhamma of remaining in seclusion whereby the disciples respect, revere, esteem and honour the Bhagavā and whereby they live in dependence on the Bhagavā respecting and revering him. (5)

Venerable Sir! I see these five dhammas in the Bhagavā whereby the disciples respect, revere, esteem and honour the Bhagavā and whereby they live in dependence on the Bhagavā respecting and revering him.

242. Udāyī! Assuming that the disciples respect, revere, esteem and honour me and live in dependence on me respecting and revering me, thinking: "Samaṇa Gotama eats a little and speaks in praise of eating a little," if that is so, Udāyī! There are my disciples who live on a cupful, or a half cupful of food, or on a measure of a bael fruit, or on a half-measure of a bael fruit. But, Udāyī, occasionally I take one full bowl (of food) or even more. Udāyī! Assuming that the disciples respect, revere, esteem and honour me and live in dependence on me respecting and revering me thinking: "Samaṇa Gotama eats a little and speaks in praise of eating a little." Udāyī! Those disciples who live on a cupful, or a half cupful, or on a measure of a bael fruit, would not have respected, revered, esteemed, and honoured me and would not have lived in dependence on me respecting and revering me because of this practice of eating a little (1)

Udāyī! Assuming that the disciples respect, revere, esteem and honour me and live in dependence on me respecting and revering me thinking: "Samaṇa Gotama is content with any kind of robe and he speaks in praise of contentment with any kind of robe;" Udāyī, there are my disciples who wear robes made of rags taken from dust heaps and coarse robes. They picked up rags from cemetries, rubbish heaps and market places and stitched together and wear them. But, Udāyī, I occasionally wear robes given by householders, durable, cut into pieces to have the appearance of harshness and smooth in texture as the downy hairs of a tender gourd. Udāyī! Assuming that the disciples respect, revere, esteem and honour me and live in

dependence on me respecting and revering me thinking: "Samaṇa Gotama is content with any kind of robe and he speaks in praise of contentment with any kind of robe," if that is so Udāyī, those disciples who wear robes made of rags taken from dust heaps and coarse robes; who picked up rags from cemetries, rubbish heaps and market places and stitched together and wear them, would not have respected, revered, esteemed and honoured me and live in dependence on me respecting and revering me because of this practice of contentment with any kind of robe. (2)

Udāyī! Assuming that the disciples respect, revere, esteem and honour me and live in dependence on me, respecting and revering me, thinking: "Samaṇa Gotama is content with any kind of alms-food and he speaks in praise of contentment with any kind of alms-food," if that is so, Udāyī, there are my disciples who accept alms-food offered into their bowl, who are used to go from house to house for alms-food and who cherish the practice of making the alms round; and while they enter the village for alms-round, they would not agree to take the seat even when they are invited to do so. But, Udāyī, occasionally I accept invitation to meals and take fine rice, free from black husks, accompanied with various soups and curries. Udāyī! Assuming that the disciples respect, revere, esteem and honour me and live in dependence on me respecting and revering me thinking: "Samaṇa Gotama is content with any kind of alms-food and he speaks in praise of contentment with any kind of alms-food," those of my disciples, Udāyī, who accept alms-food offered into their bowl, who are used to go from house to house for alms-food and who cherish the practice of making the alms round; and while they enter the village for alms-round, they do not agree to do so, would not have respected, revered, esteemed and honoured me and live in dependence on me, respecting and revering me because of this practice of contentment with any kind of alms-food. (3)

Udāyī! Assuming that the disciples respect, revere, esteem and honoured me and live independence on me, respecting and revering me thinking: "Samaṇa Gotama is content with any kind of dwelling place and he speaks in praise of contentment with any kind of dwelling place." Udāyī! There are my disciples

who practice living at the foot of a tree, who practise living in the open and who do not resort to a roof for eight months (in a year). But, Udāyī, occasionally I live in pinnacled buildings, plastered within and without, sheltered from wind, and with tight-closing door-leaves and closed windows. Udāyī! Assuming that the disciples respect, revere, esteem and honour me and live in dependence on him, respecting and revering him thinking: "Samaṇa Gotama is content with any kind of dwelling place and he speaks in praise of contentment with any kind of dwelling place," those of my disciples who practise living at the foot of a tree, who practise living in the open, who do not resort to a roof for eight months (in a year), would not have respected, revered, esteemed and honoured me and live in dependence on me, respecting and revering me because of this practice of contentment with any kind of dwelling place. (4)

Udāyī! Assuming that the disciples respect, revere, esteem and honour me and live in dependence on me, respecting and revering me, thinking: "Samaṇa Gotama lives in seclusion, and he speaks in praise of living in seclusion," Udāyī! There are my disciples who are forest-dwellers, live in remote dwelling places entering into forest and jungle. Those disciples approach the midst of the Saṁgha for reciting the Pātimokkha, in every fortnight. Udāyī! Occasionally I live crowded with bhikkhus, bhikkhunīs, lay-male-disciples, lay-female-disciples, kings, kings' ministers, adherents of other views and their followers.

Udāyī! Assuming that the disciples respect, revere, esteem and honour me and live in dependence on me respecting and revering me thinking: "Samaṇa Gotama lives in seclusion, and speaks in praise of living in seclusion," those of my disciples who are forest-dweller who live in remote dwelling places, and who live in remote dwelling places entering into forest and jungle, who enter the midst of the Saṁgha for reciting the Pāṭimokkha in every fortnight, would not have respected, revered esteemed and honoured me and live in dependence on me, respecting and revering me because of practice of living in seclusion. (5)

Thus Uddāyī, my disciples do not respect, revere, esteem and honour me and do not live in dependence on me, respecting and revering me because of these five dhammas.

243. Udāyī! There are other five dhammas whereby the disciples respect, revere, esteem and honour me and whereby they live in dependence on me, respecting and revering me. And what are these five ? Udāyī, in this Teaching, the disciples admire me for higher morality saying: "Samaṇa Gotama possesses morality, being fully endowed with the group of excellent morality." Udāyī, this is the first dhamma for which the disciples admire me for higher morality, saying, "Samaṇa Gotama possesses morality, being fully endowed with the group of morality." And it is because of this dhamma my disciples respect, revere, esteem and honour me and live in dependence on me, respecting and revering me.

244. And again, Udāyī, the disciples admire me for surpassing knowledge and vision, saying: "Knowing things, Samaṇa Gotama says: 'I know; seeing things, Samaṇa Gotama says: 'I see'; Samaṇa Gotama teaches the dhamma with superknowledge; he does not teach the dhamma without superknowledge. Samaṇa Gotama teaches the dhamma which is reasonable; he does not teach the dhamma which is unreasonable. Samaṇa Gotama teaches the dhamma that has cause; he does not teach the dhamma that has no cause." Udāyī, that, the disciples admire me for surpassion knowledge and vision, saying: "Knowing things, Samaṇa Gotama says, 'I know,' seeing things, Samaṇa Gotama says, 'I see'. Samaṇa Gotama teaches the dhammas with superknowledge he does not teach the dhamma without superknowledge. Samaṇa Gotama teaches the dhamma which is reasonable; he does not teach the dhamma which is unreasonable. Samaṇa Gotama teaches the dhamma that has cause"; he does not teach the dhamma that has no cause, is the second dhamma for which my disciples respect, revere, esteem and honour and live in dependence on me, respecting and revering me.

245. And again, Udāyī! The disciples admire me for attainment of highest wisdom saying: "Samaṇa Gotama possesses wisdom, being fully endowed with the group of excellent wisdom.

With him there is no possibility that he would not foresee the course of reaction that might follow an assertion or that he would not confute rightly and well the assertions of others with due process of the dhamma." Udāyī, what do you think of this?; would my disciples, knowing thus and seeing thus, interrupt me (during my speech)?

No, Venerable Sir, they would not.

Udāyī! I do not expect any instruction from my disciples; indeed my disciples expect instructions from me. Udāyī! That, the disciples admire me for attainment of highest wisdom, thus: "Samaṇa Gotama possesses wisdom, being fully endowed with the group of excellent wisdom. With him there is no possibility that he would not foresee the course of reaction that might follow an assertion of that he would not confute rightly and well the assertions or others with due process or the dhamma," is the third dhamma for which my disciples respect, revere, esteem and honour me and live dependence on me, respecting and revering me.

246. And again, Udāyī, my disciples who are overwhelmed and oppressed by some form of dukkha, having approached, ask me about the Ariya Truth of dukkha. Being asked about the Ariya Truth of dukkha to them, I explain to them, I satisfy their minds by answering their question. They ask me about the Ariya Truth of the cause of dukkha..... the cessation of dukkha ..... they asked me about the Ariya Truth of the path leading to the cessation of dukkha, I explain to them. I satisfy their minds by answering their question. Udāyī, that, my disciples who are overwhelmed and oppressed by some form of dukkha, having approached, ask me about the Ariya Truth of dukkha. Being asked about the Ariya Truth of dukkha, I explain to them. I satisfy their minds by answering their questions. They ask me about the Ariya Truth of the cause of dukkha ..... the cessation of dukkha ..... they ask me about the Ariya Truth of the path leading to the cessation of dukkha. Being asked about the Ariya Truth of the path leading to the cessation of dukkha, I explain to them, I satisfy their minds by answering their questions, is the fourth dhamma for which my disciples respect,

revere, esteem and honour me, and live in dependence on me, respecting and revering me.

247. And again, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it develop the four methods of steadfast mindfulness. Udāyī, in this Teaching, the bhikkhu abides contemplating the body in the body, with diligence, comprehension and mindfulness, dispelling covetousness and distress concerning the world. He abides contemplating the sensations in sensations. He abides contemplating the mind in the mind. He abides contemplating the mental objects in the mental objects, with diligence, comprehension and mindfulness, dispelling covetousness and distress concerning the world. Therein, many of my disciples abide having attained the Arahattaphala which is the culmination and the perfection of superknowledge.

And again, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it, develop the four methods of right endeavours. Udāyī! In this Teaching, the bhikkhu generates will, makes effort, rouses energy, applies his mind and strives most ardently to prevent the arising of evil and demeritorious dhammas that have not yet arisen. He generates will, makes effort, rouses energy, applies his mind, and most ardently to abandon evil and demeritorious dhammas that have arisen. He generates will, makes effort, rouses energy, applies his mind, and strives most ardently for the arising of meritorious dhammas that have not yet arisen. He generates will, makes effort, rouses energy, applies his mind and strives most ardently to maintain the meritorious dhammas that have arisen, to prevent their lapsing, to increase them, to cause them to grow, to make them develop in full. Therein, many of my disciples abide having attained the culmination and perfection of superknowledge.

And again, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it, develop the four bases of psychic power, iddhipāda. Udāyī! In this Teaching, the bhikkhu develops the base of psychic power which is endowed with concentration where desire is predominent and with determined exertion. He develops the base of psychic

power which is endowed with concentration where energy is predominent and with determined exertion. He develops the base of psychic power which is endowed with concentration where thought is predominent and with determined exertion. He develops the base of psychic power which is endowed with concentration where wisdom is predominent and with determined exertion. Therein many of my disciples abide having attained the culmination and perfection of superknowledge.

And again, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it, develop the five faculties. Udāyī! In this Teaching, the bhikkhu develops the faculty of conviction leading to tranquillity and leading to enlightenment ..... He develops the faculty of energetic effort ...p... He develops the faculty of mindfulness ..... He develops the faculty of concentration ...p... He develops the faculty of wisdom leading to tranquillity and leading to enlightenment. Therein my disciples abide having attained the culmination and perfection of superknowledge.

And again, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it, develop the five powers. Udāyī! In this Teaching, the bhikkhu develops the power of conviction leading to tranquillity and leading to enlightenment ..... He develops the power of energetic effort ...p... He develops the power of mindfulness ..... He develops the power of concentration ..... He develops the power of wisdom leading to tranquillity and leading to enlightenment. Therein many of my disciples abide having attained the culmination and perfection of superknowledge.

And again, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it, develop the seven factors of enlightenment. Udāyī! In this Teaching, the bhikkhu develops the enlightenment factor of mindfulness that depends on seclusion, depends on detachment, depends on cessation of defilements and that leads to maturity and attainment of Nibbāna. He develops the enlightenment factor of investigation of dhamma ...p... He develops the enlightenment factor of effort ..... He develops the enlighentment factor of delightful satisfac-

tion ...p... He develops the enlightenment factor of tranquillity ...p... He develops the enlightenment factor of concentration ..... He develops the enlightenment factor of equanimity that depends on seclusion, depends on detachment, depends on cessation of defilements and that leads to maturity and attainment of Nibbāna. Therein many of my disciples abide having attained the culmination and perfection of superknowledge.

And again, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it, develop the Noble Eightfold Path. Udāyī! In this Teaching, the bhikkhu develops right view, develops right thought, develops right speech, develops right action, develops right livelihood, develops right effort, develops right mindfulness and develops right concentration. Therein many of my disciples abide having attained the culmination and perfection of superknowledge.

248. And again, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it, develop the eight stages of Release. (Vimokkha)

Having attained rūpajhāna, the bhikkhu sees forms (or kasina,-object). This is the first Release.

Not contemplating form (or kasiṇa-object) internal to the body, he sees external (kasiṇa) form. This is the second Release.

He applies himself to the brightness and clarity (of the kasiṇa-object). This is the third Release.

With complete transcending of rūpasaññā with the disappearance of paṭighasaññā, with non attention to nānattasaññā and concentrating on the concept "Space is infinite," he achieves and remains in the ākāsānañcāyatana jhāna. This is the fourth Release.

Having completely transcended ākāsānañcāyatana jhāna and concentrating on the concept "Consciousness is infinite", he achieves and remains in the viññānañcāyatana jhāna. This is the fifth Release.

Having completely transcended viññānañcāyatana jhāna and concentrating on the concept "Nothing is there," he achieves and remains in the ākiñcaññāyatana jhāna. This is the sixth Release.

Having completely transcended the ākiñcaññāyatana jhāna and he achieves and remains in the nevasaññānāsaññāyatana jhāna (the jhāna of neither consciousness nor non-consciousness). This is the seventh Release.

Having completely transcended Nevasaññānāsaññāyatana jhāna, he achieves and remains in the cessation of perception and sensation. This is the eighth Release.

Therein, many of my disciples abide having attained the culmination and perfection of superknowledge.

249. And again, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it, develop the eight stages of Abhibhāyatana, overcoming the opposite phenomena and sense-objects.

A person sees colour on (parts of) his own body, (such as colour of hair, eye, skin), and finite internal forms (such as kasiṇa forms), unblemished or blemished. (lit, with good or bad colour). He is thus aware that he knows and sees them overcoming them. This is the first abhibhāyatana.

A person sees colour on (parts of) his own body (such as colour of hair, eye, skin), and infinite external forms, (such as kasiṇa forms), unblemished or blemished. He is thus aware that he knows and sees these (kasiṇa) forms overcoming them. This is the second abhibhāyatana.[1]

A person, without concentrating on colour on (parts of) his own body, sees finite external forms (such as kasiṇa forms), unblemished or blemished. He is thus aware that he knows and sees these (kasiṇa) forms overcoming them. This is the third abhibhāyatana.

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1. In the first abhibhāyatana, the kasiṇa form or object is small, being finite, while in the second it is large or immeasurable, being infinite. It is because the small visualized image has grown into a big conceptualized image patibhāganimitta. Having concentrated on this abstract concept the meditator gains appanā samādhi, ecstatic concentration. A man who has an exceptionally sharp intellect finds no difficulty in contemplating kasiṇa forms, large or small, just as a healthy man finds no difficulty in making justice to a meal served in small or large quantities (Commentary).

A person, without concentrating on colour, on (parts of) his own body, sees infinite external forms (such as kasiṇa forms), unblemished or blemished. He is thus aware that he knows and sees these (kasiṇa) forms and overcoming them. This is the fourth Abhibhāyatana.

A person, without concentrating on colour on (part of) his own body, sees external (kasina) forms that are dark-blue, with a dark-blue colour, dark blue hue and dark-blue lustre like the Umāpuppha flower which is dark-blue, and has a dark-blue colour, dark-blue hue and dark-blue lustre, or like fine cloth made in Bārāṇasī, with a smooth finish on both sides, which is dark-blue and has a dark-blue colour, dark-blue hue, dark-blue lustre. In the same way, a person, without concentrating on colour on (part of) his own body, sees external (kasiṇa) forms that are dark-blue, with a dark-blue colour, dark-blue hue and dark- blue lustre. He is thus aware that he knows and sees these (kasiṇa) forms overcoming them. This is the fifth abhibhāyatana.

A person, without concentrating on colour on (parts of) his own body, sees external (kasiṇa) forms that are yellow, with a yellow colour, yellow hue and yellow lustre like the kaṇikārapuppha flower which is yellow and has a yellow colour, yellow hue and yellow lustre, or like fine cloth made in Bārāṇasī, with a smooth finish on both sides, which is yellow and has a yellow colour, yellow hue and yellow lustre. In the same way, a person, without concentrating on colour on (parts of) his own body, sees external (kasiṇa) forms that are yellow, with a yellow colour, yellow hue, and yellow lustre. He is thus aware that he knows and sees these (kasiṇa) forms overcoming them. This is the sixth abhibhāyatana.

A person without concentrating on colour on (parts of) his own body, sees external (kasiṇa) forms that are red, with a red colour, red hue and red lustre, like the bandhujīvakapuppha flower which is red and has a red colour, red hue and red lustre, or like fine cloth made in Bāraṇasī, with a smooth finish on both sides, which is red and has a red colour, red hue and red lustre. In the same way, a person, without concentrating on colour on (parts of) his own body, sees external (kasiṇa) forms

that are red, with a red colour, red hue and red lustre. He is thus aware that he knows and sees these (kasiṇa) forms overcoming them. This is the seventh abhibhāyatana.

A person without concentrating on colour on (parts of) his own body, sees external (kasiṇa) forms that are white, with a white colour, white hue and white lustre, like the Morning Star which is white and has a white colour, white hue and white lustre like fine cloth made in Bārāṇasī, with a smooth finish on both sides, which is white and has a white colour, white hue and white lustre. In the same way, a person without concentrating on colour on (parts of) his own body, sees external (kasiṇa) forms that are white, with a white colour, white hue and white lustre. He is thus aware that he knows and sees these (kasiṇa) forms overcoming them. This is the eighth abhibhāyatana.

Therein many of my disciples abide having attained the culmination and perfection of superknowledge.

250. And again, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it, develop the ten kasiṇa bases of meditation.

A person visualizes pathavī kasiṇa (earth device)[2] above, below and around, just one and infinite.[3] A person visualizes Āpo Kasiṇa (water device) ...p... A person visualizes Tejo Kasiṇa (fire device) ...p... A person visualizes Vāyo kasiṇa (air device) ...p... A person visualizes Nīla Kasiṇa (blue device) ...p... A person visualizes Pīta Kasiṇa (yellow device) ...p... A person visualizes Lohita Kasiṇa (red device) ...p... A person visualizes Odāta Kasiṇa (white device) ...p... A person visualizes Ākāsa Kasiṇa (space device) ...p... A person visualizes Viññāṇa Kasiṇa

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2. In Kasiṇa-meditation, the meditation does not go astray into other devices while concentrating solely on one device. He is likened to one who goes down into water when he has only water around him. He, who is employing earth device, does not get mixed up with the water device.

3. Appamāṇa, limitless, means that the region of contemplation of the Kasiṇa object is not limited or defined as the beginning, the middle and the ending.

(space consciousness device) above, below and around, just one and infinite. Therein, many of my disciples abide having attained the culmination and perfection of superknowledge.

251. And again, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it, develop the four stages of jhāna.

Udāyī! In this Teaching, a bhikkhu, being detached from sensual pleasures and demeritorious factors, achieves and remains in the first jhāna which is accompanied by vitakka and vicāra which has pīti and sukha born of detachment from the hindrances. He soaks, drenches, permeates, and suffuses his body with pīti and sukha, born of detachment from the hindrances (nīvaraṇa). There would be no place in his body not suffused with pīti and sukha, born of detachment from the hindrances. Suppose, Udāyī, just as a skilful bath-attendant or his assistant putting bath-powder into a brass dish, sprinkling water over it again and again, might make it into a mass. That moistened mass, being bound by itself inside and out, and permeated through and through, would not let water seep through it.

Even so, Udāyī, that bhikkhu soaks, drenches, permeates and suffuses his body with pīti and sukha born of detachment from the hindrances. There would be no place in the whole of his body not suffused with pīti and sukha born of detachment from the hindrances.

And again, Udāyī, a bhikkhu, having got rid of vitakka and Vicāra, achieves and remains in the second jhāna with internal tranquillity ...p... He soaks, drenches, permeates and suffuses his body with pīti and sukha born of concentration. There would be no place in his body not suffused with pīti and sukha born of concentration. Suppose, Udāyī, there might be a deep lake with water welling up. There might be no inlet in the east; there might be no inlet in the west; there might be no inlet in the north; there might be no inlet in the south. There might also be no heavy rain occassionally. And yet the cool water from that very lake soaks, drenches, permeates and suffuses all around it with its coolness. There would be no place in the whole lake which is not suffused with cool water. Even so,

Udāyī, that bhikkhu soaks, drenches, permeates and suffuses his body with pīti and sukha born of concentration. There would be no place in the whole of his body not suffused with pīti and sukha born of concentration.

And again, Udāyī, a bhikkhu, having been detached from pīti as well, ...p... achieves and remains in the third jhāna. He soaks, drenches, permeates and suffuses his body with sukha wherein pīti is absent. There would be no place in the whole of his body not suffused with sukha wherein pīti is absent. Suppose, Udāyī, there might be an Uppala lotus pond, or a Paduma lotus pond, or a Pundarika lotus pond where some Uppala lotuses, some Paduma lotuses, some Puṇḍarika lotuses growing under the water, thriving under the water, not coming up above the water and submerged under the water. Those lotuses would be soaked, drenched, permeated and suffused with the cool water from bottom to top. There would be no place in all of the Uppala lotuses, Paduma lotuses, Puṇḍarika lotuses which is not diffused with the cool water of the pond. Even so, Udāyī, that bhikkhu soaks, drenches, permeates and suffuses his body with sukha wherein pīti is absent. There would be no place in the whole of his body not suffused with sukha wherein pīti is absent.

And again, Udāyī, by dispelling both pleasure and pain and by the previous disappearance of gladness and sadness, the bhikkhu achieves and remains in the fourth jhāna which has neither pain nor pleasure, but has purity of mindfulness born of equanimity. Having suffused his own body with a mind that is pure and clear, he remains sitting. There would be no place in the whole of his body that is not suffused with the mind that is pure and clear. Suppose, Udāyī, there would be a man sitting wrapped in white cloth, covering his head. There would be no place in the whole of his body that is not covered by the white cloth. Even so, Udāyī, that bhikkhu remains sitting, having suffused his own body with a mind that is pure in clear. There would be no place in the whole of his body that is not suffused with a mind that is pure and clear. Therein many of my disciples abide having attained the culmination and perfection of superknowledge.

252. And again, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it, understand thus: "This body of mine is corporeal. It is made up of four great primary elements. It is born of the union of mother and father. It is nurtured on rice and bread. It has the nature of impermanence, breaking up and disintegrating. It needs the tender care of rubbing and massaging. My consciousness, too depends on it and is attached to it. Suppose Udāyī! There might be a Veluriya gem, brilliant, genuine, eight-faceted, well-cut, crystal-clear, transparent, flawless and complete with all good characteristics. It is threaded with a dark blue, or yellow, or red or white or light yellow string. A man of good eye-sight, placing it on his palm might reflect thus: "This Veluriya gem is brilliant, genuine, eight-faceted, well-cut, crystal-clear, transparent, flawless and complete with all good characteristics. It is threaded with a dark-blue, or yellow, or red, or white or light yellow string." In the same way, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it, understand thus: "This body of mine is corporeal. It is made up of four great primary elements. It is born of the union of mother and father. It is nurtured on rice and bread. It has the nature of impermanence, breaking up and disintegrating. It needs the tender care of rubbing and massaging. My consciousness, too, depends on it, and is attached to it." Therein, many of my disciples abide, having attained the culmination and perfection of superknowledge.

253. And again, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it, produce another body out of his own and create a mentally-generated form complete with all organs, major or minor, without any defective faculties. Suppose, Udāyī, a man might pull out the core of a stalk of muñja grass from it sheath. Then it might occur to him thus: "This is the core and this the sheath. The core is one thing and the sheath is another. It is from the sheath that the core has been pulled out." Suppose, Udāyī! a man might pull out a sword from its scabbard. It might occur to him thus: "This is the sword and this the scabbard. The sword is one thing and the scabbard is another. It is from the scabbard

that the sword has been pulled out." Udāyī, suppose a man might (mentally) take out a snake from its slough. It might occur to him thus: "This is the snake and this its slough. The snake is one thing and its slough is another. It is from the slough that the snake has been pulled out." In the same way, Udāyī, I have taught the course of conduct whereby my disciples, practising in accordance with it, produce another body out of his own and create a mentally-generated form complete with all organs, major or minor, without any defective faculties. Therein many of my disciples abide, having attained the culmination and perfection of superknowledge.

254. And again, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it, enjoy various forms of psychic powers. Being one, he becomes many, and from being many, he becomes one; he makes himself visible or invisible; he passes unhindered through walls, enclosures and mountains as though going, through space; he plunges into or out of the earth as though plunging into or out of water; he walks on water without parting it as though walking on earth; he travels in space cross-legged as if he were a winged bird. With his hand, he touches and strokes even the moon and the sun which are so mighty and so powerful; and he has mastery over his body (to reach) even up to the world of the brahmas. Suppose, Udāyī, a skilled potter or his apprentice might make out of well-kneaded clay various kinds of pots as he desired. Or, Udāyī, a skilled ivory carver or his apprentice might make out of duly-prepared elephant-tusks various kinds of ivory-curvings as he desired.

Or, Udāyī, a goldsmith or his apprentice might make out of duly-prepared gold various kinds of gold ornaments as he desired. In the same way, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it, enjoy various forms of psychic powers. Being one he becomes many; and from being many, he becomes one, he makes himself visible or invisible; he passes unhindered through walls, enclosures and mountains as though going through space; he plunges into or out of the earth as though plunging into or out of water;

he walks on water without parting it as though walking on earth; he travels in space cross-legged as if he were a winged bird. With his hand, he touches and strokes even the moon and the sun which are so mighty and so powerful, and he has mastery over his body (to reach) even up to the world of the brahmās. Therein many of my disciples abide having attained the culmination and perfection of superknowledge.

255. And again, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it, hear both kinds of sounds, of devas and men, whether far or near, with the divine hearing power, which is extremely clear, surpassing the hearing power of men.

Suppose, Udāyī, a vigorous conch-shell-blower can make himself heard in all the four directions with a little effort. In the same way, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it, hear both kinds of sounds of devas and men, whether far or near, with the divine hearing power, which is extremely clear, surpassing the hearing power of man. Therein many of my disciples abide, having attained the culmination and perfection of superknowledge.

256. And again, Udāyī. I have taught the course of conduct whereby my disciples practising in accordance with it, know the mind of other beings and other individuals discriminatingly with their own minds. They know the lustful mind as the lustful mind, they know the mind devoid of lust as the mind devoid of lust; They know the angry mind as the angry mind; they know the mind devoid of anger as the mind devoid of anger; they know the bewildered mind, as the bewildered mind; they know the mind devoid of bewilderment as the mind devoid of bewilderment; they know the constricted mind as the constricted mind; they know the distratcted mind as the distracted mind; they know the exalted mind (to be met with beyond the domain of sensual pleasure) as the exalted mind; they know the unexalted mind (of the domain of sensual pleasure) as the unexalted mind, they know the superior mind as the superior mind; they know the inferior mind, as the inferior mind; they know the concentrated mind as the concentrated mind; they

know the unconcentrated mind as the unconcentrated mind; they know the mind liberated (from defilements) as the mind liberated (from defilements) they know the unliberated mind as the unliberated mind. Suppose, Udāyī! a woman or a man, young and tender, accustomed to adornment were to look at the reflection of (her or his own) face in the clear and bright mirror or in a bowl of clear water. Then she or he would know that there are blemishes in her or his own face, if they are, and she or he would know that there are no blemishes in her or his own face, if they are not. In the same way, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it, know the minds of other beings and other individuals discriminatingly with his own mind. They know the lustful mind as the lustful mind; they know the mind devoid of lust as the mind devoid of lust ...p... they know the angry mind as the angry mind; they know the mind devoid of anger as the mind devoid of anger; they know the bewildered mind as the bewildered mind; they know the mind devoid of bewilderment as the mind devoid of bewilderment; they know the constricted mind as the constricted mind; they know the distracted mind as the distracted mind; they know the exalted mind (to be met with beyond the domain of sensual pleasure) as the exalted mind; they know the unexalted mind (of the domain of sensual pleasure) as the unexalted mind; they know the superior mind (of the supramundane plane) as the superior mind, they know the inferior mind (of the three mundane planes) as the inferior mind, they know the concentrated mind as the concentrated mind; they know the unconcentrated mind as the unconcentrated mind; they know the mind liberated (from defilements) as the mind liberated (from defilements); and they know the unliberated mind as the unliberated mind. Therein many of my disciples abide, having attained the culmination and perfection of superknowledge.

257. And again, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it, recollect many and varied existences of the past; namely, one existence, two existences, three existences, four existences, five existences, ten existences, twenty existences, thirty existences, forty existences, fifty existences, a hundred existences, a thousand

existences, a hundred thousand existences; existences in many cycles of dissolution, existences in many cycles of development, existences in many cycles of the rounds of dissolution and development in this way: "In that existence I was known by such a name. I was born into such a family. I was of such appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in another existence. In that (new) existence I was known by such a name. I was born into such a family. I was of such appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My lifespan was such. I died in that existence. Then I was born in this existence." In this way they recollect their many and varied existences of the past, together with their characteristics and related facts (such as name and clan).

Udāyī, Suppose, a man might travel from his village to another village. Then he might travel from that village to another village. Then he might return from that village to his own village. Then it might occur to him thus: "I went out from my village to another village. In that village I stood thus. I sat thus. I spoke thus. I remained silent thus. Then I again set out from that village to still another village. In that (second) village too, I stood thus. I sat thus. I spoke thus. I remained silent thus. Then I returned from that village to my own village." In the same way, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it, recollect many and varied existences of the past, namely, one existence ...p... In this way they recollect their many and varied existences of the past, together with their characteristics and related facts (such as name and clan). Therein many of my disciples abide having attained the culmination and perfection of superknowledge.

258. And again, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it, see the passing away and arising of beings. With the divine power of sight, which is extremely clear surpassing the sight of men, they see beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations and also know beings

arising according to their own kammā: "Friends! These beings were full of evil committed bodily, verbally and mentally. They maligned the ariyas, held wrong views and performed actions according to their wrong views. On dissolution of their bodies after death, they appeared in wretched destinations, in miserable existences, in states of ruin and in realms of continuous suffering. But, friends, there were also beings who were endowed with good conduct, done bodily, verbally and mentally. They did not malign the ariyās, held right views and performed actions according to their right views. On dissolution of their bodies after death, they appeared in good destinations, the happy world of the devas." Thus, with the divine power of sight, which is extremely clear, surpassing the sight of men, they see beings in the process of passing away and of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations and know beings arising according to their own kamma.

Suppose, Udāyī! There might be two houses with doors (facing each other), a man with good eyesight, standing between those two houses could see people entering, leaving, strolling and going around those houses. In the same way, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it, see the arising and passing away of beings. With the divine power of sight which is extremely clear, surpassing the sight of men, they see beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations and know beings arising according to their own Kamma ...p... Therein many of my disciples abide having attained the culmination and perfection of superknowledge.

259. And again, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it, because of the extinction of āsavas, remain, realizing by themselves through Magga Insight, attaining to, in this very life, the emancipation of mind and the emancipation by insight, which are free from āsavas.

Suppose, Udāyī! There might be a pool of water which is clear, transparent and untroubled, in a mountain glen. There a

man with good eyesight standing on the bank might see mussels, oysters, pebbles, broken pottery and shoals of fish moving about or lying still. It might occur to him thus: "Indeed this pool of water is clear, transparent, and untroubled. In it there are mussels, oysters, pebbles, broken pottery and shoals of fish moving about or lying still." In the same way, Udāyī, I have taught the course of conduct whereby my disciples practising in accordance with it, because of the extinction of āsavas, remain, realizing by themselves through Magga Insight, attaining to, in this very life, the emancipation of mind and the emancipation by insight, which are free from āsavas. Therein, many of my disciples abide having attained the culmination and perfection of superknowledge. Udāyī, this is the fifth dhamma for which my disciples respect, revere, esteem and honour me, and live in dependence on me, respecting and revering me.

Udāyī! These are the five dhammas for which my disciples respect, revere, esteem and honour me and live in dependence on me, respecting and revering me. Thus spoke the Bhagavā. Delighted, Sakuludāyī, the wandering ascetic, rejoiced in what the Bhagavā had said.

End of Mahāsakuludāyī Sutta

The Seventh in This Vagga

8. SAMAṆAMUṆḌIKA SUTTA

Discourse to Samaṇamuṇḍika

260. Thus have I heard:

At one time the Bhagavā was residing at the Jetavana monastery of Anāthapiṇḍika in Sāvatthī. At that time, Uggāhamāna, the wandering ascetic, the son of Samaṇamundikā, was staying with a large company of wandering ascetic, numbering five hundred in the park of Queen Mallikā, lined by persimmon trees and with a single rest house which was the centre of discussing religious views. Then, Pañcakaṅga, the carpenter, left Sāvatthī at noontime to see the Bhagavā. But it occurred to Pañcakaṅga, the carpenter thus: "It is not yet the time to see the Bhagavā; the Bhagavā is retiring in seclusion. It is also not yet the time to see the bhikkhus who are capable of inspiring meritorious thoughts. The bhikkhus who are capable of inspiring meritorious thoughts are also retiring in seclusion. It would be good if I were to go to the park of Queen Mallikā, lined by persimmon trees, and with a single rest house, which was the centre of discussing religious views and approached Uggahamāna, the wandering ascetic, the son of Samaṇamuṇḍikā."

At that time, Uggāhamāna, the wandering ascetic, the son of Samaṇamuṇḍikā was sitting together with a large company of wandering ascetics talking noisily with loud noise and great noise on various kinds of unprofitable talk namely, talk on kings, thieves, ministers, armed forces, calamities, battles, food, drinks, clothings, beds, flowers; Unguents, relatives, vehicles, villages, market-towns, cities, provinces, womenfolk, menfolk, heroes, streets, water fronts, the dead and the departed, talk on diversities, talk on the universe, talk on the oceans, talk on prosperity and adversity and so on.

Then, on seeing Pañcakaṅga, the carpenter, coming in the distance, Uggāhamāna, the wandering ascetic, the son of Samaṇamuṇḍika called his assembly to restore order by saying: "Friends be quiet! Friends do not make any noise! This Pañcakaṅga, the carpenter, one of the disciples of Samaṇa Gotama is coming.

This Pañcakaṅga, the carpenter is one of the Samaṇa Gotama's layman disciples, dressed in white, residing in Sāvatthī. Those Venerables appreciate silence; they are well trained in the maintenance of silence; they admire quietness. Perhaps on seeing the quiet assembly, he might think it worthwhile to come here." Then those wandering ascetics remained silent.

261. Then Pañcakaṅga, the carpenter, approached Uggāhamāna, the wandering ascetic, the son of Samaṇamuṇḍikā. Having approached, he exchanged courteous greetings with Uggahamāna, the wandering ascetic, the son of Samaṇamundikā. Having finished courteous and memorable words, he sat in a suitable place. Uggahamāna said thus to Pañcakaṅga, the carpenter, who was sitting in a suitable place: "Householder! I declare that the man who is endowed with the four dhammas as a samaṇa who is full of merit, who has the highest merit, who has attained the highest knowledge i.e., arahattaphala, who is matched by anyone that calls to question on a point of Dhamma. What are the four? Householder! In this world a man does no evil deed bodily, does not speak evil words, does not think evil thoughts and does not live by an evil livelihood. Householder! I declare that the man who is endowed with these four dhammas is a samaṇa who is full of merit, who has highest merit, who has attained the highest knowledge i.e., arahattaphala, who is matched by anyone that calls to question on a point of Dhamma."

Pañcakaṅga, the carpenter, however, neither approves nor rejects these words of Uggāhamāna, the wandering ascetic, the son of Samaṇamundikā, and without approving or rejecting them he rose from his seat and departed, thinking: "When I am in the presence of the Bhagavā, I shall know the meaning of his words." Then Pañcakaṅga, the carpenter, approached the Bhagavā. Having approached him and paid homage to the Bhagavā, he sat in a suitable place. Sitting in a suitable place, Pañcakaṅga, the carpenter, told the Bhagavā the whole conversation he had had with Uggāhamāna, the wandering ascetic, the son of Samaṇamuṇḍikā.

262. When it was said thus, the Bhagavā spoke these words to Pañcakaṅga, the carpenter: "Carpenter! If it were so,

according to the speech of Uggāhamāna, the wandering ascetic, the son of Samaṇamuṇḍikā, a young and ignorant boy lying on his back would be a samaṇa who is full of merit, who has the highest merit, who has attained the highest knowledge i.e., arahattaphala, who is matched by anyone that calls to question on a point of Dhamma. Carpenter! Indeed, to a young and ignorant boy lying on his back, even knowledge of the body has not yet arisen. How can he do an evil deed except mere fretting? Carpenter! To a young and ignorant boy lying on his back, even knowledge of speech has not yet arisen. How can he speak evil words except mere crying? Carpenter! To a young and ignorant boy lying on his back, even a knowledge of livelihood has not yet arisen. How can he live by evil livelihood except mere taking mother's milk? Carpenter! If it were so, according to the speech of Uggāhamāna, the wandering ascetic, the son of Samaṇamundikā, a young and ignorant boy lying on his back, would be a samaṇa who is full of merit, who has the highest merit, who has attained the highest knowledge i.e., arahattaphala, who is matched by anyone that calls to question on a point of Dhamma.

263. Carpenter! I declare that the man who is endowed with the four dhammas as a samaṇa who has not acquired full merits, who has not attained to the highest knowledge i.e., arahattaphala, who is not matched by anyone that calls to question on a point of Dhamma. But (I declare that) he stands beyond this young and ignorant boy lying on his back. What are the four? Carpenter! In this world a man does no evil deeds, does not speak evil words, does not think evil thought and does not live by evil livelihood. Carpenter! I declare that the man who is endowed with these four dhammas as a samaṇa who has not acquired full merits, who has not attained to the highest knowledge i.e., arahattaphala, who is not matched by anyone that calls to question on a point of Dhamma. But (I declare that) he stands beyond this young and ignorant boy lying on his back.

Carpenter! I declare that the man who is endowed with the ten dhammas as a samaṇa who is full of merit, who has the highest merit, who has attained the highest knowledge i.e., arahattaphala, who is matched by anyone that calls to question

on a point of Dhamma. Carpenter! These are immoral practices. I say these immoral practices must be understood. Carpenter! Immoral practices originate from this cause. I say, this cause must be understood. Carpenter! Immoral practices come to cessation here without remainder. And I say, this cessation must be understood. Carpenter! If this dhamma is practised, it means the practice of the cessation of immoral practices. I say, this practice must be understood.

Carpenter! These are moral practices. I say these moral practices must be understood. Carpenter! Moral practices originate from this cause. I say, this cause must be understood. Capenter! Moral practices come to cessation here without remainder. And I say, this cessation must be understood. Carpenter! If this dhamma is practised, it means the practice of the cessation of moral practices. I say, this practice must be understood.

Carpenter! These are immoral thoughts. I say, these immoral thoughts must be understood. Carpenter! Immoral thoughts originate from this cause. I say, this cause must be understood. Carpenter! Immoral thoughts come to cessation here without remainder. And I say, this cessation must be understood. Carpenter! If this dhamma is practised, it means the practice of the cessation of immoral thoughts. I say, this practice must be understood.

Carpenter! These are moral thoughts. I say, these moral thoughts must be understood. Carpenter! Moral thoughts originate from this cause. I say, this cause must be understood. Carpenter! Moral thoughts come to cessation here without remainder. And I say, this cessation must be understood. Carpenter! If this dhamma is practised, it means the practice of the cessation of moral thoughts. I say, this practice must be understood.

264. Carpenter! What are the immoral practices? (They are) Immoral bodily deed, immoral verbal deed and evil livelihood. Carpenter! These are said to be immoral practices.

Carpenter! What is the origination of these immoral practices? Their origination has been already said. It should be said

that they originate in the mind. What is mind? The mind also is much, manifold and varied. Immoral practices originate in the mind which is with attachment, with hatred and with bewilderment.

Carpenter! Where do these immoral practices come to cessation without remainder? Their cessation also has been already said. Carpenter! In this Teaching, a bhikkhu, having abandoned bodily misconduct, verbal misconduct, develops verbal good conduct, having abandoned mental misconduct, develops mental good conduct, having abandonedd wrong livelihood earns a living by means of rigtht livelihood. In these dhammas immoral practices come to cessation without remainder.

Carpenter! How does one practise for the cessation of immoral practices? In this Teaching, a bhikkhu generates will, makes effort, rouses energy, applies his mind and strives most ardently to prevent the arising of evil and demeritorious dhammas that have not yet arisen. He generates will, makes effort, rouses energy, applies his mind, and strives most ardently for the arising of meritorious dhammas that have not yet arisen. He generates will, makes effort, rouses energy, applies his mind, and strives most ardently to maintain the meritorious dhammas that have arisen, to prevent their lapsing, to increase them, to cause them to grow, and to make them develop in full. Carpenter! He who practising in this way is one who practises for the cessation of immoral practices.

265. Carpenter! What are the moral practices? Carpenter! Moral bodily deeds, moral verbal deeds and pure livelihood also, I say are moral practices. Carpenter! These are said to be moral practices.

Carpenter! What is the origination of these moral practices? Their origination has been already said. It should be said that they originate in mind. What is mind? The mind also is much, manifold and varied. Moral practices originate in the mind which is free from attachment, free from hatred and free from bewilderment.

Carpenter! Where do these moral practices come to cessation without remainder? Their cessation also has been already

said. Carpenter! In this Teaching, a bhikkhu possesses morality, but he is of not mere moral practice (without cultivating concentration and knowledge). He knows also as they really are, the emancipation of the mind and the emancipation by insight through magga insight, where all those moral practices absolutely cease without remainder.

Carpenter! How does one practise for the cessation of moral conduct? In this Teaching, Carpenter, a bhikkhu generates will, makes effort, rouses energy, applies his mind and strives most urdently to prevent the arising of evil and demeritorious dhamma that have not yet arisen ...p... to abandon evil and demeritorious dhammas that have already arisen ...p... for the arising of meritorious dhammas that have not yet arisen. He generates will, makes effort, rouses energy, applies his mind and strives most ardently to maintain the meritorious dhammas that have already arisen, to prevent their lapsing to increase them, to cause them to grow, to make them develop in full. Carpenter! He who practising in this way is the one who practises for the cessation of moral conduct.

266. Carpenter! What are the demeritorious thoughts? Sensuous thoughts, destructive thoughts and harmful thoughts..... Carpenter, these are said to be demeritorious thoughts. Carpenter! What is the origination of these demeritorious thoughts? Their origination also has been said already. It should be said that they originate in sensual perception, the destructive perception and harmful perception. Carpenter! Where do these demeritorious thought come to cessation without remainder? Their cessation also has been already said. Carpenter! In this Teaching, a bhikkhu being detached from sense pleasures ...p... achieves and remains in the first jhāna. In this first jhāna these demeritorious thought come to cessation without remainder.

Carpenter! How does one practise for the cessation of demeritorious thoughts? Carpenter! In this Teaching, a bhikkhu generates will, makes effort, rouses energy, applies his mind and strives most ardently to prevent the arising of evil and demeritorious dhammas that have not yet arisen ...p... to abandon evil and demeritorious dhammas that have already arisen ...p... for the

arising of meritorious dhammas that have not yet arisen. He generates will, makes effort, rouses energy, applies his mind and strives most ardently to maintain the meritorious dhammas that have already arisen, to prevent their lapsing, to increase them, to cause them to grow and to make them develop in full. Carpenter! He who practising in this way is one who practises for the cessation of demeritorious thoughts?

267. Carpenter! What are mreitorious thoughts? Thoughts of liberation (from sense-pleasures), non-destructive thought and non-harmful thoughts ..... Carpenter! These are said to be meritorious thoughts. Carpenter! What is the origination of these meritorious thoughts? Their origination also has been said already. It should be said that they originate in perceptions. What is perception? The perception also is much, manifold and varied. Meritorious thoughts originate in the perception of liberation from sense-pleasures, in non-destructive perception and in non-harmful perception. Carpenter! Where do these meritorious thoughts come to cessation without remainder? Their cessation also has been said already. Carpenter! In this Teaching, a bhikkhu, having calmed down Vitakka and Vicāra ...p... achieves and remains in the second jhāna. In this second jhāna these meritorious thoughts come to cessation without remainder.

Carpenter! How does one practise for the cessation of meritorious thoughts? Carpenter! In this Teaching, a bhikkhu generates will, makes effort, rouses energy, applies his mind and strives most ardently to prevent the arising of evil and demeritorious dhammas that have not yet arisen ...p... to abandon evil and demeritorious dhammas that have already arisen ...p... for the arising of meritorious dhammas that have not yet arisen. He generates will, makes effort, rouses energy, applies his mind and strives most ardently to maintain the meritorious dhammas that have already arisen, to prevent their lapsing, to increase them, to cause them to grow, and to make them develop in full. Carpenter! He who practising in this way is one who practises for the cessation of meritorious thoughts.

268. Carpenter! Endowed with what ten dhammas do I declare that a person is a samaṇa who is full of merit, who has

the highest merit, who has attained the highest gain and who is unconquerable (of views)? Carpenter! In this Teaching, a bhikkhu is endowed with right views of an asekha, is endowed with right thoughts of an asekha, is endowed with speech of an asekha, is endowed with right action of an asekha, is endowed with right livelihood of an asekha, is endowed with right effort of an asekha, is endowed with right mindfulness of an asekha, is endowed with right concentration of an asekha, is endowed with right knowledge of an asekha, is endowed with right emancipation of an asekha. Carpenter! I declare that a person who is endowed with these ten dhammas as a samaṇa who is full of merit, who has the highest merit, who has attained the highest gain and who is inconquerable (of views).

Thus spoke the Bhagavā. Delighted, Pañcakaṅga, the Carpenter, rejoiced in what the Bhagavā had said.

End of Samanmundika Sutta

The Eight in This Vagga

9. CŪḶASAKULUDĀYI SUTTA

The Shorter Discourse to Sakuludāyi

269. Thus said I heard:

Once the Bhagavā was residing at the Veḷuvana Grove, the feeding place of black aquirrels, near Rājagaha. At that time the wandering ascetic Sakuludāyi was also residing in the Wanderers' Park, the feeding place of peacocks, together with a large following of wandering ascetics. One morning the Bhagavā, having rearranged his robes and taking alms-bowl and great robe, went to Rājagaha for alms-food. Then the Bhagavā thought: 'It is yet too early to go round for alms-food in Rājagaha. What if I were to go to the wandering ascetic Sakuludāyi in the Wanderers' Park, the feeding place of peacocks?' Then the Bhagavā went to the Wanderers' Park, the feeding place of peacocks.

At that time, Sakuludāyi, the wandering ascetic, was seated with his followers who were talking loudly and vociferously on unprofitable subjects (not conducive to moral conduct leading to the attainment of the deva world and Nibbāna). Such kinds of talk are:

> Talk about kings, thieves, ministers, armed forces, calamities, battles, food, drinks, clothing, beds, flowers, unguents, relatives, vehicles, villages, market-towns, cities, provinces, womenfolk, heroes, streets, waterfronts, the dead and the departed, trivialities, the universe, the oceans, prosperity, adversity and so on.

When Sakuludāyi, the wandering ascetic, caught sight of the Bhagavā coming in the distance, he called his followers to order, saying: "Friends! Remain quiet and make no noise. Here comes Samaṇa Gotama. That venerable one appreciates silence, praising its virtues. Perhaps he may think it fit to approach us if

knows that it is a quiet assembly." When thus called to order, the ascetics kept silent.

270. Then the Bhagavā approached Sakuludāyi, the wandering ascetic. Then the wandering ascetic Sakuludāyi addressed the Bhagavā thus:

"Venerable Sir! May the Bhagavā be pleased to come. Good, Venerable Sir, is the coming of the Bhagavā; Venerable Sir! It has been a long time since the Bhagavā has had occasion to come here. May the Bhagavā be seated. Here is a seat duly prepared."

And the Bhagavā took the prepared seat while Sakuludāyi, the wandering ascetic, took a low seat at a suitable place. To the wandering ascetic Sakuludāyi who was seated in a suitable place, the Bhagavā said thus:

"Udāyi! What was the subject of your discussion as you were seated together here? What was the nature of the talk that has been interrupted?"

"Venerable Sir! Let us put aside what we have been discussing in our assembly. Venerable Sir, it will not be difficult for the Bhagavā to hear about it afterwards. Venerable Sir! When I do not come to this assemblage, it sits talking on unprofitable subjects. When I have come to this assemblage, Venerable Sir, it sits only looking up at my face, expecting: 'Samaṇa Udāyi will expound the dhamma.We shall listen to it.' But, Venerable Sir, when the Bhagavā comes to this assemblage, I myself and this assemblage sit looking up at the Bhagavā's face,expecting: 'The Bhagavā will expound the dhamma. We shall listen to it."

271. If that be so, Udāyi, you tell me what (problem) is in your mind and I would give an exposition accordingly.

Venerable Sir! In the preceding days, there was one who claimed knowing all and seeing all and complete possession of perfect knowledge and vision, saying: "Whether I am walking or standing or sleeping or waking, my knowledge and vision are constantly and continually present." When I put to him a question about the past, he covered up the issue with another, pushed (the subject of) the talk aside, and showed anger, hatred and

annoyance. (Then) I thought only of the Bhagavā (thus): "The Bhagavā is skilled in (expounding) these dhammas. Indeed it would be good if the Bhagavā were to expound on them! Indeed it would be good if the Sugata were to expound on them!"

Udāyi! Who is that person who claimed knowing all and seeing all and complete possession of perfect knowledge and vision saying: "Whether I am walking or standing or sleeping or waking, my knowledge and vision are constantly and continually present," and yet when you put to him a question about the past, covered up the issue with another, pushed (the subject of) the talk aside, and showed anger, hatred and anoyance?

Venerable Sir! He is Niganṭha, the son of Nāṭa.

Udāyi! Suppose someone could recollect many and varied existences of the past, namely, one past existence, two past existences...p...together with their circumstances and related facts (such as names and clans). That person might ask me a question about the past, or I might ask him a question about the past: he might satisfy me[1] by answering the question about the past, or I might satisfy him by answering the question about the past.

Udāyi! Suppose someone with the psychic power of sight which surpasses the sight of men, being extremely clear like the power of sight of the devas, could see beings in the process of passing away and of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations and could know (about) beings arising according to their own kamma-actions. That person might ask me a question about the future, or I might ask him a question about the future: he might satisfy me by answering the question about the future, or I might satisfy him by answering the question about the future.

Nevertheless, Udāyi, leave aside (the questions about) the past or the future. I shall expound to you the dhamma: "If this (cause) exists, that[2] (effect) comes to be. It this (cause) arises, that (effect) appears. If this (cause) does not exist, that does not

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1. satisfy me: lit., satisfy the mind.
2. Lit., this: so also with the followering clauses.

that (effect) appears. If this (cause) does not exist, that does not come to be. If this (cause) ceases, that (effect) ceases."[3]

Venerable Sir! I cannot recollect even all that I have experienced in this very life[4] together with circumstances and related facts (such as names and clans). How can I recollect many and varied existences of the past as the Bhagavā can, namely, one past existence, two past existences...p... together with their circumstances and related facts (such as names and clans). Now, Venerable Sir, I cannot even see an earthly spirite. How then can I see beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations, and know (about) beings arising according to their own kamma-actions, as the Bhagavā can with the psychic power of sight which surpasses the sight of men, being extremely clear like the power of sight of the devas? Venerable Sir! You said to me, "Nevertheless, Udāyi, leave aside (the question about) the past or the future.I shall expound to you the dhamma: 'If this (cause) exists, that (effect) comes to be. If this (cause) arises, that (effect) appears. If this (cause) does not exist, that (effect) does not (effect) come to be. If this (cause) ceases that (effect) ceases'." But this is even more unclear to me. Venerable Sir! Perhaps I might be able to satisfy the Bahgavā's mind if I were to answer a question about my teacher's doctrine.

272. Udāyi! How is it in your teacher's doctrine?

Venerable Sir! Our teacher's doctrine is thus: "This is the most excellent light[5]; this is the most excellent light."

Udāyi! You said your teacher's doctrine is thus: "This is the most excellent light; this is the most excellent light."

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3. This formula, in the form of 'If A is , then B is: with the arising A.B arises,etc.' means: "If the cause such as ignorance exists, the effect such as saṅkhārā, volitional kâmmic actions, comes to be. etc.." This is the formula underlying the Theory of Cause and Effect.
4. **in this very life;** *iminā attabhāvena:* lit; in this very body and mind.
5. **light;** *vaṇṇa:* Lit., colour, appearance, lustre.

Venerable Sir! That light which is unsurpassed in excellence by any other light is the most excellent light.

But what is that most excellent light which is unsurpassed in excellence by any other light?

Venerable Sir! That which is unsurpassed in excellence by any other light is the most excellent light.

Udāyi! This answer of yours is lengthy and vague. You said: "Venerable Sir! That which is unsurpassed in excellence by any other light is the most excellent light." And yet you cannot definitely say what that light is. Udāyi! Take this simile. Suppose there is a man who says: "How I long for and how I love the most beautiful woman is this land." He might be asked thus: "Good man, do you know whether this most beautiful woman whom you long for and whom you love belongs to the ruling class, or the brahmin class, or the mercantile class, or the working class?" When thus asked, he might answer, "No". Then he might again be asked: "Good man, regarding this most beautiful woman of the land, you so love and long for, do you know her name or her clan name? ...p...Do you know whether she is tall, or short, or of medium height; whether she is dark, or fair, or golden-brown; or whether she lives in a village, or in a market-town, or in a city?" When he was thus asked, he might answer, "No". Then he might again be asked: "Good man, do you love and long for one whom you have neither known nor seen? When thus asked, he might answer, "That is so."

Udāyi, what do you tnink of this? If that be so, does not what that man says turns out to be without good ground?

Venerable Sir! That being so, what that man says is certainly without good ground.

Udāyi! It is the same in this case. You said: "Venerable sir! That which is unsurpassed in excellence by any other is the most excellent light." And yet you cannot define that light.

Venerable Sir! To give an example, when a veluriya gem[6], brilliant, genuine, eight-faceted and well-cut, is placed on a red woollen cloth, it shines dazzles and becomes resplendent. Atta (Self) has this kind of radiance[7]. It endures after death (of the body in which it had lived).

273. What do you think of this, Udāyi? Of these two kinds of light, (namely) the light of the veluriya gem, brilliant, genuine, eight-faceted and well-cut, shining, dazzling and resplendent when placed on a red woollen cloth and the light of fire-fly (which shines) in the utter darkness of the night, which light is far more excellent and surpassing?

Venerable Sir! Of these two kinds of light, the light of the fire-fly (which shines) in the utter darkness of the night is far more excellent and surpassing.

And what do you think of this, Udāyi? Of these two kinds of light (namely) the light of the fire-fly (which shines) in the utter darkness of the night and the light of the oil-lamp (which burns) in the utter darkness of the night, which is far more excellent and surpassing?

Venerable Sir! Of these two kinds of light, the light of the oil-lamp (which burns) in the utter darkness of the night is far more excellent and surpassing.

And what do you think of this, Udāyi? Of these two kinds of light (namely) the light of the oil-lamp (which burns) in the utter darkness of the night and the light of a big bonfire (which blazes) in the utter darkness of the night, which is far more excellent and surpassing?

Venerable Sir! Of these two kinds of light, the light of the big bonfire (which blazes) in the utter darkness of the night is far more excellent and surpassing.

And what do you think of this, Udāyi? Of these two

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6. *veḷuriya gem:* lapis lazuli.

7. What Sakuludāyi had in mind was the resplendent light of the brahmās in the Subhakiṇha Realm.

kinds of light (namely) the light of the big bonfire (which blazes) in the utter darkness of the night and the light of the morning star (that shines high above) in a clear cloudless sky at down, which is far more excellent and surpassing?

Venerable Sir! Of these two kinds of light, the light of the morning star (that shines high above) in a clear cloudless sky at down is far more excellent and surpassing.

And what do you think of this, Udāyi? Of these two kinds of light (namely) the light of the morning star (that shines high above) in a clear cloudless sky at down and the light of the (full) moon that shines at midnight on the sabbath day, the fifteenth day of the month, high above in a clear cloudless sky which is far more excellent and surpassing?

Venerable Sir! Of these two kinds of light, the light of the (full) moon (that shines) at midnight on the sabbath day, the fifteenth day of the month, high above in a clear cloudless sky is far more excellent and surpassing.

And what do you think of this, Udāyi? Of these two kinds of light (namely) the light of the (full) moon (that shines) at midnight on the sabbath day, the fifteenth day of the month, high above in a clear cloudless sky and the light of the sun (that shines) at noon high above in a clear cloudless sky in the last month of the rainy season, the month of sārada,[8] which is far more excellent and surpassing?

Venerable Sir! Of these two kinds of light, the light of the sun (that shines) at noon high above in a clear cloudless sky in the last month of the rainy season, the month of sārada, is far more excellent and surpassing?

Udāyi! There are far more devas[9] who do not make use of the radiance of the moon and the sun than those who do. I

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8. *sārada:* October-November.
9. A reference to the devas and brahmās resplendent in the light of their own bodies.

know of those devas. And yet I do not say "There is no other light which excels or surpasses this light." But, Udāyi, you say that the light which is feebler than and inferior to the light of the fire-fly is excellent. And you cannot define that light.

The Bhagavā has cut off the talk! The Sugata has cut off the talk![10]

Udāyi! Why do you say: "The Bahgavā has cut off the talk! The Sugata has cut off the talk?"

Venerable Sir! Thus it is in our teacher's doctrine: "This is the most excellent light; this is the most excellent light." But when we are questioned, examined and cross-questioned by the Bhagavā concerning our teacher's doctrine, we find ourselves empty, useless and erroneous.

274. Udāyi! Is there an absolutely blissful world? Is there a sound course of practice which leads to the realization (i.e.,achievement) of an absolutely blissful world?

Venerable Sir! It is thus in our teacher's doctrine: "There is an absolutely blissful world. There is a sound course of practice that leads to the realization of an absolutely blissful world."

Udāyi, what is the sound course of practice that leads to the realization of an absolutely blissful world?

Venerable Sir! In this world someone abandons all thoughts of taking life and abstains from taking life; abandons all thoughts of taking what is not given and abstains from taking what is not given; abandons all thoughts of sexual misconduct and abstains from sexual misconduct; abandons all thoughts of telling lies and abstains from telling lies; and he takes upon himself some other kinds of abstinent practice.[11] Venerable Sir! This is the sound course of practice that leads to the realization of an absolutely blissful world.

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10. The implication is that the Bhagavā has demolished the doctrine of Udāyi's teacher.
11. Abstaining from taking intoxicating drinks is meant here.

Udāyi, What do you think of this? When an individual abandons all thoughts of taking life and abstains from taking life, does (his) Self (atta) experience absolute bliss at that time or both pleasure and pain?

Both pleasure and pain, Venerable Sir!

And what do you think of this, Udāyi? When an individual abandons all thoughts of taking what is not given and abstains from taking what is not given, does (his) Self (atta) experience absolute bliss at that time or both pleasure and pain?

Both pleasure and pain, Venerable Sir!

And what do you think of this, Udāyi? When an individual abandons all thoughts of sexual misconduct and abstains from sexual misconduct, does (his) Self (atta) experience absolute bliss at that time or both pleasure and pain?

Both pleasure and pain, Venerable Sir!

And what do you think of this, Udāyi? When an individual abandons all thoughts of telling lies and abstains from telling lies, does (his) Self (atta) experience absolute bliss at that time or both pleasure and pain?

Both pleasure and pain, Venerable Sir!

And what do you think of this, Udāyi? When an individual takes upon himself some other kind of abstinent practice, does (his) Self (atta) experience absolute bliss at that time or both pleasure and pain?

Both pleasure and pain, Venerable Sir!

What do you think of this, Udāyi? Is it possible to realize an absolutely blissful world by following a course of practice in which there is mixed pleasure and pain?

The Bhagavā has cut off the talk! The Sugata has cut off the talk!

Udāyi! Why do you say: "The Bhagavā has cut off the talk; the Sugata has cut off the talk?"

Venerable Sir! Thus it is in our teacher's doctrine: "There is an absolutely blissful world. There is a sound course of practice which leads to the realization of an absolutely blissful

world." But when we are questioned, examined and cross questioned by the Bahgavā concerning our teacher's doctrine, we find ourselves empty, useless and erroneous.

275. Venerable Sir! Is there an absolutely blissful world? Is there a sound course of practice for realization of an absolutely blissful world?

Udāyi, Indeed there is an absolutely blissful world. In deed there is a sound course of practice for realization of an absolutely blissful world.

Venerable Sir! What is the sound course of practice for realization of an absolutely blissful world?

Udāyi, In this sāsana, a bhikkhu being detached from sensual pleasure...p...achieves and remains in the first jhāna; ...p...having got rid of vitakka (initial application of the mind) and vicāra (sustained application of the mind) ...p...achieves and remains in the second jhāna; ...p...being detached from pīti (delightful satisfaction)...p...achieves and remains in the third jhāna. This, Udāyi, is the sound course of practice for realization of an absolutely blissful world.

(But) Venerable Sir, that (third jhāna) practice is not the sound course of practice for realization of an absolutely blissful world. In fact, Venerable Sir, to this extent (of achievement of the third jhāna) that person has already realized an absolutely blissful world.[12]

Udāyi, to this extent (of achievement of the third jhāna) that person has not yet realized an absolutely blissful world; that (third jhāna) practice is merely the sound course of practice for realization of an absolutely blissful world.

When this was said the followers of the wandering ascetic Sakuludāyi became reucous, vociferous and resoundingly noisy, saying, "We and (our) teacher do not see this! We and (our) teacher do not see this! We do not (also) know anything beyond this or higher than this."

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12. Meaning the third jhāna is itself an absolutely blissful world.

Then Sakuludāyi, the wandering ascetic, silencing those ascetics, said to the Bhagavā: "Venerable Sir! At what point does that person realize an absolutely blissful world?"

Udāyi, In this sāsana, a bhikkhu by despelling sukha (bliss) ...p...achieves and remains in the fourth jhāna. He remains with the brahmas[13] reborn in an absolutely blissful world, speaks with them and enters into discussion with them. Udāyi! At this point that person realize an absolutely blissful world.

276. Venerable Sir! Do the bhikkhus take up brahmacariya, the Noble Practice of purity, under the Bhagavā to realize an absolutely blissful world?

Udāyi! The bhikkhus do not take up brahmacariya, the Noble Practice of Purity, under me to realize an absolutely blissful world. There are other dhammas far higher and far nobler than this. It is because they want to realize them that the bhikkhus take up brahmacariya, the Noble Practice of Purity, under, me.

Then, Venerable Sir, what are those far higher and far nobler dhammas for the realization of which bhikkhus take up the Noble Practice of Purity under the Bhagavā?

Udāyi, There arises in this world a Tathāgata who is worthy of special veneration, who truly comprehends all dhammas by his own intellect and insight, who possesses supreme knowledge and perfect practice of morality, who speaks only what is beneficial and true, who knows all the three lokas, who is incomparable in taming those who deserve to be tamed, who is the Teacher of devas and men, who is the Enlightened One, knowing and teaching the Four Ariya Truths and who is the Most Exalted ...p...That bhikkhu, having got rid of the five hindrances (nīvaraṇas) that cause defilement of the mind and the weakning of wisdom, and having become detached from sensual pleasures...p...enterns upon and abides in the first jhāna. Udāyi! This (first jhāna) is a higher and nobler dhamma for the realization of which bhikkhus take up the Noble Practice of Purity under me.

And again, Udāyi, that bhikkhu, having got rid of vitaka (initial application of the mind) and vicāra (sustained application of the mind) achieves and remains in the second jhāna... in the

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13. **brahmās:** *devatā:* here meaning brahmās.

third jhāna... in the fourth jhāna. This, Udāyi, also is a higher and nobler dhamma for the realization of which bhikkhus take up the Noble Practice of purity under me.

When the settled mind has thus become perfectly pure, cleansed, unsullied (by defilements), uncontaminated (by defilements) malleable, ready for application, firm and imperturbable, that bhikkhu directs his mind towards (attainment of) the power that can recollect past existences. He recollects many and varied existences of the past. He recollects one past existence, or two past existences...p...together with their circumstances and related facts (such as names and clans). Udāyi, this also is a higher and nobler dhamma for the realization of which bhikkhus takes up the Noble Practice of Purity under me.

When the settled mind has thus become perfectly pure, cleansed, unsullied, uncontaminated malleable, ready for application, firm and imperturable, that bhikkhu directs his mind to wards (attainment of) the power that can know the passing away of being and their rebirth in their new destination. With the psychic power of sight which surpasses the sight of men, being extremely clear like the power of sight of the devas, he sees beings in the process of passing away and also of coming into existence, inferior and superior beings beautiful or ugly beings, beings with good or bad destinations and he knows (about) beings arising according to their own kamma-actions. Udāyi, this also is a higher and nobler dnamma for the realization of which bhikkhus take up the Noble Practice of Purity under me.

When the settled mind has thus become perfectly pure, cleansed, unsullied, uncontaminated, malleable, ready for application, firm and imperturbable, that bhikkhu directs his mind to wards (attainment of) the Insight which uproots the āsavas (defilements that befuddle the mind). Then he truly understands dukkha as it really is, the cause of dukkha as the cause really is, the cessation of dukkha as it really is, and the way leading to the cessation of dukkha as it really is. He also truly understands the āsavas as they really are, the cause of the āsavas as it really is, the cessation of the āsavas as it really is, and the way leading to the cessation of the āsavas as it really is. The mind of that bhikkhu who thus knows and thus sees is liberated from the defilement of sensual pleasures and of hankering after sensuous realms (*kāmāsava)*, the defilements of hankering after (better) existence *(bhavāsava)* and the defilement of ignorance[14]

14. i.e., ignorance of the Four Ariya Truths.

*(avijjāsava).*When thus liberated, the knowledge of liberation arises (in him). He knows that rebirth is no more (for him), that he has fulfilled the Noble Practice of Purity, that what needed to be done (for the relization of Magga) has been done and that he has nothing more to do (for such realization). Udāyi! This also is a higher and nobler dhamma for the realization of which bhikkhus take up the Noble Practice of Purity under me.

277. When this was said, Sakuludāyi, the wandering ascetic, addressed the Bhagavā thus: "Venerable Sir! Excellent (is the dhamma)! Venerable sir! Excellent (is the dhamma)! Venerable Sir, as if one has turned up what lies upside down, as if one has uncovered what has been covered, as if one shows the way to another who is lost, as if one holds up a lamp in the darkness for those with eyes to see visible objects, so has the Bhagavā revealed the dhamma to me in various ways. Venerable Sir! I take refuge in the Bhagavā, in the Dhamma, in the Saṁgha! Venerable Sir! May I receive in the presence of the Bhagavā initiation into the Order and admission as a bhikkhu.

When this was said, the followers of Sakuludāyi, the wandering ascetic, addressed him thus: "Respected Udāyi! Do not take up the Noble Practice of Purity under Samaṇa Gotama. respected Udāyi! Do not live the life of a pupil after being a teacher (yourself). For the respected Udāyi, it will be like a big water-jar reduced to the position of a water-carrying pitcher. respected Udāyi! Do not take up the Noble Practice of Purity under Samaṇa Gotama. Respected Udāyi! Do not live the life of a pupil after being a teacher (yourself)."

Thus the followers of Sakuludāyi, the wandering ascetic, made themselves an obstacle (lit., danger) to his practising the Noble Practice of Purity under the Bhagavā.

End of the Cūḷasakuludāyi Sutta
The Ninth in this Vagga

10. VEKHANASA SUTTA

Discourse To Vekhanasa

278. Thus have I heard:

At one time the Bhagavā was residing at the Jetavana monestery of Anāthapiṇḍika in Sāvatthī. At that time Vekhanasa, the wandering ascetic approached the Bhagavā[1]. Having approached, he exchanged courteous greetings with the Bhagavā. Having finished courteous and memorable words, he stood in a suitable place. Standing in a suitable place, Vekhanasa, the wandering ascetic, in the presence of the Bhagavā, made a solemn statement: "This is the most excellent light! This is the most excellent light!" "Kaccāna[2]," asked the Bhagavā, "why do you say: 'This is the most excellent light! This is the most excellent light!' Kaccāna! What is that most excellent light?"

Friend Gotama! That light which is unsurpassed in excellence by any other light is the most excellent light.

But, What is that most excellent light which is unsurpassed in excellent by any other light?

Friend Gotama! That which is unsurpassed in excellence by any other light is the most excellent light.

Kaccāna! This speech of yours would be lengthy. You said: "Friend Gotama! That which is unsurpassed in excellence by any other light is the most excellent light." And yet you cannot definitely say what that light is. Kaccāna! Suppose there is a man who says: "How I long for and how I love the most beautiful woman in this land."

He might be asked thus: "Good man! Do you know whether this most beautiful woman whom you long for and

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1. Vekhanasa was the teacher of Sakuludāyī learning that his pupil had failed to convince the Buddha his philosophy of Vaṇṇa, he ventured to make the journey of 45 yojanas from Rājagaha to Sāvaṭṭhi just to confront the Bhagavā.
2. Kaccāna: Family name of Vekhanasa.

whom you love belongs to the ruling class, or the brhmin class, or the mercantile class or the working class?" When thus asked, he might answer, "No!"

Then he might again be asked: "Good man! Regarding this most beautiful woman of the land, you so love and long for, do you know her name or her clan? ...p... Do you know whether she is tall, or short, or of medium height, whether she is dark or fair or golden-brown? Do you know whether she lives in a village, or in a market town, or in a city?"

When he was asked thus, he might answer, "No".

Then he might again be asked: "Good man! Do you love and long for one whom you have neither known nor seen?" When asked thus, he might answer, "That is so!"

Kaccāna! What do you think of this? If that be so, does not what that man says turn out to be without good ground? Friend Gotama! That being so, what that man says is certainly without good ground. Kaccāna! In the Same way, you said: "Friend Gotama! That which is unsurpassed in excellence by any other light is the most excellent light." And yet you cannot define that light.

Friend Gotama! Just as when a Veluriya gem, brilliant, genuine, eight-faceted and well-cut is placed on a red woollen cloth, it shines, dazzles and becomes resplendent. (so also) Atta (Self) has this kind of radiance. It endures after death.

279. Kaccāna! What do you think of this? Of these two kinds of light (namely) the light of the Veluriya gem brilliant, genuine, eight-faceted and well-cut, shinning, dazzling and re-splendent when placed on a red woollen cloth, and the light of the fire-fly (which shines) in the utter darkness of the night, which light is far more excellent and surpassing?

Friend Gotama! Of these two kinds of light of the fire-fly (which shines) in the utter darkness of the night is far more excellent and surpassing.

Kaccāna! What do you think of this? Of these two kinds of light (namely), the light of the fire-fly (which shines) in the utter darkness of the night and the light of the oil-lamp (which

burns) in the utter darkness of the night, which is far more excellent and surpassing?

Friend Gotama! Of these two kinds of light, the light of the oil-lamp (which burns) in the utter darkness of the night is far more excellent and surpassing.

Kaccāna! What do you think of this? Of these two kinds of light (namely), the light of the oil-lamp (which burns) in the utter darkness of the night and the light of the big bonfire (which blazes) in the utter darkness of the night, which is far more excellent and surpassing?

Friend Gotama! Of these two kinds of light, the light of the big bonfire (which blazes), in the utter darkness of the night is far more excellent and surpassing.

Kaccāna! What do you think of this? Of these two kinds of light (namely), the light of the big bonfire (which blazes) in the utter darkness, of the night and the light of the morning star (that shines high above) in a clear cloudless sky at dawn, which is far more excellent and surpassing?

Friend Gotama! Of these two kinds of light, the light of the morning star (that shines high above) in a clear cloudless sky at dawn is far more excellent and surpassing.

Kaccāna! What do you think of this? Of these two kinds of light (namely) the light of the morning star (that shines high above) in a clear cloudless sky at dawn and the light of the (full) moon which shines at mindnight on the observance of fasting day of the fifteenth of the month, high above, in a clear cloudless sky, which is far more excellent and surpassing?

Friend Gotama! Of these two kinds of light, the light of the (full) moon (which shines) at midnight on the observance day of the fifteenth of the month, high above in a clear cloudless sky is far more excellent and surpassing.

Kaccāna! What do you think of this? Of these two kinds of light (namely), the light of the (full) moon which shines at midnight on the observance of fasting day of the fifteenth of the month, high above in a clear cloudless sky and the light of the sun (that shines) at noon high above in a clear cloudless sky

on the last day of the rainy season in the month of Sarada, which is far more excellent and surpassing?

Friend Gotama! Of these two kinds of light, the light of the sun (that shines) at noon, high above in a clear cloudless sky, on the last day of the rainy season in the month of Sarada, is far more excellent and surpassing.

Kaccāna! There are far more devas who do not enjoy the light of the moon and the sun than those who do enjoy it. I know of those devas. And yet I do not say that there is no other light which excels or surpasses this light. But, Kaccāna, you say that the light which is feebler than and inferior to the light of the fire-fly is excellent. And you cannot define that light.

280. Kaccāna! There are five kinds of sense-pleasures. And what are the five? They are visible objects cognizable by eye-consciousness, desirable, delightful, pleasing, alluring, accompained by sensual attachment, and enticing; sounds cognizable by ear-consciousness ...p... smells cognizable by nose-consciousess ..... tastes cognizable by tongue-consciousness ..... physical contact cognizable by body-consciousness, desirable, delightful, pleasing, alluring, accompanied by sensual attachment, and enticing. Kaccāna! Whatever happiness, whatever pleasure arises in consequence of these five sense-pleasures, this is called happiness in sense-pleasure. Thus, because of sense-pleasure there is happiness in sense-pleasures. Of all kinds of happiness, happpiness which transcends sense-pleasures[3] is said to be far more exalted than happiness in sense-pleasures.

When this was said thus, Vekhanasa, the wandering ascetic, said to the Bhagavā thus: "Friend Gotama!, It is excellent! Friend Gotama! It is marvellous! Friend Gotama has said this very well: 'Because of sense-pleasure there is happiness in sense-pleasures; of all kinds of happiness, happiness which transcends sense-pleasure is said to be far more exalted than happiness in sense-pleasures.' Friend Gotama! Indeed, because of sense-pleasure there is happiness in sense-pleasures; of all kinds

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3. Happiness which transcends sense-pleasures: Kāmagga: It means Nibbāna.

of happiness, happiness which transcends sense-pleasures is said to far more exalted than happiness in sense-pleasures."

Kaccāna! It is hard for you, holding a different view, belonging to a different faith, having a different inclination in belief, persuing a different practice in following a teacher of another school of doctrine to understand (what are) Kāma, sense-pleasures, and (what is) Kāmaggasukha (what is) Kāmasukha, happiness which transcends sense-pleasures. Kaccāna! There are bhikkhus who are arahats, who have exhausted the āsavas, accomplished the Magga Practice, done what is to be done, laid down the burden, achieved their own benefit, removed all fetters of existence and liberated from defilements through true knowledge. Only those bhikkhus would understand (what are) Kāma, (what is) Kāmasukha and (what is) Kāmaggasukha.

281. When this was said, Vekhanasa, the wandering ascetic, became angry and displeased, and wishing to put the blame solely on the Bhagavā, desiring to disparage only the Bhagavā and also to talk against only the Bhagavā and intending to let the blame fall only on the Bhagavā, said to the Bhagavā thus: "In this world, only in this way do some samaṇas and brahmaṇas, not knowing the past and not seeing the future, claim that they know: 'Rebirth is ended, the Noble Practice has been accomplished; what needed to be done for the realization of the path) has been done; nothing else remains to be done (for the attainment of Magga).' The word of those samaṇas and brahmaṇas is merely ridiculous; it is mere name; it is without substance; it is empty."

Kaccāna! Whichever samaṇas and brahmaṇas, not knowing the past and not seeing the future claim that they know: "Rebirth is ended, the Noble Practice has been accomplished; what needed to be done (for the realization of the path) has been done; nothing else remains to be done (for the attainment of Magga)"; Only that word of those samaṇas and brahmaṇas is a reasonable censure. But, Kaccāna, leave the past aside. Leave the future aside. Let a man of wisdom who is not crafty, who is not deceitful, who is straightforward come to me; I shall instruct him, I shall teach him the dhamma. One who practises

as instructed by me will come to know for himself and see for himself soon. Thus, indeed is liberation from the bonds of ignorance. Kaccāna! Suppose a young baby, in its infancy, lying on his back were to be bound in five places (in his body) including the neck with five strings. In the course of his physical growth and development of his faculties, he might be released from those five strings. He would then know that he is released from bondage, but he may not know the bonds that bind him. Even so, Kaccāna! Let any man of wisdom, who is not crafty, who is not deceitful, who is straightforward come to me; I shall instruct him, I shall teach him the dhamma. One who practises as instructed by me will come to know for himself and see for himself soon, thus, indeed is liberation from the bonds of ignorance.

When this was said, Vekhanasa, the wandering ascetic, said to the Bhagavā: "Friend Gotama! It is excellent! ...p... From now on, friend Gotama, take me as a disciple for life who takes refuge in the Venerable Gotama."

End of Vekhanasa Sutta

The Tenth in This Vagga

End of Paribbājaka Vagga, the Third Division

Namo tassa bhagavato arahato sammāsambuddhassa

(iv) RĀJA VAGGA

1. Ghaṭikāra Sutta
2. Raṭhapāla Sutta
3. Maghadeva Sutta
4. Madura Sutta
5. Bodhirājakumāra Sutta
6. Aṅgulimāla Sutta
7. Piyajātika Sutta
8. Bāhitika Sutta
9. Dhammacetiya Sutta
10. Kaṇṇakatthala Sutta

1. GHATIKĀRA SUTTA

Discourse about Ghaṭikāra

282. Thus have I heard:

At one time the Bhagavā was wandering through the country of Kosala together with a large company of bhikkhus; then, the Bhagavā left the road and at a certain spot smiled[1]. The Venerable Ānanda thought thus: 'What is the cause of, what is the basis for the Bhagavā's smile? The Tathāgatas never smile without a reason.' Then the Venerable Ānanda, arranging his robe over one shoulder (and under the other), and with the palms of his hands put together and lifted up in reverence, said to the Bhagavā: "Venerable Sir! What is the cause of, what is the basis for the Bhagavā's smile? The Tathāgatas never smile without a reason."

Ānanda, in ancient times, there was a market-town named Vegaḷiṅga at this site. That market-town was rich, prosperous, well-populated and crowded with all kinds of people. Ānanda, the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa resided near the Vegaḷiṅga market-town, depending upon it (for alms-food). Ānanda, the monastery of the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa was situated here. Ānanda, it was while residing here that the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa instructed the company of bhikkhus.

Then the Venerable Ānanda folded the double-layered robe in four and putting it on the ground, said to the Bhagavā, "Venerable Sir! In that case, may the Bhagavā take his seat here (on the folded robe); this place on earth will become one made

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1. The Buddha smiled to himself when he saw the old site where he as Jotipāla was forcibly taken by his friend Ghaṭkāra the potter to see the Kassapa Buddha.

use of by two Homage-Worthy, Perfectly Self-Enlightened Ones." The Bhagavā sat down on the prepared seat and said to the Venerable Ānanda:

Ānanda, in ancient times, there was a market-town named Vegaḷiṅga at this site. That market-town was rich, prosperous, well-populated and crowded with all kinds of people. Ānanda, the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa resided near the Vegaḷiṅga market-town, depending upon it (for alms-food). Ānanda! The monastery of the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa was situated here. Ānanda, it was while residing here that the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa instructed the company of bhikkhus.

283. Ānanda, (at that time) in the market-town of Vegaḷinga, a potter by the name of Ghaṭikāra was an excellent attendant of the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa. Ānanda, the potter Ghaṭikāra had a friend, a dear friend, a young man named Jotipāla. Then, Ānanda, Ghaṭikāra the potter told the young man Jotipāla, "Come, friend Jotipāla! Let us go and pay homage to the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa; I deem it a good thing to pay homage to that Homage-Worthy, Perfectly Self-Enlightened Bhagavā."

On this being said, Ānanda, the young man Jotipāla said to Ghaṭikāra the potter, "Enough of this, friend Ghatikāra! What use is there in seeing that shavenhead[2], that wretched samaṇa?" Ānanda, for the second time, ...p... Ānanda, the the third time, the potter Ghaṭikāra told the young man Jotipāla, "Come, friend Jotipāla! Let us go and pay homage to the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa; I deem it a good thing to pay homage to that Homage-Worthy, Perfectly Self-Enlightened Bhagavā." Ānanda, for the third time too, the young man Jotipāla said to Ghaṭikāra the potter, "Enough of this, friend Ghaṭikāra! What use is there in seeing that shavenhead,

2. shavenhead: mundakena samaṇakena: lit., shaven-headed, contemptible recluse; this pejorative term was used by the brahmins for the Buddha. Jotipāla, although a Bodhisatta, was a brahmin and took this irreverential attitude towards the Buddha.

that wretched samaṇa?" "In that case, friend Jotipāla, let us take the bathing soap and go down to the river for a bath." Ānanda, the young man Jotipāla replied "Very well, friend" to Ghaṭikāra the potter. Then, Ānanda, Ghaṭikāra the potter and Jotipāla the young man took the bathing soap and went down to the river for a bath.

284. Then, Ānanda, Ghaṭikāra the potter said to the young man Jotipāla, "Friend Jotipāla! The monastery of the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa is close by. Come, friend Jotipāla! Let us go and pay homage to the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa; I deem it a good thing to pay homage to that Homage-Worthy, Perfectly Self-Enlightened Bhagavā." On this being said, Ānanda, the young man Jotipāla said to Ghaṭikāra the potter, "Enough of this, friend Ghaṭikāra! What use is there in seeing that shavenhead, that wretched samaṇa?" Ānanda, for the second time, ...p... Ānanda, for the third time, the potter Ghaṭikāra told the young man Jotipāla,"Friend Jotipāla! The monastery of the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa is close by. Come, friend Jotipāla! Let us go and pay homage to the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa; I deem it a good thing to pay homage to that Homage-worthy, Perfectly Self-Enlightened Bhagavā." Ānanda, for the third time too, the young man Jotipāla said to Ghaṭikāra the potter, "Enough of this, friend Ghaṭikāra! What use is there in seeing that shavenhead, that wretched samaṇa?"

Then, Ānanda, Ghaṭikāra the potter seized hold of the tucked-in waistcloth of the young man Jotipāla and said to him, "Friend Jotipāla! The monastery of the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa is close by. Come, friend Jotipāla! Let us go and pay homage to the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa; I deem it a good thing to pay homage to that Homage-Worthy, Perfectly Self-Enlightened Bhagavā." Then, Ānanda, the young man Jotipāla loosened the girded waistcloth, and (again) said to Ghaṭikāra the potter, "Enough of this, friend Ghaṭikāra! What use is there in seeing that shavenhead, that wretched samaṇa?"

Then, Ānanda, Ghaṭikāra the potter, grasping the hair of the young man Jotipāla which had just been washed, said, "Friend Jotipāla! The monastery of the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa is close by. Come, friend Jotipāla! Let us go and pay homage to the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa; I deem it a good thing to pay homage to that Homage-Worthy, Perfectly Self-Enlightened Bhagavā."

Then the young man Jotipāla thought thus: 'Oh' It is indeed strange and unusual that this potter Ghaṭikāra, in spite of being a man of inferior birth, should think it proper to take hold of my hair which has just been washed. This (suggestion of his) may not be an unimportant thing after all.' He then said to Ghaṭikāra the potter thus: "Friend Ghaṭikāra! Is it that important (even to the extent of pulling my hair)?" "Yes, friend Jotipāla. It is that important. It is why I deem it a good thing to go and pay homage to that Homage-Worthy, Perfectly Self-Enlightened Bhagavā." "In that case, friend Ghaṭikāra, let go (my hair). We will go."

285. Then, Ānanda, Ghaṭikāra the potter and the young man Jotipāla went to the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa. After paying homage to the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa, the potter Ghaṭikāra sat down at a suitable place. As for the young man Jotipāla he offered courteous greeting to the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa. Having concluded the amiable and courteous words of felicitation, he sat down at a suitable place. Ānanda, having sat down at a suitable place, Ghaṭikāra the potter said to the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa thus: "This young man Jotipāla is my friend, a dear friend. May the Bhagavā expound to him the Teaching."

Then, Ānanda, the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa by his discourse on the dhamma to the potter Ghaṭikāra and the young man Jotipāla, caused them to see (the benefits of) the dhamma, to become established in (the obseverance of) the dhamma, and to be filled with gladness and enthusiasm for (the practice of) the dhamma.

Then, Ānanda, Ghaṭikāra the potter and the young man Jotipāla, after the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa had caused them to see (the benefits of) the dhamma, to become established in (the observance of) the dhamma, and to be filled with gladness and enthusiasm for (the practice of) the dhamma, were delighted with the teaching of the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa, and rising from their seats, they made obeisance to the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa, and respectfully departed from there.

286. Then, Ānanda, the young man Jotipāla said to Ghaṭikāra the potter, "Friend Ghaṭikāra, you have heard this dhamma, have you not? Then having heard this dhamma, why do you not leave the household life and go forth to the life of a recluse?" "Friend Jotipāla! You know very well, do you not, that I have to look after my aged and blind parents?" "In that case, friend Ghaṭikāra, I shall leave the worldly life and go forth to the life of a recluse."

Then, Ānanda, Ghaṭikāra the potter and the young man Jotipāla went to where the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa, sat down in a suitable place. Ānanda, having sat down at a suitable place, Ghaṭikāra the potter addressed the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa thus: "Venerable Sir, this young man Jotipāla is my friend, a dear friend. May the Bhagavā admit him into the Order as a bhikkhu." Ānanda, the young man Jotipāla received initiation and full admission into the Order in the presence of the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa.

287. Then, Ānanda, not long after the young man Jotipāla had become a bhikkhu, about half a month after he had been admitted into the Order, the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa, after staying as long as he wished in the market-town of Vegaḷinga, went on a journey to Bārāṇasī. Making his journey in stages, the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa reached the city of Bārāṇasī. Ānanda, at Bārāṇasī, the Homage-Worthy, Perfectly Self-En-

lightened Bhagavā Kassapa stayed at the Isipattana Migadhāya sanctuary-park. Kikī the king of Kāsī heard that the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa had arrived Bārāṇasī and was staying at the Isipattana Migadhāya sanctuary-park.

Then, Ānanda, Kikī the king of Kāsi caused excellent and elegant carriages to be harnessed, and riding in an excellent carriage, accompanied by other excellent carriages, left Bārānasī in majestic pomp and splendour to go and pay homage to the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa. After going in the carriage as far as carriage and approached the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa on foot. He made obeisance to the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa and sat down in a suitable place.

Ānanda, the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa, by his discourse on the dhamma to Kikī the king of Kāsi sitting at a suitable place, caused him to see (the benefits of) the dhamma, and to be filled with gladness and enthusiasm for (the practice of) the dhamma.

Then, Ānanda, after the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa has caused him to see (the benefits of) the dhamma, to come established in (the observance of) the dhamma, and to be filled with gladness and enthusiasm for (the practie of) the dhamma, Kikī the the king of Kāsi said to the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa thus: "Venerable Sir, may it please the Bhagavā to accept my offering of food for tomorrow, together with the company of bhikkhus." Ānanda, the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa, by silence, signified his acceptance.

Then, Ānanda, Kikī the king of Kāsi, knowing that the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa had accepted his request, rose from his seat, made obeisance to the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa and left respectfully.

Then, Ānanda, after that night had passed, Kikī the king of Kāsi caused to be prepared in his place numerous and ample dishes of choice food and eatables of both hard and soft kinds, with fragrant rice,[3] free of black grains; he then informed the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa that it was time for the meal by sending the message: "Venerable Sir, it is time; the food-offering is ready."

288. Then, in the morning, Ānanda, the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa rearranged his robes and taking alms-bowl and great robe, accompanied by the company of bhikkhus, went to the place of Kikī the king of Kāsi and (on arriving there) took the seat prepared for him.

Then, Ānanda, Kikī the king of Kāsi personally attended on the bhikkhus headed by the Buddha, offering choice hard and soft food with his own hands till they caused him to stop, signifying they had had enough.

When the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa had finished his meal and had removed his hand from his alm-bowl, Kikī the king of Kāsi took a low seat and sat down in a suitable place.

Ānanda, Kikī the king of Kāsi, having thus taken his seat at a suitable place, said to the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa: "Venerable Sir! May the Bhagavā agree to spend the residence-period of the rains at Bārānasī. I shall attend upon the community of bhikkhus in such manner as (I have done) now." "It would not be possible, Great King; I have already agreed to spend the residence-period of the rains (elsewhere)[4]. Ānanda, for the second time, ...p... Ānanda, for the third time, Kikī the king of Kāsi said to the Homage-

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3. fragrant rice: paṇḍupuṭaka sālino. Rice grown in a special way. The ripened rice is cut and bundled into palm-size sheaves which are hung on strings to dry. The dried rice is placed over fragrant leaves and barks and kept in granaries for three years before it is prepared for meals as fragrant rice.

4. The Buddha Kassapa had given a promise to Ghatikāra, the potter of Vegaḷinga, that he would return there from his tour to spend the residence-period of the rains.

Worthy, Perfectly Self-Enlightened Bhagavā Kassapa: "Venerable Sir! May the Bhagavā agree to spend the residence-period of the rains at Bārānasī. I shall attened upon the community of bhikkhus in such a manner as (I have done) now." "It would not be possible, Great King; I have already agreed to spend the residence-period of the rains (elsewhere)."

Thereupon, Ānanda, Kikī the king of Kāsi was verily disheartened and distressed (by the thought) that the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa did not agree to spend the residence-period of the rains at Bārānasī.

Then, Ānanda, Kikī the king of Kāsi said to the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa, "Venerable Sir, is there anyone else who excels me in attendance (upon the Bhagavā)?"

"O Great King, there is the market-town of Vegaliṅga where the potter Ghaṭikāra is my attendant, an excellent attendant. O Great King, you are verily disheartened and distressed (by the thought) that the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa did not agree to spend the residence-period of the rains at Bāraṇasī. Such (distress) does not occur and will not occur in the potter Ghaṭikāra. O Great King, the potter Ghaṭikāra takes refuge in the Buddha, takes refuge in the Dhamma, takes refuge in the Saṁgha. O Great King, Ghaṭikāra the potter abstains from killing, abstains from taking what is not given, abstains from sexual misconduct, abstains from telling lies, abstains from taking intoxicating drinks. O Great King, Ghaṭikāra the potter has unshakable, perfect faith in the Saṁgha; he is endowed with sīla, the moral virtues, cherished by the ariyas.

O Great King, Ghaṭikāra the potter has no doubts regarding dukkha, no doubts regarding the origin of dukkha, no doubts regarding the cessation of dukkha, no doubts regarding the path leading to the cessation of dukkha. O Great King, Ghaṭikāra the potter takes only one meal a day, (not taking food after midday); he practises the Noble Life of Purity; he is endowed with morality and is of virtuous nature. O Great King, Ghaṭikāra the potter has abandoned the use of jewellery and he is without gold

and silver. O Great King, Ghaṭikāra the potter has laid down the pestle[5]. He does not dig the earth with his hands; he fetches, on a carrying-pole, the loose earth fallen from embankments or earth scratched out of holes by mice and makes it into earthenware. Then he says, 'whoever wants earthenware from here, let him leave bags of rice, bags or beans of bags of peas and take away any pot he fancies[6].' O Great King, Ghaṭikāra the potter looks after and supports his aged, blind parents. O Great King, Ghaṭikāra the potter, through complete destruction of the five fetters which lead to (rebirth in) the lower sensuous realms, will have spontaneous rebirth (in the Brahmā realm), and will finally pass away in the realization of Nibbāna in that very realm, with no possibility of returning from that realm to existence in any form or in any other realm[7].

289. "O Great King, at one time I was staying in the market-town name Vegaḷiṅga. Then, one morning, having rearranged my robes and carrying alms-bowl and great robe, I went to the parents of Ghaṭikāra the potter. Having gone there, I asked the parents of Ghaṭikāra the potter thus: 'Where has this Bhagavā gone now?' 'Venerable Sir, your attendant has gone out. Please help yourself to the rice from the (rice) pot inside and the curry from the cooking pan[9]. Thereupon, Great King, I helped myself to the rice from the (rice) pot and the curry from the cooking pan, and rose from my seat and left the place. Then,

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5. the pestle: musala, with which the dug earth is pounded to make earthenware.

6. Ghaṭikāra did not display his pots as wares for sale. He made the pots for whoever needed them. Those who helped themselves to his pots left more valuable commodities, such as rice, beans or peas, knowing full well that Ghaṭikāra was an attendant of Kassapa Buddha and was looking after his aged parents.

7. i.e., Ghaṭikāra was an anāgāmī.

8.Bhagava: Clan name of Ghaṭikāra.

9. Ghaṭikāra went out to the forest after preparing food for his blind parents and feeding them. He also took his meal, keeping aside portions of rice and curry for Kassapa Buddha.

Great King, Ghatikāra the potter approached his parents and asked them, 'Who has helped himself to the rice from the pot and the curry from the cooking pan and rose from his seat and left the place?' 'Dear son, it was the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa who helped himself to the rice from the pot and the curry from the cooking pan and rose and left.' Then, Great King, Ghaṭikāra the potter thought thus: 'Great indeed is my gain; very fortunate indeed am I in that the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa has thus (a feeling of) great intimacy for me.' Then, Great King, joy and happiness did not leave Ghaṭikāra the potter for half a month and his parents for seven days.

290. "O Great King, at one time I was staying in that very market-town of Vegaḷinga. Then, one morning, having rearranged my robe and carrying alms-bowl and great robe, I went to the parents of Ghaṭikāra the potter and asked the parents of Ghaṭikāra the potter thus: 'Where has this Bhagavā gone now?' 'Venerable Sir, your attendant has gone out. Please help yourself to the barley cakes in the basket inside and the curry in the cooking pot.' Thereupon, Great King I helped[10] myself to the barley cakes in the basket inside and the curry in the cooking pot and rose from my seat and left the place. Then, Great King, Ghaṭikāra the potter approached his parents and asked them, 'Who has helped himself to the barley cakes in the basket and the curry in the cooking pot and rose and left the place?' 'Dear son, it was the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa, who helped himself to the barley cakes in the basket and the curry in the cooking pot and rose and left the place.' Then, Great King, Ghaṭikāra the potter thought thus: 'Great indeed is my gain; very fortunate indeed am I, in that the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa has thus (a feeling of) great intimacy for me.' Then, Great King, joy and happiness did not leave Ghaṭikāra the potter for half a month and his parents for seven days.

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10. helped myself: The offering of this food had been previously made by Ghaṭikāra although he was not present to offer it with his own hands.

291. "O Great King, at one time I was staying in that very market-town of Vegaḷiṅga. At that time, my monastery became wet due to leaking of rain. Then, Great King, I said to the bhikkhus, 'Go, bhikkhus, find out if there is any thatch at the house of Ghaṭikāra the potter.' When this was said, Great King, the bhikkhus said to me: 'Venerable Sir, there is no thatch at the house of Ghaṭikāra the potter, but there is a thatch roof at his workshop.' 'Go, bhikkhus, remove the thatch from the roof of the workshop of Ghaṭikāra the potter. Then, Great King, the bhikkhus, took off the thatch roof of the workshop of Ghaṭikāra the potter. Then, Great King, the parents of Ghaṭikāra the potter asked those bhikkhus: 'Who are taking off the thatch roof of the workshop?' 'It's the bhikkhus, sister. The monastery of the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa is wet due to leaking of rain.' 'Take (the roof) away, Sirs! Take (the roof) away, good Sirs!'

"Then, Great King, Ghaṭikāra the potter approached his parents and asked them, 'Who has removed the thatch roof from the workshop?' 'Dear son, it's the bhikkhus; (it is said that) the monastery of the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa is wet due to leaking of rain.' Then, Great King, Ghaṭikāra the potter thought thus: 'Great indeed is my gain; very fortunate indeed am I, in that the Homage-Worthy, Perfectly Self-Enlightened Bhagavā Kassapa has thus (a feeling of) great intimacy for me. Then, Great King, joy and happiness did not leave Ghaṭikāra the potter for half a month and his parents for seven days.

"O Great King, the entire workshop of Ghaṭikāra the potter stood for three months[11] (of the rainy season) with only the vault of the sky covering it, but it did not get wet from rain. O Great King, Ghaṭikāra the potter was such a person."

"Venerable Sir, great indeed is the gain to Ghaṭikāra the potter; Venerable Sir, very frotunate indeed is Ghaṭikāra the

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11. Of the four months of the rainy season, the roof was taken away only at the end of the first month. So the workshop of the potter stood with the sky as its roof for the remaining three months of the rainy season.

potter in that the Bhagavā has thus (a feeling of) great intimacy for him."

292. Then, Ānanda, Kikī the king of Kāsi sent to Ghaṭikāra the potter five hundred cart-loads[12], of fragrant rice together it fitting provisions for preparation of suitable curries to go with the rice. Then, Ānanda, the royal attendants went to Ghaṭikāra the potter and said to him, "Sir! Kikī the king of Kāsi has commanded us to deliver to you five hundred cart-loads of fragrant rice together with fitting provisions for preparation of suitable curries to go with the rice. Sir, please accept them." (But Ghaṭikāra refused, saying) "The king has many obligations and great responsibilities. I have enough. Let those be only for the king."

Ānanda, you might possibly think: 'The young man Jotipāla of that time be someone else.' You should not think thus. I was that young man Jotipāla of that time.

The Bhagavā said these words. The Venerable Ānanda, being delighted, rejoiced in the words of the Bhagavā.

End of the Ghaṭikāra Sutta

The First in This Vagga

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12. cart-loads: vāha. According to the Commentary a vāha is two cart-loads. If this is accepted the number of card-loads will be one thousand.

2. RAṬṬHAPĀLA SUTTA

Discourse Concerning Raṭṭhapāla

293. Thus have I heard:

At one time, the Bhagavā, journeying through the country of Kurus with a large number of bhikkhus, arrived at the market-town named Thullakoṭṭhika. The brahmin householders of Thullakoṭṭhika heard thus: "Friends, Samaṇa Gotama, the son of Sakya clan, who had gone forth from the Sakya family, journeying through the country of Kurus with a large number of bhikkhus, has arrived at Thullakoṭṭhika. The good reputation of the Venerable Gotama had spread far and wide thus: 'Thus indeed that Bhagavā is Worthy of Special Veneration; he truly comprehends all the dhammas by his own intellect and insight; he possesses penetrative knowledge and perfect conduct; he speaks only what is beneficial and true; he knows all the three world; he is incomparable in taming those who deserve to be tamed; he is the Teacher of devas and men; he is the Enlightened One, knowing the Four Ariyā Truths; and he is the Most Exalted.'

That Bhagavā, through Special apperception, having personally realized the world comprising devas, Māra, and brahmās, and also the world of beings with its samaṇas and brahmaṇas, kings (sammutidevas) and men, expounds it. He proclaims the dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, with richness in meaning and words. He reveals the Noble Practice which is complete in all aspects and is absolutely pure. It is good to see the arahats of this nature."

Then the brahmin householders of Thullakoṭṭhika approached the Bhagavā, and having approached him, some made obeisance to the Bhagavā, and sat in a suitable place; some engaged in courteous greetings with the Bhagavā and having finished courteous and memorable words, they sat in a suitable place; some raised their joined palms in the direction of the Bhagavā and sat in a suitable place; some announced their

names and clans and sat in a suitable place; some (just) sat down in silence in a suitable place. To those brahmin-householders of Thullakoṭṭhika seated in a suitable place, the Bhagavā instructed, exhorted, roused and gladdened with the talk on the dhamma.

294. At that time, a young clansman named Raṭṭhapāla belonging to an eminent family of that very market-town, Thullakoṭṭhika, was sitting among that audience. Then this thought occurred to the young clansman named Raṭṭhapāla: "To the extent that I have understood the Teaching of the Bhagavā it is difficult for a lay man to pursue the Noble Practice in all its fullness, in all its purity, like a polished conch. It would be good for me if I were to shave off my hair and beard and having donned the bark-dyed robe, go forth from home into homeless life." Then the brahmin-householders of Thullakoṭṭhika, being instructed, exhorted, roused and gladdened with the talk on the dhamma by the Bhagavā, rejoicing and delighting in what the Bhagavā had said, rising from their seats, making obeisance to the Bhagavā and keeping him on their right side, departed.

Then, not long after the brahmin householders of Thullakoṭṭhika had departed, the young clans-man Raṭṭhapāla approached the Bhagavā. Having approached and paying respects to the Bhagavā, he sat in a suitable place. Sitting in a suitable place, the clansman Raṭṭhapāla said to the Bhagavā thus: "Venerable Sir, to the extent that I have understood the teaching of the Bhagavā, it is difficult for a lay man to pursue the Noble Practice in all its fullness, in all its purity, like a polished conch. I wish, having shaved off my hair and beard and having donned the bark-dyed robes, to go forth from home into homeless life. May I receive the initation in the presence of the Bhagavā. May I receive the higher ordination. May the Bhagavā admit me into the Order."

"Raṭṭhapāla! Have you got your parent's permission to go forth from home into the homeless life?"

"No, Venerable Sir! I have not yet got permission of my parents to go forth from home into homeless life."

"Tathāgatas do not allow a man (to enter) into the Order without the consent of his parents."

"Venerable Sir, I will do in such a way so that my parents will permit me to go forth from home into homeless life."

295. Then the clansman Raṭṭhapāla rose from his seat, having made obeisance to the Bhagavā and keeping him on his right side, approached his parents. And having approached, he said to them: "Dear mother and father, to the extent that I have understood the teaching of the Bhagavā, it is difficult for a man who lives in household life to pursue the Noble Practice in all its fullness, in all its purity, like a polished conch. I wished, having shaved off my hair and beard and having donned the bark-dyed robes, to go forth from home into homeless life. Give me permission to do so."

When it was said thus, the parents of Raṭṭhapāla, the clansman, said to him thus: "Dear son Raṭṭhapāla, you are our only son, dear and beloved. You have grown up in comfort and you have been brought up comfortably. Raṭṭhapāla! You have not known any kind of discomfort. Only on account of death we will be separated from you without our desire. While you are still alive, how could we give you permission to go forth from home into homeless life?"

For the second time also Raṭṭhapāla, the clansman ...p... For the third time also, the clansman Raṭṭhapāla said to his parents, "Dear mother and father to the extent that I have understood the teachings of the Bhagavā, it is difficult for a man who lives in household life to pursue the Noble Practice in all its fullness, in all its purity, like a polished conch. I wish, having shaved off my hair and beard and having donned the bark-dyed robes, to go forth from home into homeless life. Give me permission to go forth from home into homeless life."

And for the third time also, his parents said, "Dear son Raṭṭhapāla, you are our only son, dear and beloved. You have grown up in comfort and you have been brought up comfortably, Raṭṭhapāla! You have not known any kind of discomfort. Only on account of death, we will be separated from you without our

desire. While you are still alive, how could we give you permission to go forth from home into homeless life?"

296. Then the clansman Raṭṭhapāla knowing that his parents would not permit him to go forth from home into homeless life, lay himself down there on the bare ground, saying, "There will be either death on this very place or homeless life for me." Then the clansman Raṭṭhapāla did not take one meal, did not take two meals also, did not take three meals also, did not take four meals also, did not take five meals also, did not take six meals also, did not take seven meals also.

Then the parents of Raṭṭhapāla, the clansman said to him thus: "Dear son, Raṭṭhapāla, you are our only son, dear and beloved. You have grown up in comfort and you have been brought up comfortably. Raṭṭhapāla! You have not known any kind of discomfort. Only on account of death we will be separated from you without our desire. While you are alive, how could we give you permission to go forth from home into homeless life. Get up, dear son, Raṭṭhapāpala, eat and drink and amuse yourself. Be happy, eating, drinking, amusing yourself, enjoying sense-pleasures and doing meritorious deeds. We cannot give you permission to go forth from home into homeless life." When it was said thus, the clansman Raṭṭpāla remained silent.

For the second time also the parents of Raṭṭhapāla, the clansman said to him thus ...p... For the second time also Raṭṭhapāla the clansman remained silent.

For the third time also, the parents of Raṭṭhapāla, the clasman said to him thus: "Dear son, Raṭṭhapāla, you are our only son, dear and beloved. You have grown up in comfort and you have been brought up in comfortably. Raṭṭhapāla! You have not known any kind of discomfort. Only on account of death we will be separated from you without our desire. When you are still alive how could we give you permission to go forth from home into homeless life. Get up dear son, Raṭṭhapāla, eat and drink and amuse yourself. Be happy, eating, drinking, amusing yourself, enjoying sense-pleasures and doing meritorious deeds. We cannot give you permission to go forth from home into homeless life." And for the third time also, the clansman Raṭṭhapāla remained silent.

297. Then the friends of clansman Raṭṭhapāla approached him. Having approached, they said to him thus: "Friend Raṭṭhapāla, you are the only son of your parents, dear and beloved to them. You have grown up in comfort and you have been brought up comfortably. Friend Raṭṭhapāla! You have not known any kind of discomfort. Only on account of death, your parents will be separated from you without their desire. While you are still living, how could they give you permission to go forth from home into homeless life? Friend, Raṭṭhapāla, get up and eat and drink and amuse yourself. Be happy eating, drinking, amusing yourself, enjoying the sense-pleasures and doing meritorious deeds. Your parents will not give you permission to go forth from home into homeless life. Only on account of death your parents will be separated from you without their desire. While you are still living, how could they give you permission to go forth from home into homeless life?"

When it was said thus, Raṭṭhapāla, the clansman remained silent. For the second time also ..... For the third time also the friends of Raṭṭhapāla, the clansman said to him thus: "Friend, Raṭṭhapāla, you are the only son of your parents dear and beloved to them. You have grown up in comfort and you have been brought up comfortably. Raṭṭhapāla! You have not known any kind of discomfort. Only on account of death your parents will be separated from you without their desire. While you are still living, how could they give you permission to go forth from home into homeless life. Friend Raṭṭhapāla, get up and eat and drink and amuse yourself. Be happy eating, drinking, amusing yourself, enjoying sense-pleasures and doing meritorious deeds. Your parents will not give you permission to go forth from home into homeless life. Due to death only your parents will be separated from you without their desire. While you are still living, how could they give you permission to go forth from home into homeless life?" And for the third time also, the clansman Raṭṭhapāla remained silent.

298. Then, the friends of clansman Raṭṭhapāla approached his parents. Having approached, they said to his parents thus: "Dear mother and dear father, this clansman Raṭṭhapāla is lying

himself down on the bare ground saying: 'In that very place, there will be either death or homeless life for me.' If you do not give your permission to the clansman Raṭṭhapāla to go forth from home into homeless life, he will come to death at that very place. But if you give your permission to the clansman Raṭṭhapāla to go forth from home into homeless life, you will see him as a bhikkhu; and if he is not delighted in homeless life, where else could he go? He will certainly come back here. Please give permission to the clansman Raṭṭhapāla to go forth from home into homeless life."

Upon this, the parents of clansman Raṭṭhapāla said to them, "Dear boys! We give permission to your friend Raṭṭhapāla to go forth from home into homeless life, but after he has gone forth from home into homeless life, he must allow his parents to see him." Then the friends of the clansman Raṭṭhapāla approached him. Having approached the clansman Raṭṭhapāla, they said to him thus: "Friend Raṭṭhapāla, your parents have now given permission to you to go forth from home into homeless life. But after you have gone forth from home into, homeless life, you must allow your parents to see you."

299. Then, the clansman Raṭṭhapāla got up from the ground and gathering his strength approached the Bhagavā. Having approached and paid respects to the Bhagavā, he sat in a suitable place. Having sat in a suitable place, he said to the Bhagavā thus: "Venerable Sir, my parents have now given me permission to go forth from home into homeless life. May the Bhagavā admit me into the order." The clansman Raṭṭhapāla received the initiation in the presence of the Bhagavā and received ordination. The Bhagavā stayed at Thullakothika for as long as he wished and not long after the Venerable Raṭṭhapāla had been ordained, only half a month after he had been ordained, the Bhagavā set out on tour of Sāvaṭṭhī. Gradually the Bhagavā arrived at Sāvatthī. There he dwelt in the Jetavana monastery of Anāthapiṇḍika. Then the Venerable Raṭṭhapāla dwelling alone, and in seclusion, vigilant, and diligent, his mind being inclined (to Nibbāna) and soon, by realizing himself, in this very life, through Magga Insight, attained and abided in (the

fruit of) the supreme arahatship which is the ultimate goal of the Noble Practice, and for which Worthy men rightly go forth from home into homeles life. He knew well: "Rebirth is ended; the Noble Practice has been accomplished; what needed to be done (for the realization of the Path) has been done; nothing else remains to be done for this attainment of Magga." And the Venerable Raṭṭhapāla became one among the arahats.

Then the Venerable Raṭṭhapāla approached the Bhagavā. Having approached and paid respects to the Bhagavā, he sat in a suitable place. Sitting in a suitable place, Venerable Raṭṭhapāla said to the Bhagavā thus: "Venerable Sir! I wish to show myself to my parents, if the Bhagavā allows me." Then the Bhagavā directed his mind to see the state of mind of the Venerable Raṭṭhapāla with his own mind. When the Bhagavā knew that it was not possible for the clansman Raṭṭhapāla to give up the training and return to the layman's life, the Bhagavā said to the Venerable Raṭṭhapāla, "You know the time to see your parents." Then the Venerable Raṭṭhapāla rose from the seat and paid respects to the Bhagavā by keeping the Bhagavā on his right side, kept his bedding tidily, took the robe and alms-bowl and set out on tour of Thullakoṭṭhika. Gradually he arrived at Thullakoṭṭhika. There, in Thullakoṭṭhika, the Venerable Raṭṭhapāla was staying in the Migacīra park of King Korabya.

Then in the morning, he rearranged his robe and taking his alms-bowl and great robe, entered Thullakoṭṭhika for alms-food. While he was walking on in Thullakoṭṭhika for alms-food from house to house, he approached his father's house. At that time the Venerable Raṭṭhapāla' father was having his hairs combed at the central gateway to the house. His father saw Venerable Raṭṭhapāla coming in a distance. Having seen him, his father said thus: "Our only son dear and beloved by us was ordained by these wretched shaven-heads." Then, from his father's house the Venerable Raṭṭhapāla received neither alms nor a refusal but he received only abuse. At that time the family servant woman of the Venerable Raṭṭhapāla wanted to throw away the stale cake made of wheat. The Venerable Raṭṭhapāla said to her, "Sister, if that cake is to be thrown away, drop it

in this bowl of mine". While the family servant woman was putting the stale cake made of wheat in his bowl, she observed carefully the characteristics of his hands, feet and voice.

300. Then the family servant woman approached the Venerable Raṭṭhapāla's mother. Having approached, she spoke to the Venerable Raṭṭhapāla's mother thus: "If it pleases you, my mistress, you should know that young master Raṭṭhapāla has come back."

"O! You slave woman, if you say the truth, I will make you a free woman." Then Raṭṭhapāla's mother approached Raṭṭhapāla's father and said to him, "If it pleases householder, you should know that the clansman Raṭṭhapāla has come."

At that time, the Venerable Raṭṭhapāla was eating the stale cake made of wheat, leaning against the base of a wall. Then, Raṭṭhapāla's father approached the Venerable Raṭṭhapāla. Having approached him, he spoke to the Venerable Raṭṭhapāla thus: "Dear Raṭṭhapāla, how is it that you eat such stale cake made of wheat! Dear Raṭṭhapāla, shouldn't you, go to your own house?"

Householder, how is it possible to have a house for us who have gone forth from home into homeless life? We have no home. We have been to your house. From there we received neither alms nor a refusal but we received only abuse.

"Come, dear Raṭṭhapāla, let us go to the house"

"No, householder, I have had my meal for today."

"If that be so, dear Raṭṭhapāla, please accept a meal for tomorrow."

The Venerable Raṭṭhapāla assented by remaining silent. Having noticed the acceptance of Raṭṭhapāla, Raṭṭhapāla's father approached his own house. Having approached, he had a huge pile made of silver and gold and covered it up with mats. Then he said to the former wives of Raṭṭhapāla, "Come, daughters-in-law, decorate yourselves with the ornaments, decorated with which you were formerly loved and adored by the clansman Raṭṭhapāla."

301. When the night was over, the Venerable Raṭṭhapāla's father made preparations for a magnificent meal at his house and told the time to the Venerable Raṭṭhapāla, "Dear Raṭṭhapāla, it is the time (for a meal), the meal is ready." In the morning, the Venerable Raṭṭhapāla re-arranged his robes and carrying the alms-bowl and great robe, approached his father's house. Having approached there, he sat down at the prepared seat. Raṭṭhapāla's father uncovered the huge pile of silver and gold and said, "Dear Raṭṭhapāla, this is your mother's wealth that she had inherited from her mother. There is the other wealth from your father's side and there is the other wealth from your grand-father. Dear Raṭṭhapāla, you can enjoy these wealth and do meritorious deeds. Come, dear Raṭṭhapāla, return to the house-hold life, enjoy the luxuries of wealth and do meritorious deeds."

"Oh, householder, if you would just listen to me. Put this huge pile of silver and gold on the carts and carrying it, drop it in the mid-stream of the River Gaṅgā. What is the reason for this? It is because grief; lamentation, pain, distress and despair may arise in you due to this huge pile of silver and gold."

Then the former wives of the Venerable Raṭṭhapāla, each holding on to his feet, spoke to the Venerable Raṭṭhapāla thus: "Young master, what are those celestial maidens like on account of whom you take up the Noble Practice?"

"Sisters, we have not taken up the Noble Practice on account of celestial maidens."

"Young master, Raṭṭhapāla is addressing us with the word 'Sister', so thinking, they fell down swooning at that very place."

Then, the Venerable Raṭṭhapāla told his father, "House-holder, if you are offering us a meal , you had better offer it. Stop oppressing us."

"Dear Raṭṭhapāla, do have your meal; it is ready."

Then the father of the Venerable Raṭṭhapāla served him with excellent food, hard and soft, with his own hands till the Venerable Raṭṭhapāla was fully satisfied and said, 'Enough'.

302. Then the Venerable Raṭṭhapāla having eaten and removed his hand from the bowl, recited these verses while standing:

"Look, this body filled with a mass of sores, built up by bones and sinews, a source of constant pain, arousing various thoughts, which is impermanent, unenduring.

Look, this body, attractively adorned with jewellery and ornaments, covered with bones and skin, beautiful only when dressed up in clothes.

Legs dyed with shellac solution and face made up with powder may allure the deluded fool but not one who is in pursuit of the other shore (Nibbāna).

The hair dressed in eightfold patten and the eyes applied with eye lotion may allure the deluded fool but not one who is in pursuit of the other shore (Nibbāna).

This putrid body having the colour of eye- lotion, when dressed up, may allure the deluded fools but not one who is in pursuit of the other shore (Nibbāna).

The hunter has set up the snare. The deer does not touch the snare, having eaten the food, I shall go away while the hunter is wailing."

The Venerable Raṭṭhapāla recited these verses while standing and then approached Migacīra park, of King Korabya. Having approached there, he sat at the foot of a tree to take rest for the day.

303. Then King Korabya, said to Migava, (the Superintendent of Migacira park), "Friend Migava, clean up the park ground; we shall go to see the pleasurable grounds" "Very well, You Majesty", replied Migava. While cleaning up the park, he saw the Venerable Raṭṭhapāla sitting at the foot of a tree to take rest for the day. Having seen him, he approached King Korabya. Having approached him, he said to the King Korabya thus: "Your Majesty, the Migacīra park has been cleaned up. There is,

now, Your Majesty in the park, the clansman Raṭṭhapāla of whom you have been constantly admiring is now sitting at the foot of a tree to take rest for the day."

"If that be so, friend Migava, I am not going to see the park ground today, instead, we shall attend on the Venerable Raṭṭhapāla."

Then King Korabya said, "Give away all the hard and soft food that have been prepared." Having said thus and having many good carriages harnessed, and riding in the best carriage, left Thullakoṭṭhika with many good carriages and with great royal dignity to see the Venerable Raṭṭhapāla. Going by the carriage as far as it should go, the king alighted from the carriage and approached the Venerable Raṭṭhapāla on foot, together with a distinguished retinue. Having approached, he exchanged courteous greetings with the Venerable Raṭṭhapāla. Having finished courteous and memorable words, he stood in a suitable place. Having stood in a suitable place king Korabya said to the Venerable Raṭṭhapāla thus: "Venerable Raṭṭhapāla, please sit on this elephant rug."

"No, O Great King, You sit on it, I am already seated in my place."

King Korabya sat down on the prepared seat. Having sat, King Korabya said to the Venerable Raṭṭhapāla thus:

304. "Venerable Raṭṭhapāla, there are these four kinds of loss. In this world some persons being followed by these four kinds of loss, shave off their hair and beard, don bark dyed robes and go forth from home into homeless life. What are the four? Loss due to old age, loss due to disease, loss of wealth and loss of relatives."

"Venerable Raṭṭhapāla, what is the loss due to old age? In this world, Venerable Raṭṭhapāla, a certain person has become frail, old, aged, far gone in years and has come to the last stage of his life. He considers thus: I have become frail, old, aged; far gone in years and come to the last stage of my life. It is not easy for me to acquire fresh wealth, nor to increase the wealth already acquired. It would be well if I were to shave off

the hair and beard, don the bark-dyed robes and go forth from home into homeless life. That man being followed by the loss due to old age, shaves off the hair and beard, dons the bark-dyed robes and goes forth from home into homeless life. Venerable Raṭṭhapāla this is called the loss due to old age. But the Venerable Raṭṭhapāla is still young, youthful, possesses very black hair, endowed with a glowing youthfulness and with the first period of life. There is no loss due to old age for the Venerable Raṭṭhapāla. Knowing or seeing or hearing of what, has the Venerable Raṭṭhapāla gone forth from home into homeless life?" (1)

"Venerable Raṭṭhapāla, what is the loss due to disease?" Venerable Raṭṭhapāla, in this world, a certain person is afflicted with disease, and suffering pain and extremely ill. He considers thus: "I am now afflicted with disease, suffering pain and extremely ill. It is not easy for me to acquire fresh wealth, nor to increase the wealth already acquired. It would be well if I were to shave off the hair and beard, don the bark-dyed robes and go forth from home into homeless life." That man being followed by the loss due to disease, shaves off the hair and beard, dons the bark-dyed robes and goes forth from home into homeless life. Venerable Raṭṭhapāla, this is called the loss due to disease. But the Venerable Raṭṭhapāla is free from illness and affliction and is endowed with the element of internal heat promoting good digestion, neither too weak nor too strong. There is no loss due to disease for the Venerable Raṭṭhapāla. Knowing or seeing or hearing of what, has the Venerable Raṭṭhapāla gone forth from home into homeless life? (2)

"And Venerable Raṭṭhapāla, what is the loss of wealth?" Venerable Raṭṭhapāla, in this world, a certain person is rich, of great possessions and very wealthy. In Course of time, these riches of him become depleted. He considers thus: "Formerly I was rich, of great possessions and the very wealthy. In course of time, these riches of mine have become depleted. It is not easy for me to acquire fresh wealth, nor to increase the wealth already acquired. It would be well if I were to shave off the hair and beard, don the bark-dyed robes and go forth from home into homeless life." That man being followed by the loss of wealth,

shaves off the hair and beard, dons the bark-dyed robes and goes forth from home into homeless life. Venerable Raṭṭhapāla, this is called the loss of wealth. But the Venerable Raṭṭhapāla is the son of high family in this Thullakoṭṭhika. There is no loss of wealth for the Venerable Raṭṭhapāla. Knowing or Seeing or bearing of what, has the Venerable Raṭṭhapāla gone forth from home into homeless life? (3)

Venerable Raṭṭhapāla, what is the loss of relatives? Venerable Raṭṭhapāla, in this world, a certain person has many friends, companions, kinsmen and blood relations. In course of time, these relatives of his become depleted. He considers thus: "Formerly I had many friends, companions, kinsman, and blood relations. In course of time, these relatives of mine become depleted. It is not easy for me to acquire fresh wealth, nor to increase the wealth already acquired. It would be well if I were to shave off the hair and beard, don the bark-dyed robes and go forth from home into homeless life." That man being followed by the loss of relatives, shaves off the hair and beard, dons the bark-dyed robes and goes forth from home into homeless life. Venerable Raṭṭhapāla, this is called the loss of relatives. But, Venerable Raṭṭhapāla, there are many friends, companions, kinsmen and blood relations in this very Thullakoṭṭhika. There is no loss of relatives for the Venerable Raṭṭhapāla. Knowing or seeing or hearing of what, has the Venerable Raṭṭhapāla gone forth from home into homeless life. (4)

"Venerable Raṭṭhapāla, these are the four kinds of loss. In this world some persons being followed by these four kinds of loss, shave off their hair and beard, don the bark-dyed robes and go forth from home into homeless life. But there are no such kinds of loss for Venerable Raṭṭhapāla. Knowing or seeing or hearing of what, has the Venerable Raṭṭhapāla gone forth from home into homeless life?"

305. Great King, there are four principles of dhamma taught by the Bhagavā who knows, who sees, who is Worthy of Special Veneration and Perfectly Self-enlightened One. Because I have known, have seen and have heard of the brief statement of these four principles of dhamma, I have gone forth

from home into homeless life. And what are these four? Great King, the first principle of dhamma taught by the Bhagavā who knows, who sees, who is Worthy of Special Veneration and the Perfectly Self-enlightened One is that, man is always carried along by "old age and death and so he is not permanent". Because I have known, seen and heard of this first principle of dhamma, I have gone forth from home into homeless life.

Great King, the second principle of dhamma taught by the Bhagavā who knows, who sees, who is Worthy of Special Veneration and the Perfectly Self-enlightened One is that, "man has no refuge, no one to rely on". Because I have known, seen and heard of this principle of dhamma, I have gone forth from home into homeless life.

Great King, the third principle of dhamma taught by the Bhagavā who knows, who sees, who is Worthy of Special Veneration and the Perfectly Self-enlightened One is that, "man has nothing as his own; he has to go away leaving behind everything". Because I have known, seen, and heard of this principle of dhamma, I have gone forth from home into homeless life.

Great King, the fourth principle of dhamma taught by the Bhagavā who knows, who sees, who is Worthy of Special Veneration and the Perfectly Self-enlightened One is that "man is always wanting and discontented, a slave of craving". Because I have known, seen and heard of this principle of dhamma, I have gone forth from home into homeless life.

Great King, these four principles of dhamma are taught by the Bhagavā who knows, who sees, who is Worthy of Special Veneration and the Perfectly Self-enlightened One. Because I have known, seen and heard of these four principles of dhamma, I have gone forth from home into homeless life.

306. Venerable Raṭṭhapāla has said that, "man is always carried along by old age and death", and so he is not permanent. How should we take the meaning of this statement? Great King, what do you think of this? When you were at the age of twenty or twenty-five, were you skilled in the art of elephant-riding, in

the art of horse-riding, in the art of chariot-riding, in the art of archery and in the art of swordsmanship. With strong thighs and with strong arms, were you endowed with physical strength and were you able to go to the battlefield?

Yes, indeed, Venerable Raṭṭhapāla, at the age of twenty or twenty-five, I was skilled in the art of elephant-riding, in the art of horse-riding, in the art of chariot-riding, in the art of archery and in the art of swordsmanship. With strong thighs and with strong arms, I was endowed with physical strength and was able to go to the battlefields. Venerable Raṭṭhapāla, sometimes I thought myself to be possessed of psychic powers. I have seen no one who is equal to me in physical strength.

Great King, what do you think of this? With strong thighs and with strong arms are you even so endowed with physical strength and are you still able to go to the battlefield?

Venerable Raṭṭhapāla, it is not so, now, I have become frail, old, aged, far gone in years and come to the last stage of my life. My age is now eighty years. Sometimes, intending to put my feet down here, I happen to step down there.

Great King, having this in his mind, the Bhagavā who knows, who sees, who is Worthy of Special Veneration and the Perfectly Self-enlightened One has taught that, "man is always carried along by old age and death and so he is not permanent". Because I have known, seen and heard of this, I have gone forth from home into homeless life." "Venerable Raṭṭhapāla, it is wonderful; Venerable Raṭṭhapāla, it is marvellous. The Bhagavā who knows, who sees, who is Worthy of Special Veneration, and the Perfectly Self-enlightened One has spoken very well that, "man is always carried along by old age and death and so he is not permanent." Venerable Raṭṭhapāla, indeed man is always carried along by old age and death and so he is not permanent. (1)

Venerable Raṭṭhapāla, in this royal family there are forces of elephants, forces of horses, forces of chariots and forces of infantry troops. Whenever there are dangers, these forces will defind. Venerable Raṭṭhapāla has said that, "man has no refuge,

no one to rely on". How should we take the meaning of this statement?

"Great King, what do you think of this? Have you any chronic illness?"

"Venerable Raṭṭhapāla, I have a chronic illness. Venerable Raṭṭhapāla, sometimes my friends, companions kinsmen and blood relations stood around me saying: 'Now, King Korabya is dying, now King Korabya is dying?' "

Great King, what do you think of this? Can you say to your friend, companions, kinsmen and blood relations, "Come my dear friends, companions, kinsmen and blood relations to relieve me of this pain from which I am suffering, take each of you a share of it". "Or do you have to suffer this pain alone?" "Venerable Raṭṭhapāla, it is not possible for me to say to my friends, companions, kinsmen and blood relations, 'Come my dear friends, companions, kinsmen and blood relations to relieve me of this pain from which I am suffering, take each of you a share of it. Indeed I have to suffer this pain alone'."

Great King, having this in his mind, the Bhagavā who knows, who sees, who is Worthy of Special Veneration, and the Perfectly Self-enlightened One has taught that, "man has no refuge, no one to rely on". Because I have known, seen, heard of this, I have gone forth from home into homeless life.

Venerable Raṭṭhapāla, it is wonderful, Venerable Raṭṭhapāla, it is marvellous. The Bhagavā who knows, who sees, who is Worthy of Special Veneration, and the Perfectly Self-enlightened One has spoken very well that, "man has no refuge, no one to rely on". Venerable Raṭṭhapāla, indeed, man has no refuge, no one to rely on. (2)

Venerable Raṭṭhapāla, in this royal family, there is an abundance of silver and gold buried under the ground and kept above the ground. Venerable Raṭṭhapāla has said that, "man has nothing as his own; he has to go away leaving behind everything". How should we take the meaning of this statement?

Great King, what do you think of this? Just as you are endowed with, possessed of pleasures of five senses with which

you gratify and enjoy yourself, do you think it is possible you will be endowed with, possessed of pleasures of five senses with which you can gratify and enjoy yourself in the future existence also? Or, will some others enjoy these wealth? While you, Great King, go away in accordance with your own kamma?

Venerable Raṭṭhapāla, it is not possible for me that just as I am endowed with, possessed of pleasures of five senses with which I gratify and enjoy myself, I will be endowed with, possessed of pleasures of five senses with which I can gratify and enjoy myself in the future existence also. As a matter of fact, some others will enjoy this wealth while I go away in accordance with my own kamma.

Great King, having this in his mind, the Bhagavā who knows, who sees, who is Worthy of Special Veneration and the Perfectly Self-enlightened One has taught that, "man has nothing as his own; he has to go away leaving behind everything". Because I have known, seen and heard of this, I have known, seen and heard of this, I have gone forth from home into the homeless life.

Venerable Raṭṭhapāla, it is wonderful, Venerable Raṭṭhapāla, it is marvellous. The Bhagavā who knows, who sees, who is Worthy of Special Veneration, and the Perfectly Self-enlightened One has spoken very well that, "man has nothing as his own; he has to go away leaving behind everything". Venerable Raṭṭhapāla, indeed, man has nothing as his own; he has to go away leaving behind every thing. Venerable Raṭṭhapāla, indeed, "man has nothing as his own, he has to go away leaving behind every-thing". (3)

Venerable Raṭṭhapāla has said that, "man is always wanting (more) and discontented a servant of craving". Venerable Raṭṭhapāla, how should we take the meaning of this statement?

Great King, what do you think of this? Do you rule over the prosperous country of the Kurus?

Yes, Venerable Raṭṭhapāla, I rule over the prosperous country of the Kurus.

Great King, what do you think of this? Suppose that here is a man who is reliable and trust worthy who comes to you from the East. That man having approched you might say thus: "Great King, Your Majesty should know that I have come from the East. There, I saw a great country, very rich, prosperous, thickly populated and crodwed with people. There are many forces of elephants, many forces of horses, many forces of chariots and many forces of infantry troops. There is an abundance of wealth and grain. There is also an abundance of silver and gold, pure metals and finished products. There is a large number of womenfolk who may be taken as wives. Great King, that country can be conquered with only a small number of troops. May Your Majesty conquer it". Great King, what would you do to that country? We would certainly conquer and rule over that country?

Great King, what do you think of this? Suppose that therein a man comes to you from the West ..... from the North ..... from the South ..... A man who is reliable and trustWorthy comes to you from across the ocean, and says: "Great King, Please You Majesty should know that I have come from across the ocean. There I saw a great country, very rich, prosperous, thickly populated and crowded with people. There are many forces of elephants, many forces of horses, many forces of chariots and many forces of infantry troops. There is an abundance of wealth and grain. There is also an abundance of silver and gold, pure metals and finished products. There is a large number of womanfolk who may be taken as wives. Great King, that country can be conquered with only a small number of troops. May Your Majesty conquer it". Great King, what would you do to that country? Venerable Raṭṭhapāla, we would conquer and rule over that country too.

Great King, having this in his mind the Bhagavā who knows, who sees, who is Worthy of Special Veneration and the Perfectly Self-enlightened One has taught that, "man is always wanting (more) and discontented, a slave of craving". Because I have known, seen and heard of this, I have gone forth from home into homeless life. Venerable Raṭṭhapāla, it is wonderful, Venerable Raṭṭhapāla, it is marvellous. The Bhagavā who knows,

who sees, who is Worthy of Special Veneration and the Perfectly Self-enlightened One has spoken very well that man is always wanting (more) and discontented, a servant of craving (4)

Venerable Raṭṭhapāla said this. Having said this, he spoke further thus:

307. I see rich people in the world. They, having acquired wealth do not give away in charity due to bewilderment. Out of greed, they keep on hoarding their wealth. They desire for more and more of sense-pleasures.

A King, having conquered the earth by force, ruling over all the lands confined by the ocean, being not contented with this side of the ocean, might yearn for the other side of the ocean.

Kings as well as many other men meet their death with their hearts still full of craving and attachment. Always wanting (more), they abandon their bodies. There is no such thing in the world as contentment over the sense-pleasures.

The relatives with their hair spread out, cried around the dead person. They wailed: 'Our dear one! Our dear one!' Wrapped up in cloth, the dead body is taken away from the house, put on the pyre and cremated.

That dead man who has left behind all his possessions, wrapped up only in a piece of cloth, and he is pierced with rods and burnt down. Relatives and friends, or companions are not a shelter for a dead man.

His inheritors take possession of his wealth. The dead person goes on in accordance with his kamma. No wealth whatso-ever follows the dead man. His children, his wives, his wealth or his country do not follow him.

Longevity cannot be obtained by wealth, old age cannot be prevented by wealth; wise men say that life is short, impermanent and subject to change.

Both the rich and the poor experience the touch of death. Similarly, the fool and the wise have to experience the touch of death. Through foolishness, the fool succumbs to death lying on his bed, agitated and shaken. The wise remains unmoved (unshaken) in experiencing death.

Therefore, knowledge is better than wealth. Through knowledge, one can attain the end of all activities in this world. The unwise, because they have not yet come to the end of activities, they do evil deeds during the course of various existences.

An unwise man, going the rounds of rebirth successively, enters a mother's womb and has rebirths in future existences. The unwise man believing in the words of another unwise man enters a mother's womb and has rebirths in future existences.

Just as the thief who is caught at the entrance gate of the house is punished by his own deed, even so evil beings are punished in future existences by their own deeds.

Sensual desires are variegated, pleasurable and delightful in manifold ways, they stir up the mind. Great King, seeing danger in the pleasures of the senses, I have gone forth from home into homeless life.

Just as fruits of a tree fall down, so also beings, young or old, all pass away. Great King, seeing this danger also, I have gone forth from home into homeless life. Only the life of a samaṇa which certainly leads to liberation is the best."

End of Raṭṭhapāla Sutta

The Second in This Vagga

3. MAGHADEVA SUTTA

Discourse on Maghadeva

308. Thus have I heard:

At one time, the Bhagavā was staying at the Maghadeva mango grove in Mithilā; then, at a certain spot the Bhagavā smiled. The Venerable Ānanda thought thus: 'What is the cause of, what is the basis for the Bhagavā's smile? The Tathāgatas never smile without a season.' Then the Venerable Ānanda, arranging his robe over one shoulder (and under the other), and with the palms of his hands put together and lifted up in reverence, said to the Bhagavā, "Venerable Sir! What is the cause of, what is the basic for the Bhagavā's smile? The Tathāgatas never smile without a reason.

Ānanda, in ancient times, there was a king by the name of Maghadeva at this very city of Mithilā. He was a righteous king, ruling in a righteous manner, established in righteousness and was a great king. He treated brahmins and householders from towns or villages in accordance with (customary) justice. He kept the precepts on the eighth and fifteenth days of the first half of the lunar month and on the eighth and fourteenth or fifteenth days of the second half of the lunar month.[1] Ānanda, after ruling for many years, many hundreds of years, many thousands of years, King Maghadeva sent for the barber and said, "Good barber, when you see grey hair growing on my head, inform me accordingly Ānanda, the barber replied "Very well, Your Majesty," to King Maghadeva. Ānanda, after a lapse of many years, many hundreds of years, many thousands of years, the barber noticed grey hair growing on the head of King Maghadeva and accordingly informed him, "The messengers of Death have appeared to Your Majesty. Grey hair can be seen growing on the head." "In that case, good barber, pull out the grey hair carefully with a pair of tweezers and put them in my cupped hands." Ānanda, the barber obediently said "Very well, Your Majesty," to King Maghadeva and pulled out the grey hair

1. The luner month has fifteen waxing days, the fifteenth being the full moon day, and fourteen or fifteen waning days.

carefully with a pair of tweezers and put them into the cupped hands of King Maghadeva.

309. Then, Ānanda, having rewarded the barber with the gift of a valuable village, King Maghadeva sent for his eldest son, the Crown Prince, and said, "Dear son, the messengers of Death have appeared to me. Grey hair can be seen growing on the head. I have fully enjoyed human pleasures; it is time now to seek celestial pleasures. Come, dear son, rule over this country. As for me, shaving off my hair and beard and putting on bark-dyed robes, I shall go forth from the household life into the homeless life of a recluse. In the same way, dear son, when you too notice grey hair growing on your head, reward your barber with the gift of a valuable village, instruct well your eldest son, the Crown Prince, in the duties of a king, shave off your hair and beard and, putting on bark-dyed robes, go forth from the household life into the homeless life of a recluse. Continue to follow this good practice which I have laid down. Do not be the last person of my lineage. Dear son, any one of the noble lineage who terminates this good practice is the last person of that lineage. Therefore, dear son, I say to you: 'Continue to follow this good practice which I have laid down. Do not be the last person of my lineage'."

Then, Ānanda, King Maghadeva having rewarded the barber with the gift of a valuable village, and having instructed well his eldest son, the Crown Prince, in the duties of a king, shaved off his hair and beard, put on the bark-dyed robes and went forth from the household life into the homeless life of a recluse in this very Maghadeva mango grove.

He dwelt with a mind (filled) with goodwill (mettā) that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; in the same manner, identifying himself with all beings everywhere, above, below and across, he dwelt with a mind (filled) with goodwill (mettā) that extends to all beings in the world, and that is extensive, lofty, measureless, peaceable, and without malice.

He dwelt with a mind (filled) with compassion ..... with sympathetic joy, ... with equanimity that permeates a quarter,

likewise a second quarter, likewise a third quarter, likewise a fourth quarter; in the same manner, identifying himself with all beings everywhere, above, below and across, he dwelt with a mind (filled) with equanimity that extends to all beings in the world, and that is extensive, lofty, measureless, peaceable, and without malice.

Ānanda, King Maghadeva spent his childhood playing the games of children for eighty-four thousand years. For eighty-four thousand years, he was the Crown Prince. He was king for eighty-four thousand years. And for eighty-four thousand years, he practised the Noble Life of Purity in this very Maghadeva mango grove after his going forth from the household life into the homeless life of a recluse. Having developed the Four Sublime States of mind,[2] Brahmavihāra, he was reborn in the realm of the brahmās after death and dissolution of the body.

310. Ānanda, after ruling for many years, many hundreds of years, many thousands of years, King Maghadeva's son sent for the barber and said, "Good barber, when you see grey hair growing on my head, inform me accordingly." Ānanda, the barber replied "Very well, Your Majesty," to King Maghadeva's son. Ānanda, after a lapse of many years, many hundreds of years, many thousands of years, the barber noticed grey hair growing on the head of King Maghadeva's son and accordingly informed him, "The messengers of Death have appeared to Your Majesty. Grey hair can be seen growing on the head." "In that case, good barber, pull out the grey hair carefully with a pair of tweezers and put them in my cupped hands." Ānanda, the barber obediently said "Very well, Your Majesty," to King Maghadeva's son and pulled out the grey hair carefully with a pair of tweezers and put them into the cupped hands of King Maghadeva's son.

Then, Ānanda, having rewarded the barber with the gift of a valuable village, King Maghadeva's son sent for his eldest son, the Crown Prince, and said, "Dear son, the messengers of

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2. **Sublime States of Mind**: Brahmavihāra: goodwill (mettā), compassion (karuṇā), sympathetic joy (muditā) and equanimity (upekkhā).

Death have appeared to me. Grey hair can be seen growing on the head. I have fully enjoyed human pleasures; it is time now to seek celestial pleasures. Come, dear son, rule over this country. As for me, shaving off my hair and beard and putting on bark-dyed robes, I shall go forth from the household life into the homeless life of a recluse. In the same way, dear son, when you too notice grey hair growing on your head, reward your barber with the gift of a valuable village, instruct well your eldest son, the Crown Prince, in the duties of a king, shave off your hair and beard and putting on bark-dyed robes, go forth from the household life into the homeless life of a recluse. Continue to follow this good practice which I have laid down. Do not be the last person of my lineage. Therefore, dear son, I say to you: "Continue to foliow this good practice which I have laid down. Do not be the last person of my lineage."

Then, Ānanda, King Maghadeva's son having rewarded the barber with the gift of a valuable village, and having instructed well his eldest son, the Crown Prince, in the duties of a king, shaved off his hair and beard, put on the bark-dyed robes and went forth from the household life into the homeless life of a recluse.

He dwelt with a mind (filled) with goodwill that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; in the same manner, identifying himself with all beings everywhere, above, below and across, he dwelt with a mind (filled) with goodwill that extends to all beings in the world, and that is extensive, lofty, measureless, peaceable, and without maliace.

He dwelt with a mind (filled) with compassion ..... with sympathetic joy ..... with equanimity that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; in the same manner, identifying himself with all beings everywhere, above, below and across, he dwelt with a mind (filled) with equanimity that extends to all beings in the world and that is extensive, lofty, measureless, peaceable, and without malice.

Ānanda, King Maghadeva's son spent his childhood playing the games of children for eighty-four thousand years. For eighty-four thousand years, he was the Crown Prince. He was king for eighty-four thousand years. And for eighty-four thousand years, he practised the Noble Life of Purity in this very Māghadeva mango grove after his going forth from the household life into the homeless life of a recluse. Having developed the Four Sublime States of mind, Brahmavihāra, he was reborn in the realm of the brahmās after death and dissolution of the body.

311. Ānanda, successive generations of descendants of King Maghadeva, numbering eighty-four thousand, shaved off their hair and beard, put on the bark-dyed robes and went forth from the household life into the homeless life of a recluse in this very Maghadeva mango grove. They dwelt with a mind (filled) with goodwill that permeates a quarter, likewise a fourth quarter: in the same manner, identifying himself a fourth quarter; in the same manner, identifying himself with all beings everywhere, above, below and across, they dwelt with a mind (filled) with goodwill that extends to all beings in the world, and that is extensive, lofty, measureless, peaceable, and without malice.

They dwelt with a mind (filled) with compassion ..... with sympathetic joy ..... with equanimity that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; in the same manner, identifying himself with all beings everywhere, above, below and across, they dwelt with a mind (filled) with equanimity that extends to all beings in the world, and that is extensive, lofty, measureless, peaceable, and without malice.

For eighty-four thousand years, they (each) spent their childhood playing the games of children. For eighty-four thousand years they (each) were crown princes. They (each) were kings for eighty-four thousand years. And for eighty-four thousand years, they (each) practised the Noble Life of Purity in this very Māghadeva mango grove after going forth from the household life into the homeless life of a recluse. Having developed the Four Sublime States of mind, they were reborn in the realm of brahmās after death and dissolution of the body.

King Nimi was the last of those kings, he was a righteous king, ruling in a righteous manner, established in righteousness, and was a great king. He treated brahmins and householders from towns or villages in accordance with (customary) justice. He kept the precepts on the eighth and fifteenth days of the first half of the lunar month and on the eighth and fourteenth or fifteenth days of the second half of the lunar month.

312. Ānanda, it happened in the past that at the Sudhammā conference hall where the devas of Tāvatiṁsa were assembled in harmonious unity this discussion took place: "Friends, great is the gain of the people of Videha; fortunate are the people of Videha. King Nimi is a righteous king, ruling in a righteous manner, established in righteousness, and is a great king. He treats brahmins and householders from towns or villages in accordance with (customary) justice. He keeps the precepts on the eighth and fifteenth days of the first half of the lunar month and on the eighth and fourteenth or fifteenth days of the second half of the lunar month."

Then, Ānanda, Sakka, lord of the (Tāvatiṁsa) devas, asked the Tāvatiṁsa devas: "Do you indeed wish to see King Nimi?" "Yes, lord, we wish to see King Nimi." At that time, Ānanda, on that Sabbath day, the fifteenth day of the month, King Nimi after washing his hair had ascended to the terrace of his palace and was seated there, observing the (eight) precepts. Sakka, lord of the (Tāvatiṁsa) devas, vanished from the Tāvatiṁsa deva realm and appeared in front of King Nimi in the instant it takes a strong man to stretch out his flexed arm or to bend his stretched out arm.

Then, Ānanda, Sakka, lord of the devas, said to King Nimi, "O Great King, great is your gain! O Great King, fortunate are you! O Great King, at the Sudhammā conference hall of the Tāvatiṁsa devas, the devas are assembled talking unanimously in praise of you (in these terms): 'Friends, great is the gain of the people of Videha; fortunate are the people of Videha. King Nimi is a righteous king, ruling in a righteous manner, established in righteousness, and is a great king. He treats brahmins and householders from towns or villages in accordance with (customary) justice. He keeps the precepts on the eighth and fifteenth days of the first half of the lunar month

and on the eighth and fourteenth or fifteenth days of the second half of the lunar month.' O Great king, the Tāvatiṁsa devas wish to see you (to do honour to you). O Great King, I shall send you the carriage harnessed by a thousand thoroughbreds. O Great King, please ride in the celestial carriage without any fear." Ānanda, King Nimi gave his consent by remaining silent.

313. Then, Ānanda, finding that King Nimi had consented, Sakka, lord of the (Tāvatiṁsa) devas, vanished from the presence of King Nimi and reappeared in, Tāvatiṁsa, in the instant it takes a strong man to stretch out his flexed arm or to bend his stretched out arm. Then Sakka, lord of the devas, sent for and said to a deva named Mātali who gives aid and support to human beings, "Come, good Mātali, take the carriage harnessed by a thousand thoroughbreds and go to King Nimi and inform him, 'O Great King! Sakka, lord of the devas, has sent this carriage harnessed by a thousand thoroughbreds for you. O Great King, please ride in this celestial carriage without any fear'." Ānanda, Mātali, who gives aid and support to human beings, said obediently to Sakka, lord of the devas, "Very well, my lord", and harnessing the carriage with a thousand thoroughbreds went to King Nimi and said, "O Great King! Sakka, lord of the devas, has sent this carriage harnessed by a thousand thoroughbreds for you. O Great King! Sakka, lord of the devas, has sent this carriage harnessed by a thousand thoroughbreds for you. O Great King, please ride in this celestial carriage without any fear. O Great King, by which of two routes shall I indeed take you, the route taken by those who have done evil deeds to where they suffer the (ill) effects, or the route taken by those who have done meritorious deeds to where they enjoy the (good) effects?" King Nimi told him, "Take me along by both routes"[3] Ānanda, Mātali, who gives aid and support to human beings, ushered King Nimi into the Sudhammā conference hall (where the devas were congregated).

Ānanda, on seeing King Nimi coming at a distance, Sakka, lord of the devas, welcome him saying, "Come, O Great

3. Accordinf to the Commentary Mātali first showed the states of woe (niraya) to King Nimi and then took him to the realm of the devas.

King; Great King, your coming is good coming. The devas of Tāvatiṁsa wish to see you, Great King. Congregating in the Suddhammā conference hall, those devas have been talking unanimously in praise of you (thus): 'Friends, great is the gain of the people of Videha; fortunate are the people of Videha. King Nimi is a righteousness king, ruling in a righteous manner, established in righteousness, and is a great king. He treats brahmins and householders from town or villages in accordance with (customary) justice. He keeps the precepts on the eighth and fifteenth days of the first half of the lunar month and on the eighth and fifteenth days of the first half of the lunar month and on the eighth and fifteenth days of the first half of the lunar month and on the eighth and fourteenth or fifteenth days of the second half of the lunar month.' O Great King, the Tāvatiṁsa devas wish to see you. O Great King, please enjoy yourself among the devas delighting in the celestial pleasures arising from the power of the devas." "It is not possible. No, Sir; just send me back to Mithilā. As of before, I shall treat brahmins and householders from towns or villages in accordance with (customary) justice. I shall keep the precepts on the eighth and fifteenth days of the first half of the lunar month and on the eighth and fourteenth or fifteenth days of the second half of the lunar month."

314. Then, Ānanda, Sakka, lord of the devas, sent for Mātali who gives aid and support to human beings and said to him, "Come, good Mātali, harnes the carriage with a thousand thoroughbreds and take back King Nimi to Mithilā." Ānanda, Mātali who gives aid and support to human beings said obediently to Sakka, lord of the devas, "Very well, my lord," and harnessing the carriage with a thousand thoroughbreds took back King Nimi to Mithilā. There, King Nimi treated brahmins and householders from towns or villages in accordance with (customary) justice. He kept the precepts on the eighth and fifteenth days of the first half of the lunar month and on the eight and fourteenth or fifteenth days of the second half of the lunar month. Ānanda, after ruling for many years, many hundreds of years, many thousands of years, King Nimi sent for the barber and said, "Good barber, when you see grey hair on my head,

inform me accordingly." Ānand, the barber replied "Very well, Your Majesty," to King Nimi. Ānanda, after a lapse of many years, the barber noticed grey hair growing on the head of King Nimi and accordingly informed him. "The messengers of Death have appeared to Your Majesty. Grey hair can be seen growing on the head." "In that case, good barber, pull out the grey hair carefully a pair of tweezers and put them in my cupped hands." Ānanda the barber obediently said "Very well, Your Majesty." to King Nimi and pulled out the grey hair carefully with a pair of tweezers and put them into the cupped hands of King Nimi.

Then, Ānanda, having rewarded the barber with the gift of a valuable village, King Nimi sent for his eldest son, the Crown Prince, and said, "Dear son, the messagers of Death have appeared to me. Grey hair can be seen growing on the head. I have fully enjoyed human pleasures; it is time now to seek celestial pleasures. Come, dear son, rule over this country. As for me, shaving off my hair and beard and putting on bark-dyed robes, I shall go forth from the household life into the homeless life of a recluse. In the same way, dear son, when you too notice grey hair growing on your head, reward your barber with the gift of a valuable village, instruct well your eldest son, the Crown Prince, in the duties of a king, shave off your hair and beard and putting on bark-dyed robes, go forth from the household life into the homeless life of a recluse. Continue to follow this good practice which I have laid down. Do not be the last person of my lineage. Dear son, any one of the noble lineage who terminates this good practice is the last person of that lineage. Therefore, dear son, I say to you: 'Continue to follow this good practice which I have laid down. Do not be the last person of my lineage'."

315. Then, Ānanda, King Nimi having rewarded the barber with the gift of a valuable village, and having instructed well his eldest son, the Crown Prince, in the duties of a king, shaved off his hair and beard, put on the bark-dyed robes and went forth from the household life into the homeless life of a recluse in this very Maghadeva mango grove.

He dwelt with a mind (filled) with goodwill that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; in the same manner, identifying himself with all beings everywhere, above, below and across, he dwelt with a mind (filled) with goodwill that extends to all beings in the world, and that is extensive, lofty, measureless, peaceable and without malice.

He dwelt with a mind (filled) with compassion ..... with sympathetic joy ..... with equanimity that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; in the same manner, identifying himself with all beings everywhere, above, below and across, he dwelt with a mind (filled) with equanimity that extends to all beings in the world, and that is extensive, lofty, measureless, peaceable and without malice.

Ānanda, King Nimi spent his childhood playing the games of children for eighty-four thousand years. For eighty-four thousand years, he was the Crown Prince. He was king for eighty-four thousand years. And for eighty-four thousand years he practised the Noble Life of Purity in this very Maghadeva mango grove after his going forth from the household life into the homeless life of a recluse. Having developed the Four Sublime States of mind, Brahmavihāra, he was reborn in the realm of the Brahmās after death and dissolution of the body. Ānanda, King Nimi had a son by the name of Kaḷārajanaka. That son of his did not go forth from the household life into the homeless life to become a recluse. He terminated the good practice (of his ancestors). He thus became the last person (of his lineage).

316. Ānanda, you might possibly think: 'King Maghadeva of that time who laid down the good practice might be someone else.' You should not think thus. I was that King Maghadeva of that time. (I had laid down that good practice.) Later generations of my descendants continued to practise the noble tradition laid down by me. But Ānanda, that noble practice does not lead to disillusionment (with the five Khandhas), to the abandonment of attachment (rāga), to the cessation of dukkha, to the achievement

of calm through extinction of defilements, to the attainment of abhiññā, special apperception (i.e., Magga Insight), to the realization of the Four Ariya Truths, and to the realization of Nibbāna. It leads only to the realm of the Brahmā. Ānanda, this noble practice which I have now laid down leads certainly to disillusionment to the abandonment of attachment, to the cessation of dukkha, to the achievement of calm through extinction of defilements, to the attainment of special apperception, to the realization of the Four Ariya Truths, and to the realization of Nibbāna.

Ānanda, what is the noble practice that I have now laid down that leads certainly to disillusionment, to the abandonment of attachment, to the cessation of dukkha, to the achievement of calm through extinction of defilements, to the attainment of special apperception, to the realization of the Four Ariya Truths, and to the realization of Nibbāna? It is the Ariya Path of Eight Constituents. And what is the Ariya Path of Eight Constituents? It is Right View, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration. This noble practice, Ānanda, which I have now laid down leads certainly to disillusionment, to the abandonment of attachment, to the cessation of dukkha, to the achievement of calm through extinction of defilements, to the attainment of special apperception, to the realization of the Four Ariya Truths, and to the realization of Nibbāna.

Ānanda, I shall exhort you now in this way. Continue to follow this good practice which I have laid down. Do not be the last person of my lineage. Ānanda, any one of the noble lineage who terminates this good practice is the last person of that lineage. Therefore, Ānanda, I say to you: "Continue to follow this good practice which I have laid down. Do not be the last person."

Being delighted, the Venerable Ānanda rejoiced in what the Bhagavā said.

End of the Maghadeva Sutta

The Third in This Vagga

4. MADHURĀ SUTTA

Discourse Delivered in Madhurā

317. Thus have I heard:

At one time, the Venerable Mahā Kaccāna was staying in the Gunda Wood near the city of Madhurā. The King of Madhurā, son of Avanti, heard thus: "Friends, it is said that Samaṇa Kaccāna is staying in the Gunda Wood near the city of Madhurā. Now the excellent reputation of that Revered Kaccāna has spread thus." He is wise, clever, intelligent, of wide knowledge, a brilliant speaker, capable of prompt and witty replies, elderly and is an arahat. Indeed, it is good to see arahats of such nature.

Then the King of Madhurā, son of Avanti, having caused many good carriages to be harnessed and riding in the best carriage, left Madhurā together with many good carriages and with great royal dignity to see the Venerable Mahā Kaccāna. Going by the carriage as far as it should go, the King alighted from the carriage and approached the Venerable Mahā Kaccāna on foot. Having approached, he exchanged courteous greetings with the Venerable Mahā Kaccāna. Having finished the courteous and memorable words, he sat in a suitable place. Having sat in a suitable place, the King of Madhurā, son of Avanti, said to the Venerable Mahā Kaccāna thus: "Revered Kaccāna, the brahmins say, 'Only the brahmin class is noble; other classes are lowly. Only the brahmin class is fair, other classes are dark. Only the brahmins are pure, non-brahmins are not, only the brahmins are offsprings of the Brahmā who are nurtured in his breast, are born from his mouth, descended from Brahmā, created by him, and are heirs to Brahmā. What would the Revered Kaccāna say in this matter?'"

"Great King, it is mere words uttered in the world that only the brahmin class is noble; other classes are lowly. Only the brahmin class is fair, other classes are dark. Only the brahmins are pure, non brahmins are not. Only the brahmins are the offsprings of the Brahmā who are nurtured in his breast, are born from his mouth, descended from Brahmā, created by him,

heirs to the Brahmā. Great King, it is said that 'Only the brahmin class is noble; other classes are lowly ...p... heirs to the Brahmā' that this is mere words uttered in the world should be understood in the following manner."

318. Great King, what do you think of this? If a Khattiya (ruler) is rich in treasures and grains, in silver and gold, and can fulfil every wish, would another Khattiya serve him, rising early before him, retiring late, doing any work as ordered, obligingly and with pleasant speech? Would a brahamaṇa also ..... would a Vessa also ..... would a Sudda also serve him, rising early before him, retiring late, doing any work as ordered. obligingly with pleasant speech?"

Revered Kaccāna, if a Khattiya is rich in treasures and grains, in silver and gold and can fulfil every wish, another Khattiya would serve him, rising early before him, retiring late, doing any work as ordered, obligingly and with pleasant speech ..... A Brāhmaṇa ..... a Vessa ..... a Sudda would serve him, rising early before him, retiring late, doing any work as ordered, obligingly and with pleasant speech.

Great King, what do you think of this? If a Brāhmaṇa is rich in treasures and grains, in silver and gold, and can fulfil every wish, would another Brāhmaṇa serve him, rising early before him, retiring late, doing any work as ordered, obligingly and with pleasant speech? Would a Vessa also ... would a Sudda also ... would a Khatthiya also ... serve him, rising early before him retiring late, doing any work as ordered, obligingly and with pleasant speech?

Revered Kaccāna, if a Brāhmaṇa is rich in treasures and grains, in silver and gold, and can fulfil every wish, another Brāhmaṇa would serve him, rising early before him, retiring late, doing any work as ordered obligingly and with Pleasant speech.

A Vessa also ..... a Sudda also ..... a Khattiya would serve him, rising early before him, retiring late, doing any work as ordered, obligingly with pleasant speech? Would a Sudda also ..... would a Khattiya also ..... would a Brāhmaṇa serve him, rising early before him, retiring late, doing any work as ordered, obligingly and with pleasant speech?

Revered Kaccāna, if a Vessa is rich in treasures and grains, in silver and gold and can fulfil every wish, another Vessa would serve him, rising early before him, retiring late, doing any work as ordered, obligingly and with pleasant speech.

A Suddha ..... a Kattiya also ..... a Brāhmaṇa would serve him, rising early before him, retiring late, doing any work as ordered, obligingly and with pleasant speech.

Great King, what do you think of this? If a sudda is rich in treasures and grains, in silver and gold and can fulfil every wish, would another Sudda serve him, rising early before him, retiring late, doing any work as ordered, obligingly and with pleasant speech?

Would a Khattiya ..... a Brāhmaṇa ..... would a Vessa serve him, rising early before him, retiring late, doing any work as ordered, obligingly and with pleasant speech?

Revered Kaccāna, if a Sudda is rich in treasures and grains, in silver and gold, and can fulfil every wish, another Sudda will serve him, rising early before him, retiring late, doing any work as ordered, obligingly and pleasant speech. A Khattiya also ..... a Brāhmaṇa also ..... a Vessa also will serve him, rising early before him, retiring late, doing any work as ordered, obligingly and with pleasant speech.

Great King, what do you think of this? This being so, are these four classes of people exactly equal or not? Or how does it seem to you in this matter?

Assuredly, Revered Kaccāna, that being so, these four classes of people are exactly equal. In this matter, I see no difference at all between them. In this manner also, Great King, you should understand what is being said as "Only the brahmin class in noble and other classes are lowly ...p... created by him and heirs to Brāhma" is mere words uttered in the world.

319. Great King what do you think of this? In this world a Khattiya might be used to killing living beings, taking what is not given, committing sexual misconduct, telling lies, slandering, speaking harshly talking frivolously; he might be avaricious, bearing ill will and holding wrong views. On dissolution of the body after death, would he appear in miserable existences, in

wretched destination, in states of ruin and in the realms of continuous suffering, or would he not? Or how does it seem to you in this matter?

Revered Kaccāna, if a Khattiya is used to killing living beings, taking what is not given, committing sexual misconduct, telling lies, slandering, speaking harshly and talking frivolously, if he is avaricious, bears ill-will and holds wrong views, on dissolution of the body after death, he would appear in miserable existences, in wretched destinations, in states of ruin and in the realms of continuous suffering. Thus, it seems to me in this matter, thus have I heard it from the arahats.

Good! Great King, Good! Great King. Great King, it is good that it deems to you thus in this matter, it is also good that you have heard it from the arahats. Great King, What do you think of this? In this world a Brāhmaṇa ...p... a Vessa ...p... a Sudda might be used to killing living beings, taking what is not given ...p... and holding wrong views. On dissolution of the body after death, would he appear in miserable existences, in wretched destinations, in states of ruin and in the realm of continuous suffering, or would he not? How does it seem to you in this matter?

Revered Kaccāna, if a Sudda is used to killing beings, taking what is not given ...p... and holds wrong views, on dissolution of the body after death, he would appear in miserable existences, in wretched destinations, in states of ruin, and in the realms of continuous suffering. Thus, it seems to me in this matter; thus have I heard it from the arahats.

Good! Great King, Good! Great King, it is good that it deems to you thus in this matter. It is also good that you have heard it from the arahats. Great King, what do you think of this? This being so, are these four classes of people exactly equal or not? How does it seem to you in this matter?

Assuredly, Revered Kaccāna, that being so, these four classes of people are exactly equal. In this matter, I see no difference at all between them. In this manner also, Great King, you should understand what is being said as "Only the brahmin class is noble and other classes are lowly ...p... heirs to Brahma" is mere words uttered in the worlds.

320. Great King, what do you think of this? In this world, a Khattiya might be one who refrains from killing living beings, who refrains from taking what is not given, who refrains from committing sexual misconduct, who refrains from telling lies, who refrains from slandering, who refrains from speaking harshly, and who refrains from talking frivolously, who is not avaricious, who is not bearing ill will and who holds right views. On dissolution of the body after death, would he appear in a good destination, the happy world of the devas, or would he not? Or how does it seem to you in this matter?

Revered Kaccāna, if a Khattiya refrains from killing living beings, refrains from taking what is not given, refrains from committing sexual misconduct, refrains from telling lies, refrains from slandering, refrains from speaking harshly, and refrains from talking frivolously, if he is not avarious, not bearing ill-will and holds right views, he would appear in a good destination, the happy world of the devas. Thus, it seems to me in this matter. Thus have I heard from the arahats.

Good! Great King, good! Great King it is good that it deems to you thus, it is also good that you have heard this from the arahats. Great King, what do you think of this? In this world, if a Brāhmaṇa ...p... a Vessa ...p... a Sudda refrains from killing livings, refrains from taking what is not given ...p... holds right views, on dissolution of the body after death, would he appear in a good destination, the happy world of the devas or would he not? Or how does it seem to you in this matter?

Revered Kaccāna, if a Sudda refrains from killing living beings, refrains from taking what is not given ...p... and holds right views, on dissolution of the body after death, he would appear in the good destination, the happy world of the devas. Thus it seems to me in this matter. Thus have I heard it from the arahats.

Good! Great King, Good! Great King. Great King it is good that it deems to you. It is good that you have heard it from the arahats. Great King, what do you think of this? This being so, are these four classes of people exactly equal or not? Or how does it seem to you in this matter?

Assuredly, Revered Kaccāna, this being so, these four classes of people are exactly equal. In this matter, I see no difference at all between them. In this manner, also, Great King, you should understand what is being said as 'Only the brahmin class is noble, other classes are lowly ...p... heirs to Brāhma' is mere words uttered in the world.

321. Great King, what do you think of this? In this world, a Khattiya might break into houses, might raid villages, might commit highway robbery, might rob single houses, might commit adultery. If your officials were to arrest that man and show you saying "Great King, this man is a thief, who is doing evil. May you punish him as you deem fit," What would you do with him?

Revered Kaccāna, we might execute him or we might confiscate his properties, or we might banish him from the country or we might take some action depending upon circumstances. Why is it so? Revered Kaccāna, it is because that man's former name of Khattiya has disappeared and he is to be reckoned as a thief now.

Great King, what do you think of this? In this world, a Brāhmaṇa ...p... In this world, a Vessa ...p... In this world a Sudda ...p... might break into houses, might commit highway robbery, might commit adultery. If your officials were to arrest that man and show you saying "Great King, this man is a theif who is doing evil. May you punish him as you deem fit," What would you do with him?

Revered Kaccāna, we might execute him or we might confiscate his properties, or we might banish him from the country or we might take some other action depending upon circumstances. Why is it so? Revered Kaccāna it is because that man's former name of Sudda has disappeared and he is to be reckoned as a thief now.

Great King, what do you think of this? This being so, are these four classes of people exactly equal or not? Or how does it seem to you in this matter?

Assuredly, Revered Kaccāna, this being so, these four classes of people are exactly equal. In this matter, I see no

difference at all between them. In this manner also, Great King, you should understand what is being said as "Only the brahmin class is noble, other classes are lowly ...p... heirs to Brāhma" is mere words uttered in the world.

322. Great King, what do you think of this? Suppose in this world, a Khattiya having shaved off his hair and beard, having donned the bark-dyed robes were to go forth from home into homeless life, and he were to refrain from killing living beings, to refrain from taking what is not given, to refrain from telling lies, to abstain from taking any meal in the evening and to eat only once a day, to live the noble life, be possessed of morality and to possessed of the good character. What would you do with him?

Revered Kaccāna, we should pay respect to him or welcome him, or invite him to a seat, or we should offer him robes, alms-food, lodging and medicines and medicinal requisites for use in sickness. We should also provied security for him, protecting and defending him. Why is it so? Kaccāna! It is because that man's former name of Khattiya has disappeared and he is to be reckoned as a Samaṇa, now.

Great King, what do you think of this? Suppose, in this world, a Brāhmaṇa ...p... a Vessa ...p... a Sudda ...p... having shaved off his hair and beard, having donned the bark-dyed robes were to go forth from home into homeless life, were to refrain from killing living beings, to refrain from taking what is not given, to refrain from telling lies, to abstain from taking any meal in the evening, and to eat only once a day, to live the noble life, to be possessed of morality and to be possessed of good character. What would you do to him?

Revered Kaccāna, we would pay respect to him, or welcome him, or invite him to a seat, or we would offer him robes, alms-food, lodging and madicines and medicinal requisites for use in sickness. We should also provide security for him protecting and defending him. Why is it so Revered Kaccāna? It is because that man's former name Sudda has disappeared and he is to be reckoned as a Samaṇa, now.

Great king, what do you think of this? This being so, are not these four classs of people exactly equal or not? Or how does it seem to you in this matter?

Assuredly, Revered Kaccāna, this being so, these four classes of people are exactly equal. In this matter, I see no difference at all between them. In this manner, also, Great King, you should understand what is being said as 'Only the Brāhmaṇa class is noble, other classes are lowly. Only the brahmin class is fair, other classes are dark. Only the brahmins are pure, non brahmins are not. Only the brahmins are the offsprings of the Brahmā who are nurtured in his breast, are born from his mouth, descended from Brahmā, created by him, heirs to Brāhma is mere words uttered in the world.'

323. When it was said thus, King Madhurā, son of Avanti, addressed the Venerable Kaccāna thus: "Revered Kaccāna, it is excellent!, it is excellent! Revered Kaccāna, just as, one has turned up what lies upside down, just as one has uncovered what lies covered, just as one has shown the way to another who is lost, just as one has held up a lamp in the darkness for those with eyes to see visible objects, even so has the Revered Kaccāna explained to me in various ways. I take refuge in the Revered Kaccāna, in the Dhamma, in the Order of bhikkhus. May the Revered Kaccāna accept me as a lay disciple who takes refuge from now on till the end of my life."

Great King, you should not take me as your refuge, you should take refuge only in the Bhagavā in whom I take my refuge.

Revered Kaccāna, where is the Bhagavā, who is Worthy of Special Veneration and who is the Perfectly Self-enlightened staying now?

Great King, the Bhagavā, who is Worthy of Special Veneration, and who is Perfectly Self-enlightened has now realized Parinibbāna.

Revered Kaccāna, if we hear that the Bhagavā is at a distance of ten yojanas from here, we would go even the ten yojanas to see that Bhagavā who is Worthy of Special Veneration

and who is Perfectly Self-enlightened, Revered Kaccāna, if we hear that the Bhagavā is at a distance of twenty yojanas ..... thirty yojanas ..... forty yojanas ..... fifty yojanas; from here, we would go even the fifty yojanas to see that Bhagavā who is Worthy of Special Veneration and who is Perfectly Self-enlightened. Revered Kaccāna, if we hear that the Bhagavā is at a distance of one hundred yojanas from here, we would go even the hundred yojanas to see the Bhagavā who is Worthy of special Veneration, and who is Perfectly Self-enlightened. But as that Bhagavā has realized parinibbāna, we take our refuge in that Bhagavā who has realized parinibbāna, also in the Dhamma and also in the Order of bhikkhus. May the Revered Kaccāna accept me as a lay disciple who takes refuge in him from now on till the end of my life.

End of Madhurā Sutta

The Fourth in This Vagga

5. BODHIRĀJAKUMĀRA SUTTA

Discourse to Prince Bodhi

324. Thus have I heard:

At one time the Bhagavā was staying in the deer park known as Bhesakaḷā grove near the city of Susumāragira in the country of Bhagga. At that time the palace named Kokanada had been recently built by prince Bodhi. No samaṇa or Brāhmaṇa or any lay man had stayed there. Then Prince Bodhi said to the youth Sañjikāputta, "Come, friend Sañjikāputta, approach the Bhagavā; having approached, salute the feet of the Bhagavā with your head, with my words. And enquire after the Bhagavā's health as to freedom from ailment, and freedom from affliction, buoyancy, strength and comfortable living saying thus: 'Venerable Sir, Prince Bodhi salutes the feet of the Bhagavā with his head and equires after the health of the Bhagavā, as to freedom from ailment, freedom from affliction, his buoyancy, strength and comfortable living.' And he also says thus: 'May the Bhagavā, together with the Order of bhikkhus, accept the meal of Prince Bodhi for tomorrow.'"

"Very well, Your Highness", replied the youth Sañjikāputta. He approached the Bhagavā. Having approached, he exchanged courteous greetings with the Bhagavā. Having finished courteous and memorable words, he sat in a suitable place. Sañjikāputta, sitting in a suitable place, addressed the Bhagavā thus: "Venerable Sir, Prince Bodhi salutes the feet of the Bhagavā with his head and enquires after the health of the Revered Gotama, as to freedom from ailment and freedom from affliction, buoyancy, Strength, and comfortable living. He also says thus, May the Bhagavā, together with the Order of bhikkhus, accept the meal of Prince Bodhi for tomorrow." The Bhagavā accepted the invitation by remaining silent.

Then the youth Sañjikaputta, noting the acceptance of the Bhagavā by silence, rose from his seat and approached Prince Bodhi. Having approached Prince Bodhi, he said thus: "In the words of Your Highness I addressed the Revered Gotama,

Prince Bodhi salutes the feet of the Revered Gotama with his head and enquires after the health of the Revered Gotama as to freedom from ailment and freedom from affliction, buoyancy, strength, and comfortable living." He also says thus: 'May the Revered Gotama, together with the Order of bhikkhu, accept the meal of prince Bodhi for tomorrow'. I addressed the Bhagavā thus and Samaṇa Gotama accepted the invitation."

325. Then after the night was over, Prince Bodhi caused choice food and eatables of both hard and soft kinds to be prepared at his palace and caused white cloth to be spread over the whole length of the palace of Kokanada right down to the last steps of the stairways. He then said to the youth Sañjikaputta, "Come friend, Sañjikaputta, approach the Bhagavā and announce the time. 'Venerable Sir, it is time, the meal is ready.' "Very well, Your Highness", replied the youth Sañjikaputta. He then approached the Buddha and announced, "Revered Gotama, it is time, the meal is ready" Then, in the morning, Bhagavā rearrangd his robes and taking alms-bowl and great robe approached the residence of Prince Bodhi.

At that time, Prince Bodhi was standing outside the gateway to the residence awaiting the arrival of the Bhagavā. On seeing the Bhagavā coming in the distance, he welcomed and saluted the Bhagavā. After saluting the Bhagavā. Prince Bodhi led him respectfully towards the Kokanada Palace. Then the Bhagavā stood against the last step of the stairways. Then prince Bodhi said to the Bhagavā, "May the Bhagavā step on the colth; may the Sugata step on the cloth. It will be of benefit and happiness to me for a long time." When it was said thus, second time too ...p... For the third time too, Prince Bodhi said to the Bhagavā thus: "May the Bhagavā step on the cloth, may the Sugata step on the cloth. It will be of benefit and happiness to me for a long time."

326. Then, the Bhagavā looked towards the Venerable Ānanda. Then Venerable Ānanda said to prince Bodhi, "Prince, remove the white cloth; the Bhagavā will not tread upon the white cloth, the Tathāgata has compassion for the future generations." Upon this Prince Bodhi removed the cloth and caused

seats to be prepared on the upper floor of Kokanada Palace. Then the Bhagavā went up to the upper floor of Kokanada palace and sat down at the prepared place together with the Order of the bhikkhus. Then Prince Bodhi served the Order of bhikkhus headed by the Bhagavā with excellent food, hard and soft, with his own hands, till they were fully satisfied and said 'Enough'. When the Bhagavā had finished his meal and had removed his hand from the alms-bowl, Prince Bodhi took a low seat and sat in a suitable place. Having sat in a suitable place, Prince Bodhi said to the Bhagavā thus: "It occurs to me thus: 'Happiness cannot be attained through happiness; happiness can be attained only through suffering.' "

327. To me also, Prince Bodhi, before becoming a fully enlightened one, while I was still only a bodhisatta, it occurred to me thus: "Happiness cannot be attained through happiness, happiness can be attained only through suffering."

Prince, after a time I, quite young, possessed of luxuriant dark hair, in the first period of life and in glowing youthfulness, cut off my hair and beard, donned the bark-dyed robe while (my) mother and father, disagreeing to my venture wept, shedding tears, and went forth from home into homeless life. Having gone forth and become a recluse, I, seeking meritorious dhamma and in search of the incomparable state of perfect peace, approached Ālāra of the Kālāma clan. Having approached Ālāra of the Kālāma clan, I said to him thus: "Friend Kālāma, I desire to take up the Noble Practice, in this Doctrine and Discipline." Prince, when I sid so, Ālāra of the Kālāma clan spoke to me thus: "May the Revered One stay here. This dhamma enables an intelligent person to realize soon by his own intuitive knowledge and attain and dwell in the dhamma as taught by his teacher."

Soon, Prince, I learned that dhamma very quickly. Then, Prince, I was able to say that I knew and affirmed (what I knew) by just repeating (the master's) words as soon as they were uttered by a mere movement of (his) lips. I myself professed possession of knowledge and vision. Others also confirmed this. Then, Prince, it occurred to me thus: "Ālāra of Kālāma clan had not said simply out of his own belief but that

he has realized by his own intuitive knowledge and attained and dwelt in this dhamma. Surely Alāra of Kālāma clan had attained and dwelt in this Dhamma, having known and seen it."

Then, Prince, I approached Ālāra of Kālāma clan. Having approached, I said to him, "Friend Kālāma, to what extent do you claim that you have realized by your own intuitive knowledge and attained and dewlt in this dhamma?" Prince, when I said so, Ālāra of Kālāma clan professed the attainment of the Ākiñcaññāyatana jhāna. Then, again, Prince, it occurred to me thus: "Not only has Ālāra of Kālāma clan conviction, I also have conviction. Not only has Ālāra of Kālāma clan energy, I also have energy ...p... mindfulness ...p... concentration ...p... Not only has Ālāra of Kālāma clan wisdom, I also have wisdom. It would be good, if I were to make effort to realize the dhamma which Ālāra of Kālāma clan has claimed, saying: 'I have realized by my own intuitive knowledge and attained and dwelt in that dhamma.' "

Soon, Prince, very quickly, I realized by my own intuitive knowledge, attained and dwelt in that dhamma.

Prince, I then approached Ālāra of Kālāma clan. Having approached I said to him: "Friend Kālāma, do you claim to this extent that you have realized by your own intuitive knowledge and, attained this dhamma?"

"Friend, I do claim that to this extent I have realized by my own intuitive knowledge and attained this dhamma."

(Then I said) Friend, I, too, to this extent, have realized by my own intuitive knowledge, attained and dwelt in this dhamma."

Friend, (said Ālāra), it is a gain to us, it is well gotten for us to have found in Your Reverence a companion in the Noble Practice.

Thus, you have realized by your own intuitive knowledge and attained and dwelt in that dhamma, which I claim to have realized by my own intuitive knowledge and which I have attained. And I claim to have realized by my own intuitive knowledge and to have attained that dhamma which you have

realized by your own intuitive knowledge and which you have attained and dwelt.

Thus you know the dhamma that I know; and I know the dhamma that you know. Thus you are as I am and so am I as you are. Come, friend "Now the two of us will lead this group."

Prince, in this way, Ālāra of Kālāma clan made me his coequal although he was my teacher and I his pupil. He also honoured me with the highest honour. Then, Prince, it occurred to me thus: "This dhamma is not for weariness (of life); not for non-attachment not for the cessation (of dukkha); not for enlightenment, not for the realization of Nibbāna. It conduces only to the reaching the realm of Ākiñcaññāyatana." Prince, not cherishing that dhamma at all, I turned away from it in disgust.

328. Prince, then I, seeking the meritorious dhammas and in search of the incomparable state of perfect peace, approached Udaka Rāma's son. Having approached him, I said to Udaka, Rāma' son: "Friend, I desire to take up the Noble Practice in this Doctrine and Discipline'. Prince, when I said so, Udaka, Rāma's son, spoke to me thus: "May the revered one stay here. This dhamma enables an intelligent person to realize soon by his own intuitive knowledge and attain and dwell in the dhamma as taught by his teacher." Soon, Prince, I learned that dhamma very quickly. Then, Prince, I was able to say that I knew and affirmed (what I knew) by just repeating (the master's) words as soon as they were uttered by a mere movement of (his) lips. I myself professed possession of knowledge and vision. Others confirmed this.

Then, Prince, it occurred to me thus: "Rāma's had not said simply out of his own belief that he has realized by his own intuitive knowledge and attained and dwelt in this dhamma." Surely Rāma had attained and dwelt in this dhamma having known and seen it.

Then, Prince, I approached Udaka, Rāma's son. Having approached, I said to him: "Friend, to what extent did Rāma proclaim that he had realized by his own intuitive knowledge, attained and dwelt in this dhamma?" Prince, when I said so,

Udaka, Rāma's son, professed attainment of Nevasaññānāsaññāyatana jhāna. Then, again, Prince, it occurred to me thus: "Not only has Rāma conviction; I also have conviction. Not only has Rāma energy; I also have energy ...p... mindfulness ...p... concentration ...p... Not only has Rāma wisdom, I also have wisdom. It would be good if I were to make effort to realize the dhamma which Rāma has claimed, saying: 'I have realized by my own intuitive knowledge and attained and dwelt in this dhamma.' "

Soon, Prince, very quickly, I realized by my own intuitive knowledge and attained and dwelt in that dhamma.

Prince, I then approached Udaka, Rāma's son. Having approached him, I said to him: "Friend, does Rāma claim to this extent that he has realized by his own intuitive knowledge, attained and dwelt in this dhamma?"

Friend, Rāma does claim to this extent that he had realized by his own intuitive knowledge and attained and dwelt in this dhamma?

(Then I said): Friend, I, too, to this extent have realized by my own intuitive knowledge and attained and dwelt in this dhamma.

"Friend, (said Udaka, Rāma's son), it is a gain to us, it is well-gotten for us to have found in Your Reverence a companion in the Noble Practice. Thus, you have realized by your own intuitive knowledge and attained and dwelt in that dhamma which Rāma claimed to have realized by his own intuitive knowledge and attained. And Rāma claimed to have realized by his own intuitive knowledge and to have attained it which you have realized by your own intuitive knowledge and which you have attained. Thus you know the dhamma that Rāma knows, and Rāma knows the dhamma that you know. Thus you are as Rāma was, and so was Rāma as you are. Come, friend, now will you please lead this group."

Prince, in this way, Udaka, Rāma's son, being my companion in the Noble Practice, set me in the position of a teacher. He also honoured me with the highest honour. Then, bhikkhus, it occurred to me thus: "This dhamma is not for

weariness (of life); not for non-attachment; not for cessation (of dukkha); not for tranquillity, not for higher knowledge; not for the enlightenment, not for the realization of Nibbāna. It conduces only to reaching the realm of Nevasaññānāsaññāyatana." Prince, not cherishing that dhamma at all, I turned away from it in disgust.

329. Prince, seeking the meritorious dhammas and in search of the incomparable state of perfect peace, I set out on tour through the country of Magadha, travelling by stages, and arrived at the market-town of Senā near Uruvela forest. There I found a delightful stretch of land, a pleasant forest grove, a flowing river, delightful, with tidy landing places, and a village for seeking alms-food in the vicinity. Then, Prince, it occurred to me thus: "Indeed, here is a delightful stretch of land, a pleasant forest grove, a flowing river, delightful, with tidy landing places and a village for seeking alms-food in the vicinity. This place is suitable for a man of good family desiring to meditate, to go into meditation. Then, Prince, I sat in that very place, thinking: 'This place is suitable for taking up meditation.' "

Indeed, Prince, three wonderful similes that I had never heard of before came to my mind. Suppose, Prince, that there were a wet and sappy piece of wood placed in water. Then there might come a man bringing a fire-making stick thinking: "I will make fire I will produce heat." Prince what do you think of this? Could that man make fire and produce heat by rubbing the fire-making stick against this wet, sappy piece of wood placed in water?

No, Venerable Sir, Why is it so? It is because that wood is wet, sappy and placed in water. Only fatigue and vexation would be the lot of that man.

In like manner, Prince, there are some samaṇas and brāhmaṇas who live without keeping themselves aloof from sense-pleasure, bodily and mentally. They have not got rid of nor stilled the desire for sense-pleasures, the slime of sense-desire, the stupor of sense-desire, the thirst of sense-desire and the fever of sense-desire that lie within them. Even if those respected samaṇas and Brāhmaṇas experience painful, severe,

acute and sharp sensations due to strenuous striving, experience painful, severe, acute and sharp sensations due to strenuous striving (such as practising self-mortification), they would not be able to gain knowledge, vision and the incomparable enlightenment. Prince, this wonderful simile, that I had never heard of before, came to my mind.

330. Then, Prince, the second wonderful simile that I had never heard of before, presented itself to my mind. Suppose, Prince, that there were a wet and sappy piece of wood placed on dry ground far from water. Then, there might come a man bringing a fire-making stick (for kindling fire by friction), thinking, "I will make fire I will produce heat." Prince, what do you think of this? Could that man make fire and produce heat by rubbing the fire-making stick against this wet, sappy piece of wood, placed on dry ground far from water? No, Venerable Sir! Why is it so? It is because that wood, although it is placed on dry ground far from water, is wet and sappy Only fatigue and vexation would be the lot of that man.

In like manner, Prince, there are some samaṇas and brahmana who live keeping themselves aloof from sense-pleasures, bodily and mentally. (But) they have not quite got rid of nor quite stilled the desire for sense-pleasure the slime of sense-desire, the stupor of sense-desire, the thirst of sense-desire and the fever of sense-desire that lies within them. Even if those respected samaṇas and brāhmaṇas experience painful, severe, acute and sharp sensations due to strenuous striving or they do not experience painful, severe, acute and sharp sensations due to strenuous striving in either case indeed they would not be able to gain knowledge, vision and the incomparable enlightenment. Prince, this second wonderful simile that I had never heard of before, came to my mind.

331. Then, Prince, a third wonderful simile that I had never heard of before came to my mind. Suppose, Prince, that there were a dry sapless piece of wood placed on dry ground far from water. Then there might come a man bringing a fire-making stick, thinking: "I will make fire, I will produce heat." Prince, what do you think of this? Could that man make fire and

produce heat by rubbing the fire-making stick against this dry sapless piece of wood placed on dry ground far from water? Yes, Venerable Sir, Why is it so? It is because that place of wood is dry and sapless and placed on dry ground far from water.

In like manner, Prince, there are some samaṇas and Brāhmaṇas who live keeping themselves aloof from sense-pleasures, bodily, and mentally. They have completely got rid of and have completely stilled the desire for sense-pleasures, the slime of sense-desire, the stupor of sense-desire, the thirst of sense-desire, and the fever of sense-desire that lies within them.

Even if those respected samaṇas and Brāhmaṇas experience painful, severe, acute and sharp sensations due to strenuous striving, do not experience painful, severe, acute and sharp sensations due to strenuous striving, in either case indeed they would be able to gain knowledge, vision and the incomparable enlightenment. Prince, this third wonderful simile that I had never heard of before came to my mind.

332. Prince, it occurred to me thus: "It would be good if I were to subdue, squeeze and torment (my) mind with (my) mind, while clenching the teeth and pressing the tongue against the palate." Then I subdued, squeezed and tormented (my) mind with (my) mind, while clenching the teeth and pressing the tongue against the palate. Prince, as I subdued, squeezed and tormented (my) mind with (my) mind, while clenching the teeth and pressing the tongue against the palate, sweat seeped out of armpits. Just as, Prince, a strong man, having taken hold of a weak man by his head or shoulders, would subdue, squeeze and torment the latter, even so, when I subdued, squeezed and tormented (my) mind with (my) mind, while clenching the teeth and pressing the tongue against the palate, sweat seeped from my armpits. Prince, I put fourth utmost energy without flagging, I established unremitting mindfulness. Overwhelmed (i.e, exhausted) by the endeavour, my body was extremely disturbed, not calmed, due to that painful endeavour.

333. Prince, it (again) occurred to me thus: "It would be good if I were to enter upon the jhāna of non-breathing." Prince,

then I stopped breathing in and breathing out through the mouth and through the nose. Prince, as I stopped breathing in and breathing out through the mouth and through the nose, the noise of winds escaping from the ear-holes became exceedingly loud. Just as, Prince, the noise caused by a smith's bellows blowing air is exceedingly loud, so too, was the noise caused by winds escaping from the ear-holes as I stopped breathing in and breathing out through the mouth and through the nose. Prince, I put forth utmost energy without flagging, I established unremitting mindfulness. Overwhelmed by the endeavour, my body was extremely disturbed, not calmed, due to that painful endeavour.

Prince, it occurred to me thus: "It would be good if I were to enter upon the jhāna of non-breathing." Prince I stopped breathing in and breathing out through the mouth, through the nose and through the ears. Prince, as I stopped breathing in and breathing out through the mouth, through the nose and through the ears, violent winds assailed (the inside of) my head. Just as, Prince, a strong man were piercing the head with a sharp spike, so too, violent winds assailed (the inside of) my head as I stopped breathing in and breathing out through the mouth, through the nose and through the ears. Prince, I put forth utmost energy without flagging, I established unremitting mindfulness. Overwhelmed by the endeavour, my body was extremely disturbed, not calmed, due to that painful endeavour.

Prince, it (again) occurred to me thus: "It would be good if I were to further enter upon the jhāna of non-breathing." Prince, I stopped breathing in and breathing out through the mouth, through the nose and through the ears. Prince, as I stopped breathing in and breathing out through the mouth, through the nose and through the ears, I suffered extremely voilent pains in the head. Just as, Prince, a strong man had tightened a stout leather thong round the head, so too, I suffered extremely violent pains in the head as I stopped breathing in and breathing out through the mouth, through the nose and through the ears. Prince, I put forth utmost energy without flagging, I established unremitting mindfulness. Overwhelmed by the endeavour, my body was extremely disturbed not calmed, due to that painful endeavour.

Prince, it occurred to me thus: "It would be good if I were to enter upon the jhāna of non-breathing."

Prince, I stopped breathing in and breathing out through the mouth, though the nose and through the ears. Prince, as I stopped breathing in and breathing out through the mouth, through the nose and through the ears, violent winds pierced my stomach through and through. Prince, just as a skilled butcher or his apprentice might pierce the stomach through and through with a sharp knife, so too, violent winds pierced my stomach through and through as I stopped breathing in and breathing out through the mouth, through the nose and through the ears. Prince, I put forth utmost energy without flagging, I established unremitting mindfulness. Overwhelmed by the endeavour, my body was extremely disturbed, not calmed, due to that painful endeavour. (However), Prince, such kind of painful sensation also that arose could not overpower my mind.

Prince, it occurred to me thus: "It would be good if I were to enter upon the jhāna of non-breathing." Prince, I stopped breathing in and breathing out through the mouth, through the nose, through the ears. Prince, as I stopped breathing in and breathing out through the mouth, through the nose and through the ears, there was excessive burning in my body. Prince just as two strong men taking hold of a weak man by the arms might grill and roast and roast him over and over on a pit of live coals, so too, there was intense burning in my body as I stopped breathing in and breathing out through the mouth, through the nose and through the ears. Prince, I put forth utmost energy without flagging; I established unremitting mindfulness. Overwhelmed by the endeavour my body was extremely disturbed, not calmed, due to that painful endeavour.

Prince, having seen me, the devas verily spoke thus: "Samaṇa Gotama has passed away." Some, however, said: "Samaṇa Gotama has not yet passed away. But he is about to pass away". Some (also) said: "Samaṇa Gotama has not passed away nor is he about to pass away. Samaṇa Gotama is an arahat; an arahat lives just like this."

334. Then, Prince, it occurred to me thus: "It would be good if I were to take up the practice of total abstinence from food." Then, Prince, the devas approached me and said thus: "Friend! Do not practise total abstinence from food. If you practise total abstinence from food, we will be constrained to inject divine essence through the pores of the skin. You will be sustained by that essence." Then, Prince, I thought: "If I insist (lit. constinue to affirm), I will totally abstain from food, these devas would inject divine essence through the pores of the skin. Then, I will be sustained by that essence. That (affirmation) would mean deception". So I, the Prince, forbade those devas, saying: 'It will not be proper.'

Then, Prince, it (again) occurred to me thus: "It would be good if I were to take food little by little, drop by drop such as kidney bean soup, horse gram soup, chicken-pea soup or pea soup." Prince, I then took food little by little, drop by drop such as kidney bean soup, horse gram soup, chicken-pea soup or pea soup. Prince, as I took food little by little drop by drop such as kidney bean soup, horse gram soup, chicken-pea soup or pea soup, my body became extremely emaciated. So little did I eat that the large or small limbs of my body became like the joints of a vine or of a culimbing creeper. So little did I eat that my posteriors became like a camel's hoof. So little did I eat that my spine had knobs looked like strung beads. So little did I eat that my gaunt ribs were sunk in disarray like the tumble-down rafters of an old rest house falling to pieces. So little did I eat that the pupils of my eyes appeared sunk deep, in the sockets looking like the gleam of water lying at the bottom of a deep well. So little did I eat that my scalp became shrivelled and shrunk like a bitter white gourd, freshly-plucked when green, that shrivels and shrinks due to the heat of the sun and the wind.

Prince, when I touched the skin of my stomach, it was my backbone that I felt, and when I touched the backbone, it was the skin of my stomach that I felt. Prince, so little did I eat that the skin of my stomach appeared to be sticking fast to my backbone. Prince, when I rose to defecate or to urinate, I fell on my face then and there because I ate so little. Prince, I rubbed

my limbs with my hands, to soothe this body. Prince, as I thus rubbed my limbs with my hands, the hairs, rotted at the roots, fell away from my body because I ate so little.

Indeed, Prince, men seeing me said: "Samaṇa Gotama is black". Others said: "Samaṇa Gotama is not black, but golden (brownish yellow) in appearance." Still others said: "Samaṇa Gotama is neither black, nor brownish yellow, but is of the colour of mangura fish." Prince,. my complexion, (which had been) so clear and shining became spoilt to that extent because I ate so little.

335. Then, Prince, it occurred to me thus: "All samaṇas and Brāhmaṇas of the past who experienced painful, severe, acute and sharp sensations due to striving had experienced (these sensations) only to this extent, and not to a greater extent. And all samaṇas and Brāhmaṇas of the future who will experience painful, severe, acute and sharp sensations due to striving will experience (these sensations) only to this extent and not to a greater extent. And all samaṇas and Brāhmaṇas of the present who experience painful, severe, acute and sharp sensations due to striving experience (these sensations) only to this extent, and not to a greater extent. But I have not realized the special knowledge and insight that enables one to become an ariya and that transcends the dhamma pratised by ordinary human beings. Might there be another way for attainment of Enlightenment?"

Then, Prince it occurred to me thus: "I remember that while my father, the king of the Sakyans, was holding the ceremony of ploughing and as I was sitting in the cool shade of a rose-apple tree, I became apart from sensual pleasures and demeritorious factors and achieved and remained in the first jhāna which has vitakka, vīcāra, pīti and sukha born of detachment from the hindrances (nīvaraṇas). Might that (first jhāna) be the way for attainment of Enlightenment?" Then, Prince, following on that memory came the realization "This is indeed the way for attainment of enlightenment." And I thought "Why should I be afraid of that bliss (of the first jhāna) which is apart from sensual pleasures and apart from demeritorious factor?" Prince, I (again) thought thus: "I am not afraid of that bliss (of the first

jhāna) which is apart from sensual pleasures and apart from demeritorious factors."

Then, Prince, it occurred to me thus: "It is not easy to achieve that bliss (of the first jhāna) with this extremely emaciated body. It would be better if I were to take solid food such as boiled rice or barley cakes?" Then, Prince, I ate solid food such as boiled rice and barley cakes. At that time, Prince, I had with me the group of five bhikkhus who were attending on me with the hope: "Samaṇa Gotama will tell us the dhamma that he attains to." Prince, when I ate solid food such as boiled rice and barley cakes, that group of five bhikkhus were disenchanted with me and left me, (thinking): "Samaṇa Gotama has taken up the practice of (gaining) material abundance. He has abandoned the meditation practice. He wanders about for material abundance."

336. Prince, after I have eaten solid food and had picked up strength, being detached from sensual pleasures and demeritorious factors, I achieved and remained in the first jhāna. (And) having got rid of vitakka and vicāra, I achieved and remained in the second jhāna ..... the third jhāna ..... I achieved and remained in the fourth jhāna .....

When the settled mind had thus become perfectly pure,cleansed, unsullied (by defilement), uncontaminated (by defilements), malleable, ready for application, firm and imperturbable, I directed it towards the knowledge of past existences (Pubbenivāsānussati ñāṇa). I can recollect many (of my) existences of the past. What do I recollect? I recollect one past existence, or two ...p... In this way I recollect my many and varied existences together with their characteristics and related facts (such as names and clans). Prince, in the first-part of the night, I gained this first vijjā and avijjā (ignorance of past existences) disappeared vijjā, (the knowledge of past existences) appeared, darkness disappeared and light (vijjā) appeared. As it would happen to one who dwelt mindful, ardent with resolute will.

When the settled mind had thus become perfectly pure, cleansed, unsullied, uncontaminated, malleable, ready for application, firm and imperturbable, I directed it towards (attainment of)

the knowledge of the passing away and arising of beings (cutūpapātañāṇa). With the divine power of sight (dibbacakkhu) which is extremely clear, surpassing the sight of men, I see beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations. I know beings arising according to their own kamma ...p... Prince, in the middle part of the night I gained this second vijjā (the knowledge of passing away and arising of being) and avijjā (ignorance of passing away and arising of beings) disappeared, vijjā (the knowledge of passing away and arising of being) appeared, darkness disappeared and light appeared. As it would happen to one who dwelt mindful, ardent with resolute will.

When the settled mind had thus become perfectly pure, cleansed, unsullied, uncontaminated malleable, ready for application, firm and imperturbable, I directed it towards the knowledge that exhausts the āsavas (Āsavakkhaya ñāṇa). I knew truly that this is dukkha ...p... I knew truly that this is the way leading to the cessation of dukkha. I knew truly that these are āsavas ...p... I knew truly that this is the way leading to the cessation of āsavas.

Knowing thus and seeing thus, my mind is liberated from kāmāsava. My mind is liberated from bhavāsava also. My mind is liberated from avijjhāsava also. When the mind is liberated there occurred the knowledge: "It is liberated". I know: "Rebirth is ended, the Noble Practice has been accomplished; what needed to be done (for the realization of the Path) has been done; nothing else remains to be done for this attainment of Magga." Prince, in the last part of the night, I gained this third vijjā (the knowledge of exhaustion of āsavas) and avijjā (ignorance of exhaustion of āsavas) disappeared, vijjā appeared, darkness disappeared and light appeared. As it would happen to one who dwelt mindful, ardent with resolute will.

337. Then, Prince, this thought occurred to me thus: "This dhamma that I have known is profound, difficult to see, difficult to comprehend, tranquil, noble, surpassing logic, subtle, intelligible only to the wise. These beings delight in sense-

pleasures, find happiness in sense-pleasures and rejoice in sense-pleasures. These beings who delight in sense-pleasures, who find happiness in sense-pleasures and who rejoice in sense-pleasures will find difficult to perceive this doctrine of Dependent Origination (Paṭiccasamuppāda) and also this dhamma, Nibbāna which is the calming of all conditioning activities, the giving up of all substrata of existence, the extinction of craving, the absence of attachment, and the cessation of dukkha. Were I to proclaim the dhamma while others were unable to understand it, that would weary me and cause me fatigue."

Then, Prince, these marvellous verses never heard of before came to my mind:

> "It is not proper now (for me) to proclaim the dhamma attained by me with difficulty. For those obsessed with attachment and hatred, it will be difficult to understand the dhamma.
>
> Deep-dyed in attachment (rāga) and envel-
> oped in darkness, they will not be able to see, the dhamma, which is subtle, profound and like unto a tiny atom not easily visible, that runs against the tide (of saṁsāra, round of existences)."

338. Prince, as I reflected in this way, my mind was inclined to remain unconcerned and not to teach the dhamma. Then, Prince, Brahmā Sahampati, knowing my mind with his mind thought thus: "O friend, the world is lost! The world is utterly lost! Because the mind of the Tathāgata, who is worthy of special veneration, and perfectly self-enlightened, is inclined to remain unconcerned and not to teach the dhamma."

Then, Prince, just as a strong man were to stretch out his bent arm or bend his stretched arm, so also the Brahmā Sahampati, vanishing from the Brahmā world, made himself manifest before me. Then, Prince, the Brahmā Sahampati, placing his outer robe on one shoulder putting his right knee on the ground and raising his clasped palms towards me, spoke thus to me: "Venerable Sir! May the Bhagavā be pleased to reveal the dhamma! May the Sugata be pleased to preach the dhamma! There are beings with little dust of defilement in their eyes (of wisdom). They are

losing for not hearing the dhamma. There will be those who understand the dhamma."

Prince! Brahmā Sahampati spoke those words. Having said those words, he spoke to me again thus:

> "In time past, there appeared in the country of Māgadha, an impure doctrine (of wrong views) thought out by persons with tainted mind. Open the door of Deathlessness (Nibbāna)! Let beings hear the dhamma (of the Four Ariya Truths) realized by the Taintless One.
>
> Just as a man standing on the crest of a rocky mountain might watch all the people around, even so, O perfectly Wise One, the All-seeing One, ascend the terraced tower of Dhamma and from its height, survey, O Sorrowless One, the human kind submerged in grief, oppressed with birth and old age.
>
> Arise, O Heroic One, Victor in the battle, leader of the caravan, unencumbered with debt. May the Bhagavā wander around in the world and teach the dhamma. There would be those who will understand."

339. Then, Prince, noting the Brahmā's entreaty and out of compassion towards all beings, I surveyed the world with the Eye of Buddha. Prince, when I surveyed the world with the Eye of Buddha (Buddha cakkhu), I saw beings with little dust (of defilements) in their eyes (of wisdom) and with much dust in their eyes, with sharp faculties and with dull faculties, of good disposition and of bad disposition, accessible to instruction and inaccessible to instruction, some beings who dwell seeing danger in the faults of the other world and some beings who dwell not seeing danger in the faults of the other world. Just as among the clump of uppala lotus or of paduma lotus or of pundarika lotus in a pond, some lotus plants that germinate underwater, develop in the water, do not rise above the water and grow submerged in the water, some others germinate underwater, develop in the water and come up level with the surface of the

water, yet others germinate underwater, develop in the water and rise above the surface of the water,' unmoistened with water, even so, Prince, when I surveyed the world with the Eye of Buddha, I saw beings with little dust (of defilements) in their eyes and beings with much dust in their eyes, with sharp faculties and with dull faculties, of good disposition and of bad disposition, accessible to instruction and inaccessable to instruction, some beings who dwell seeing danger in the faults of the other world and some beings who dwell not seeing danger in the faults of the other world. Prince, then, having seen this, I replied to the Brahmā Sahampati in a verse:

> "O Brahmā, thinking that it would only make me weary to teach the sublime dhamma which I had mastered, I had been disinclined to teach it. (Now) let those with ears (of intelligence) give forth their faith. I have opened the Door of Deathless (Nibbāna) for them."

340. Then, Prince, knowing that I, the Bhagavā, has deigned to expound the dhamma, Brahmā Sahampati paid homage to the Bhagavā and keeping the Bhagavā on his right side vanished at that very place. Then Prince, this thought occurred to me at that very place: "To whom should I expound the dhamma first? Who will understand this dhamma quickly?" Then, again, Prince, it occurred to me thus: "Indeed, this Ālāra of Kālāma clan is wise, clever and intelligent and has little dust (of defilement) in his eye (of wisdom) since a long time. It would be well if I were to expound the dhamma first to Ālāra of Kālāma clan, he will understand this dhamma quickly." Then, Prince, a deva approached me and said: "Venerable Sir! It is seven days since Ālāra of Kālāma clan has passed away." Then, the knowledge and vision also arose in me thus: "Āḷāra of Kālāma clan passed away seven days ago." Then, Prince, I thought: "Āḷāra of Kālāma clan has suffered a great loss, for, had he heard this dhamma, he would have understood it quickly."

Then, again, Prince, I thought: "To whom should I expound the dhamma first? Who will understand this dhamma quickly?' Then, again, Prince, it occurred to me: "This Udaka,

Rāma's son is wise, clever, and intelligent and has little dust (of defilement) in his eye (of wisdom) since a long time. It would be well if I were to expound the dhamma first to Udaka, Rāma's son; he will understand this dhamma quickly."

Then, Prince, a deva approached me and said: "Venerable Sir! It was (only) last night that Udaka, Rāma's son passed away." At the same time knowledge and vision also arose in me thus: "Udaka, Rāma's son, passed away last night." Then, Prince, I thought: "Udaka, Rāma's son, has suffered a great loss, for, had he heard this dhamma, he would have understood it quickly."

341. Then, Prince, it again occurred to me thus: "To whom should I expound the dhamma first? Who will understand this dhamma quickly?" And again I thought: "The group of five bhikkhus had been of great service to me. They served me during the course of the great endeavour. It would be well if I were to expound the dhamma first to the group of five bhikkus." And I reflected: "Where is the group of five bhikkhus residing now?" Then, Prince, with my divine eye, extremely clear, surpassing the sight of men, I saw the group of five bhikkhus staying at the deer park, known as Isipatana, near the city of Bārāṇasī. Then, Prince, having stayed in the forest grove of Uruvela for as long as it delighted me, I set out on tour for Bārāṇasī.

Then, Prince, Upaka a naked ascetic saw me taking the long journey between Gayā and Bodhi, (the tree of enlightenment). Having seen me, he said to me thus: 'Friend, Your faculties are extremely clear. Your complexion is pure and clean. Referring to whom (as your teacher) have you gone forth? Who is your teacher? Whose dhamma pleases you?" When it was said thus, I spoke in verses to Upaka, the ascetic, thus:

> "Upaka, I have overcome everything; I have known everything; I have kept myself untainted (with defilement), with regard to all dhammas, I have renounced all, my mind has inclined to Nibbāna where craving is extinct. Having known (all

dhammas) by myself with special apperception, whom should I point to (as my teacher)?

Upaka, I have no teacher, there is none to equal me, there is none to rival me in this world together with its devas.

I am in this world an arahat, the Homage Worthy and the incomparable teacher in the world. I am the only one who is perfectly self-enlightened. Having extinguished all the defilements. I am cool.

To turn the Wheel of Dhamma, I am going to the city of Kāsi. I shall beat the drum of Deathlessness in a world that is blinded."

If it is, friend, (said Upaka), as you profess yourself to be, you deserve to be called the infinite victor (Then the Buddha uttered this stanza):

"Men like me who have come to the extinction of āsavas,are indeed, victors.Victor am I, Upaka,
since I have conquered all evil dhammas."

Prince, when it was said thus, Upaka, the naked ascetic, saying: "It may be so," nodded his head and departed taking a different road.

342. Then, Prince, travelling by stages, I approached the deer park, known as Isipatana, near Bārāṇasī, where the group of five bhikkhus were staying. They saw me coming at a distance. Having seen me they made an agreement, amongst themselves saying: "Friends, this Samaṇa Gotama is coming. He is seeking abundant gains, turning away from the great endeavour and is roaming around for the sake of abundance. He should not be greeted with respect; he should not be welcomed by rising to our feet; his bowl and robe should not be taken; but a seat should be set aside for him. If he wants to sit, he may do so." But when I drew near them, they were unable to keep their own agreement. Some got up and took my bowl and robe; some prepared the seat and some brought me water to wash my feet. But they addressed me by name (Gotama) and by the term āvuso.

When it was said thus, I said to the group of five bhikkhus: "Bhikkhus, do not address the Tathāgata by the term 'āvuso', by name; the Tathāgata is one who is Worthy of Special Veneration and Perfectly Self-enlightented. Give ear, bhikkhus, I have attained the Deathlessness. I will instruct you and teach the dhamma. If you practise as instructed by me, you will soon realize by your own intuitive knowledge, here and now, and attain and dwell in the dhamma which is the ultimate goal of the Noble Practice for which sons of good families rightly go forth from home into homeless life."

When it was said thus, Prince, the group of five bhikkhus said to me thus: "Friend Gotama, even with that abstemious conduct, stern austerities and difficult practice, you have not attained the special knowledge and insight that enables one to become an ariyā, that transcends the dhamma practised by ordinary human beings. Now that you have turned away from the great endeavour and are roaming around for the sake of abundance, how could you attain the special knowledge and insight that enables one to become an ariya, that transcends the dhamma practised by ordinary human beings?"

Prince, when it was said thus, I said to the group of five bhikkhus, "Bhikkhus, the Tathāgata does not seek to gain abundance. He does not turn away from the great endeavour. He does not roam around for the sake of abundance. Bhikkhus, the Tathāgata is One who is Worthy of Special Veneration and is then Perfectly Self-enlightened. Give ear, bhikkhus, I have attained the Deathlessness. I will instruct you and teach the dhamma. If you practise as instructed by me, you will soon realize by your own intuitive knowledge, here and now, and attain and dwell in the dhamma which is the ultimate goal of the Noble Practice for which sons of good families rightly go forth from home into homeless life."

Prince, for the second time too, the group of five bhikkhus spoke to me thus: "Friend Gotama, even with that abstemious conduct, stern austerities and difficult practice you have not attained the special knowledge and insight that enables one to become an ariya, that transcends the dhamma practised by

ordinary human beings. Now that you are seeking abundant gains, having turned away from the great endeavour and are roaming around for the sake of abundance, how could you attain the special knowledge and insight that enables one to become an ariyā, that transcends the dhamma practised by ordinary human beings?"

And for the third time too, the group of five bhikkhus said to me thus: "Friend Gotama even with that abstemious conduct stern austerities and difficult practice, you have not attained the special knowledge and insight that enables one to become an ariyā, that transcends the dhamma practised by ordinary human beings, having turned away from the great endeavour and are roaming around for the sake of abundance, how could you attain the special knowledge and insight that enables one to become an ariya, that transcends the dhamma practised by ordinary human beings?"

When it was said thus, I said to the group of five bhikkhus, "Have you ever known me speak like this before?"

"It is not so, Venerable Sir."

Bhikkhus, the Tathāgata is one who is Worthy of Special Veneration, and is Perfectly Self-enlightened. Give ear, bhikkhus, I have attained deathlessness. I will instruct you and teach the dhamma. If you practise as instructed by me, you will soon realize by your own intuitive knowledge here and how and attain and dwell in the dhamma which is the ultimate goal of the Noble Practice for which sons of good families rightly go forth from home into homeless life. Then, Prince, I was able to convince the group of five bhikkhus. Prince, while I gave instructions to the two bhikkhus, the three bhikkhus went round for alms-food. The group of six of us lived on the alms-food brought back by the three bhikkhus. While I gave instructions to the three bhikkhus, the two bhikkhus went round for alms-food. The group of six of us lived on the food brought by the two bhikkhus.

343. Then, Prince, being thus exhorted and thus instructed by me, the group of five bhikkhus soon realized by their own intuitive knowledge here and now and attained and dwelt

in that dhamma which is the ultimate goal of Noble Practice for which sons of good families rightly go forth from home into homeless life.

When it was said thus, Prince Bodhi asked, "Venerable Sir, a bhikkhu having the Tathāgata as his instructor, how long will it take him to realize through his own intuitive knowledge attain and dwell in that dhamma which is the ultimate goal of the Noble Practice for which sons of good families rightly go forth from home into homeless life?"

If that be so, Prince, let me put a counter question to you, you may answer as you like. Prince, what do you think of this? Are you skilled in the art of elephant-riding and of using the hook?

It is so, Venerable Sir, I am skilled in the art of elephant-riding and of using the hook.

Prince, what do you think of this? A certain person might came to you thinking, "Prince Bodhi is skilled in the art of elephant-riding and of using the hook. I shall learn from him the art of elephant-riding and of using the hook." He may be lacking in conviction and not capable of attaining what a person of conviction can attain, he may be one of ill health and not capable of what a person of good health can attain, he may be one with hypocrisy and guile and not capable of attaining what an energetic person can attain; he may be a dull person and not capable of attaining what an intelligent person can attain.

Prince, what do you think of this? Would that person be able to learn from you the art of elephant-riding and of using the hook?

Venerable Sir, if that person is possessed of even one of these disqualifications, not to say of all the five, he would not be able to learn from me the art of elephant-riding and of using the hook?

344. Prince, what do you think of this? a certain person might come to you thinking, "Prince Bodhi is skilled in the art of elephant-riding and of using the hook. I shall learn from him the art of elephant-riding and of using the hook." He may be

one of good health and capable of attaining what a person with good health can attain, he may be one free from hypocrisy and guile and capable of attaining what a person without hypocrisy and guile can attain, he may be aṅ energetic one and capable of attaining what an energetic person can attain, he may be an intelligent person and capable of attaining what an intelligent person can attain. Prince, what do you think of this? Would that person be able to learn from you the art of elephant-riding and of using the hook?

Venerable Sir, if that person is endowed with only one of these qualifications, not to say of all the five, he will surely be able to learn from me the art of elephant-riding and of using the hook.

Prince, in like manner, there are five qualities required of one who is striving in the practice of meditation. What are the five?

Prince, in this Teaching, a bhikkhu has conviction.He believes in the enlightenment of the Tathāgata: "Thùs indeed that Bhagavā is worthy of special veneration, he truly comprehends all the dhamma by his own intellect and insight, he possesses penetrative knowledge and perfect course of practice, he speaks only what is beneficial and true, he knows the three worlds, he is incomparable in taming those who deserve to be tamed, he is the Teacher of devas and men, he is the Enlightened One knowing and teaching the four Ariya Truths, he is the Most Exalted."

That bhikkhu is free from illness and affliction, and is endowed with the element of internal heat promoting good digestion, neither too strong nor too weak, but moderate and appropriate for meditative endeavour.

He is without hypocrisy or guile, acting openly and presenting himself as he truly is, to the Teacher or to the wise companions in the Noble Practice.

He dwells with strenuous resolution to eleminate demeritorious factors and to acquire meritorious factors, and he is steadfastly energetic, without ever laying down his task of striving for meritorious factors.

He has wisdom, being endowed with ariyā knowledge that discerns the rise and fall of phenomena, which is able to penetrate the mass of defilements and which leads to the end of all dukkha. These are the five qualities required of one who is striving in the practice of meditation.

345. Prince, if a bhikkhu possessing these qualities required of one who is striving in the practice of meditation, has the Tathāgata as his instructor, he will in seven years realize here and now by his own intuitive knowledge, attain and dwell in that dhamma which is the ultimate goal of the Noble Practice for which sons of good families rightly go forth from home into homeless life.

Prince, let alone seven years, if a bhikkhu possessing these qualities required of one who is striving in the practice of meditation has the Tathāgata as his instructor, he will in six years realize here and now by his own intuitive knowledge, attain and dwell in that dhamma which is the ultimate goal of the Noble Practice for which sons of good families rightly go forth from home into homeless life ...p... five years ..... four years ..... three years ..... two years ..... one year ..... Prince, let alone one year, if a bhikkhu possessing these qualities required of one who is striving in the practice of meditation has the Tathāgata as his instructor, he will in seven months, realize here and now by his own intuitive knowledge, attain and dwell in that dhamma which is the ultimate goal of the Noble Practice for which sons of good families rightly go forth from home into homeless life.

Prince, let alone seven months, if a bhikkhu possessing these qualities required of one who is striving in the practice of meditation, has the Tathāgata as his instructor, he will in six months, realize here and now by his own intuitive knowledge, attain and dwell in that dhamma which is the ultimate goal of the Noble Practice for which sons of good families rightly go forth from home into homeless life ..... five months ..... four months ..... three months ..... two months ..... one month ..... half a month ..... Prince, let alone half a month if a bhikkhu possessing these qualities required of one who is striving in the

practice of meditation has the Tathāgata as his instructor, he will in six nights and days ..... five nights and days ..... four nights and days ..... three nights and days ..... two nights and days ..... one night and day ..... Prince, let alone one night and day, if a bhikkhu possessing these qualities required of one who is striving in the practice of meditation has the Tathāgata as his instructor, receiving instruction in the evening, he will attain super knowledge in the morning; receiving instructions in the morning, he will attain super-knowledge in the evening. When it was said thus, Prince, Bodhi said to the Bhagavā, "The Buddha is wonderful, the Dhamma is wonderful. The Dhamma that has been well taught is wonderful. For a person instructed by the Buddha in the evening can attain super-knowledge in the morning. For a person instructed by the Buddha in the morning, can attain super-knowledge in the evening."

346. When it was said thus, the youth Sañjikaputta said to Prince Bodhi, "Although this Prince Bodhi said to the Bhagavā, 'The Buddha is wonderful, the Dhamma is wonderful, the dhamma that has been well taught is wonderful,' he has not taken refuge in the Order of bhikkhus."

(Prince Bodhi replied), Friend, Sañjikaputta, do not say so. I have heard these words from my mother, I have received them from her. Friend, Sañjikaputta, at one time, the Bhagavā was staying at Gositārāma monastery in Kosambī. At the time, my mother, pregnant with me in her womb, went to see the Bhagavā. After giving respects to the Bhagavā, she sat down at a suitable place. Having sat down at a suitable place, She said: "Venerable Sir, the child in me, whether a son or a daughter, takes refuge in the Buddha, in the Dhamma, in the Order of bhikkhus, may the Bhagavā receive this Prince Bodhi who takes refuge in the Buddha, in the Dhamma, in the Order of bhikkhus; may the Bhagavā receives this Prince Bodhi as a lay disciple who takes refuge from now on till the end of his life."

Friend, Sañjikaputta, at one time also, the Bhagavā was staying in the deer park of Bhesakalā, at the town of Susumāragira in the country of Baggas. At the time, my wet nurse carrying me in her arms, approached the Bhagavā and after giving

respects to him sat in a suitable place. Having sat there, she said: "Venerable Sir, this Prince Bodhi takes refuge in the Buddha, in the Dhamma, in the Order of bhikkhus. May the Bhagavā receives this Prince Bodhi as a lay disciple who takes refuge in three Germs from now on till the end of his life."

Friend, Sañjikaputta, for the third time also, "I take refuge in the Buddha, in the Dhamma, and in the Order of bhikkhu, may the Bhagavā accept me as a lay disciple who takes refuge from now on till the end of my life."

End of the Bodhirājakumāra Sutta

The Fifth in This Vagga

6. AṄGULIMĀLA SUTTA

Discourse Concerning Aṅgulimāla

347. Thus have I heard:

At one time, the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvatthī. At that time, in the realm of King Pasenadi of Kosala, there was a robber named Aṅgulimāla who was ruthless, bloody handed, bent on killing and torturing and merciless on living beings. He has laid waste villages, he has laid waste towns also and he has laid waste districts also. He murdered people and wore a garland of the fingers of many people he has killed. One morning, the Bhagavā rearranged his robe and carrying the alms-bowl and great robe entered Sāvatthī for alms food. Then, returning from alms round and after the meal, having packed away his bedding, having taken his alms-bowl and robe, he made a long journey to where the robber Aṅgulimāla was.

The cowherds, shepherds, cultivators and travellers saw the Bhagavā setting out on the road to where the robber Aṅgulimāla was. Seeing the Bhagavā, they said to him thus: "Samaṇa, do not go along this road, Samaṇa, there is a robber named Aṅgulimāla who is ruthless, bloody handed, bent on killing and torturing and merciless on living beings. He has laid waste villages, he has laid waste towns and he has laid waste districts also. That robber Aṅgulimāla has murdered people and wore a garland of fingers of many people he has killed. Samaṇa, men travel that way only in groups of ten, twenty, thirty, forty or fifty, even then, they all met with destruction at the hands of the robber Aṅgulimāla."

Even though it was said thus, the Bhagavā went on his way in silence. For the second time also the cowherds ...p... For the third time also the cowherds, shepherds, cultivators, and travellers said to the Bhagavā thus: "Samaṇa, do not go along this road, Samaṇa, there is a robber named Aṅgulimāla. He is ruthless, bloody handed, bent on killing and torturing and is merciless on living beings. He has laid waste villages, he has

laid waste towns and he has laid waste disctricts also. That robber Aṅgulimāla has murdered people and wore a garland of fingers of many people he has killed. Samaṇa, men travel that way only in groups of ten, twenty, thirty, forty or fifty, even then they all met with destruction at the hands of the robber Aṅ gulimāla."

348. Even though it was said thus, the Bhagavā went on his way in silence. The robber Aṅgulimāla saw the Bhagavā coming at a distance. Seeing the Bhagavā, it occurred to him thus: "Friends, indeed, it is wonderful, friends, indeed, it is marvellous. Men travel this way only in group of ten, twenty, thirty, forty or fifty; even then they all met with destruction at my hands. Yet this samaṇa has come alone without companion along this way non chalantly as if to subdue me. It would be good if I were to take this Samaṇa's life." Then Aṅgulimāla, the robber, taking his sword and the shield and buckling the bow and quiver, went in pursuit of the Bhagavā. Now, the Bhagavā performed a feast of psychic power in such a way that the robber Aṅgulimāla chasing as fast as he could, was unable to catch up with the Bhagavā who was walking at his normal pace.

Then it occurred to the robber Aṅgulimāla "Indeed, it is wonderful, indeed, it is marvellous. Formerly I could catch up with a running elephant and capture it, formerly I could catch up with a running horse and capture it, formerly I could catch up with a running chariot and capture it. But chasing as fast as I could, I am unable to catch up with this Samaṇa who is walking at his normal pace." Then, standing still, he said to the Bhagavā thus: "Stand still, stand still, Samaṇa" "Aṅgulimāla, I am standing still. You also stand still," replied the Bhagavā.

Then it occurred to the robber Aṅgulimāla thus: "These Samaṇas, sons of the sakyans, are used to speaking the truth only and are used to admitting the truth. Yet this Samaṇa says, while still walking, 'Aṅgulimāla, I am standing still. You also stand still.' It would be good if I were to question this Samaṇa."

349. Then, the robber Aṅgulimāla said to the Bhagavā in verse:

"Samaṇa, while still walking, you said, "I am standing still." And to me who have stood still, you said "You also are not standing still." "How is it that you are standing still and how is it that I am not standing still?"

Aṅgulimāla, I am standing still, having put aside the rod towards all living beings for ever, but you have not refrained from violence towards living beings. That is why I am standing still and you are not standing still.

At long last great sage, who is revered by me and who speaks the truth, has arrived at this great forest, my residence. Having heard your verse which agrees with the dhamma, I will practise it giving up all evil deeds.

So saying, the robber threw down his sword and weapon into the chasm below a steep cliff. Then he worshipped the feet of the Bhagavā, and asked for admission to the order of bhikkhu at that very place.

Thereupon, the Enlightened One who is the Compassionate One, the seeker of the Noble Truth, and the Teacher of the world comprising the devas, said to the robber Aṅgulimāla, "Come bhikkhu," these words of the Bhagavā completed the bhikkhuhood of the robber Aṅgulimāla.

350. Then the Bhagavā set out on tour to Sāvatthī in gradual stages with Aṅgulimāla as his attendent. Setting out on tour in gradual stages, he arrived at Sāvatthī. There the Bhagavā stayed at the Jetavana monastery of Anāthapiṇḍika. At that time a large crowd of people had gathered at the gate of the royal palace of King Pasenadi of Kosala making loud noises and great noises. "Great King, in your kingdom there is a robber named

Aṅgulimāla who is ruthless, bloody-handed, bent on killing and torturing and merciless on living beings. He has laid waste villages, he has laid waste towns also and he has laid waste districts also. He murdered people and wore a garland of fingers of many people he has killed. May your majesty subdue him."

Then King Pasenadi of Kosala left Sāvatthī at midday with five hundred horses and entered the monastic compound. Going by carriage as far as it should go, the king alighted from the carriage and approached the Bhagavā on foot. Having approached and paid respects to the Bhagavā, he sat in a suitable place. The Bhagavā said to King Pasenadi of Kosala who was sitting in a suitable place, "Great King, what is wrong? Is Seniya Bimbisāra, King of Māgadha angry with you, or are Licchavīs of Vesāli, or are some other hostile kings angry with you?"

"Venerable Sir, Seniya Bimbisāra, King of Māgadha is not angry with me nor Licchavis of Vesāli, nor other hostile kings are angry with me, there has appeared in my kingdom a robber named Aṅgulimāla who is ruthless, bloody-handed, bent on killing and toturing and merciless on living beings. He has laid waste villages, he has laid waste towns also and he has laid waste districts also. He murdered people and wore a garland of fingers of many people he has killed. I am going to subdue him."

"Great King, should you see Aṅgulimāla with his hair and beard shaved off, wearing bark-dyed robes, having gone forth from home into homeless life, abstaining from killing living beings, abstaining from taking what is not given, abstaining from telling lies, eating only one meal a day, living a noble life, possessing morality, possessing good character, what would you do him?" "Venerable Sir, to such a bhikkhu, we would pay respect, or welcome him, or invite him to a seat; or we would offer him robes, alms-food, lodging and medicines and medicinal requisites for use in sickness. We would also provide security for him, protecting him and defending him. But, Venerable Sir, how would it be possible for an immoral one of evil character to have such moral observance."

At that time, the Revered Aṅgulimāla was sitting near the Bhagavā. The Bhagavā raising his right arm said, "Great King, this is Aṅgulimāla." Thereupon, fear arose in king Pasenadi of Kosala, terror arose in him, his hair standing on end. Knowing that King Pasenadi of Kosala was seized by fear, was terrified and his body hair stood on end, the Bhagavā said to him, "Great King, have no fear, there is no more danger to you from this Aṅgulimāla."

Then the fear, shock and horripilation of King Pasenadi of Kosala subsided. Then king Pasenadi of Kosala approached the Revered Aṅgulimāla. Having approached, he said to the Revered Aṅgulimāla, Revered Sir, are (really) you our Aṅ gulimāla? "Yes, Great King."

"Of what clan is your father? Of what clan is your mother?" "Great King, my father is of Gagga clan, my mother is of Mantāṇī clan." "Let the Revered One of Gagga clan, son of Mantāṇī live happily, I shall concern myself with the provision of robes, alms-food, lodging and medicines and medicinal requisites for use in sickness for the Revered One of Gagga clan, son of Mantāṇī."

351. Now at that time, the Revered Aṅgulimāla was engaged in the practice of the forest dweller, engaged in the practice of alms-gathering, engaged in the practice of wearing robes made from rags, and engaged in the practice of keeping only three robes. So the Revered Aṅgulimāla said to King Pasenadi of Kosala, "There is no need, Great King, I have enough robes." Then King Pasenadi of Kosala approached the Bhagavā. Having approached and paid respects, he sat in a suitable place. Sitting in a suitable place, King Pasenadi of Kosala said to the Bhagavā, "Venerable Sir, it is wonderful. Venerable Sir, it is marvellous. The Bhagavā has well tamed the untamed, has well calmed the uncalmed and has well extinguished the thirst of (defilement) of those who have not extinguished it. That Aṅgulimāla whom we were unable to tame with the stick and the sword, the Bhagavā has tamed him without the stick and without the sword. Venerable Sir, now we are going. We have many affairs to attend to and we have many things to do." The Bhagavā replied, "Great King, you know the time to

leave." King Pasenadi of Kosala rose from his seat, paid respects keeping the Bhagavā on his right side and departed.

Then one morning, the Revered Aṅgulimāla rearranged his robes and carrying his alms-bowl and great robe, entered Sāvatthī for alms-food. While going round in Sāvatthī from house to house for alms-food, he happened to see a pregnant woman suffering intense labour pains due to difficult delivery. Having seen her, it occurred to him thus: "Friends, indeed, beings are suffering. Friends, indeed, beings are suffering."

Then the Revered Aṅgulimāla having made his alms round in Sāvatthī, returning from the alms round after his meal, approached the Bhagavā. Having approached and paid respects to the Bhagavā, he sat in a suitable place. Sitting in a suitable place, the Revered Aṅgulimāla said to the Bhagavā thus: "Venerable Sir, this morning, I rearranged my robes, and carrying my alms-bowl and great robe, entered Sāvatthī for alms-food. Venerable Sir, while going round in Sāvatthī from house to house for alms-food, I happened to see a pregnant woman suffering intense labour pains due to difficult delivery. Having seen her, it occurred to me thus: 'Friends, indeed, beings are suffering.' 'Friends, indeed, beings are suffering.'

Such being the case, Aṅgulimāla, approach that woman and say to her thus: "Sister, since the time of my birth, I can't recall having intentionally deprived any living being of his life. By virtue of this truth, may you be well and may the child in the womb be well."

"Venerable Sir, in saying so, it would be a deliberate lie by me because I had intentionally deprived many living beings of their lives."

"In that case, Aṅgulimāla, you approach that woman. Having approached her, say thus to her: 'Sister, since the time I became an ariya, I can't recall having intentionally deprived any living being of his life. By virtue of this truth, may you be well and may the child in the womb be well'."

Having responded, "Very well, Venerable Sir", the Revered Aṅgulimāla approached that woman. Having approached,

he said to her these words, "Sister, since the time I became an ariya, I can't recall having intentionally deprived any living being of his life. By virtue of this truth, may you be well and may the child in the womb be well." Then that woman as well as the child in the womb got well.

Then the Revered Aṅgulimāla dwelling alone in seclusion, vigilant and diligent, his mind being inclined to Nibbāna, soon by realizing himself, in this very life, through Magga Insight, attained and abided in the fruit of the supreme arahatship which is the ultimate goal of the Noble Practice, for which worthy men rightly go forth from home into homeless life. He knew: "Rebirth is ended, the Noble Practice has been accomplished, what needed to be done has been done, nothing else remains to be done for this attainment of Magga." Then the Revered Aṅgulimāla become one among the arahats.

352. Then one morning, the Revered Aṅgulimāla rearranged his robes and carrying alms-bowl and great robe entered Sāvatthī for alms-food. At that time, a stone thrown at somewhere else fell on the body of the Revered Aṅgulimāla. Likewise, a pebble thrown at somewhere else fell on the body of the Revered Aṅgulimāla. With his head broken, blood flowing from it, with his alms-bowl shattered, with his robes torn into rags, he approached the Bhagavā. Seeing him coming in the distance, the Bhagavā said to him thus: "Brāhmaṇa[1], bear it (with patience). Brāhmaṇa, bear it (with patience). Brāhmaṇa, you are experiencing here and now the resultant of that Kāmma by which you would have to suffer for many years, for many hundreds of years, for many hundred thousands of years in niraya. Then Revered Aṅgulimāla dwelling alone in seclusion experienced the bliss of deliverance. Then, he uttered these joyous utterances:

> "One who previously lived heedlessly and is no longer heedless brightens this world like the moon free from cloud.

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1. **Brahmaṇa**: It means a samaṇa who has abandoned evil.

One who blocks evil kamma done by him with meritorious deeds brightens this world like the moon free from cloud.

While still young, a bhikkhu who is devoted to the Buddha's Teaching brightens this world like the moon free from cloud.

May my enemies hear the talk on dhamma, may my enemies be devoted to the Buddha's Teaching. May my enemies resort to those good people who urge others to practise the dhamma.

May my enemies give ear and listen time and again to the teaching from men who preach forbearance and praise loving kindness, may they put into practice forever what they have learnt.

May my enemies not harm me, may they also not bring harm to others. Having attained the ultimate peace, may they bring no harm to those who have craving and to those who do not have craving.

Farmers channel the water, fletchers straighten the arrow, carpenters work the timber and the wise tame themselves.

There are some who tame others with the stick or the goad or the whip. I have been tamed by the Bhagavā who is unmoved by pain or pleasure, without using the stick, or the sword.

Formerly I was a violent man and yet I had the name of Ahiṁsaka, non-violent person. Now I bear the true name, for I harm no body now. Formerly I was a robber known as Aṅgulimāla. Being swept along by the great flood of arahatta phala, now I have taken refuge in the Buddha.

Formerly I was a robber known as Aṅgulimāla, who had blood-stained hands. Look at me who have taken refuge in the Buddha. Now I have removed craving, the binding cords of existence.

I had done many demeritorious deeds that would lead me to a bad destination. Yet, having been touched by the resultant of (Magga Kāmma), I eat the alms-food now without any sense of indebtedness.

The foolish and ignorant give themselves over to negligence, whereas the wise treasure mindfulness as a precious jewel. Therefore, one should not be negligent, nor be addicted to sensual pleasures, for he who is established in mindfulness, through cultivation of Tranquillity and Insight development Practice, experiences Supreme happiness (i.e realize Nibbāna).

My coming under this Teaching is good coming, (there is no departing from it). What I had said (lit., thought) going forth is not ill-said. Of the dhamma that have been analytically revealed by the Buddha, I have gained the noblest, i.e., Nibbāna.

My coming under this Teaching is good coming, there is no departing from it. What I had said (lit.,thought) about going forth is not ill-thought. I have attained the three kinds of Super-normal Knowledge. I have accomplished the Teaching of the Buddha."

End of Aṅgulimāla Sutta

the Sixth in This Vagga

7. PIYAJĀTIKA SUTTA

Discourse on Love as the Origin of Unhappiness

353. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvatthī. At that time, the dearly beloved only son of a householder died. Because of his son's death the householder did not even think of work or food. He kept going to the graveyard and kept wailing: "O my only son, where are you? O my only son, where are you?" Then he went to the Bhagavā and after paying homage to the Bhagavā sat down at a suitable place. The Bhagavā said to the householder, "O householder, your looks[1] are not those of one with a sound mind. Your looks are peculiar. "Venerable Sir, how could my looks be normal? My dearly beloved only son is dead. His death has left me with no thought as all of work or food. I keep going to the graveyard and keep crying: O my only son, where are you? O my only son, where are you?"

"Thus it is, householder! Thus it is, householder! Grief, lamentation, pain, distress and despair spring indeed from love: their source is love." "Venerable Sir, to whom would it ever occur thus: 'Grief, lamentation, pain, distress and despair spring indeed from love; their source is love? Venerable Sir pleasure and gladness spring indeed from love; their source is love." Displeased with and disapproving of what the Bhagavā said the householder rose from his seat and went away.

354. Now at that time a large number of gamblers were playing dice not far from (the monastery of) the Bhagavā. Then, the housheoder went to those gamblers and said to them: "Friends, I have just been to Samaṇa Gotama. After paying homage to Samaṇa Gotama, I took my seat at a suitable place. Friends, Samaṇa Gotama said to me thus: 'Householder, your looks are not those of one with a sound mind. Your looks are peculiar.' Friends, upon this I said to Samaṇa Gotama thus: 'Venerable Sir, how could my looks be normal? My dearly beloved only

1. looks: lit., faculties such as the eye-faculty.

son is dead. Because of his death I have no thought at all of work or food. I keep going to the graveyard and keep crying: O my only son, where are you? O my only son, where are you?' (Samaṇa Gotama said:) 'O householder, thus it is! O householder, thus it is! Grief, lamentation, pain, distress and despair spring indeed from love; their source is love.' (I said:) 'Venerable Sir, to whom would it ever occur thus: Grief, lamentation, pain, distress and despair spring indeed from love; their source is love? Venerable Sir, pleasure and gladness spring indeed from love; their source is love.' Friends, displeased with and disapproving of what Samaṇa Gotama said, I got up from my seat and came away." Upon this the gamblers remarked: "Thus it is, householder! Thus it is, householder! Pleasure and gladness spring indeed from love; their source is love." Then, thinking 'My view is the same as that of the gamblers' the householder departed. The matter of this (controversial) talk eventually found its way to the royal palace.

355. Then King Pasenadi of Kosala said to Queen Mallikā, "Mallikā your Samaṇa Gotama is reported to have said this: 'Grief, lamentation, pain, distress and despair spring indeed from love; their source is love'." "O Great King, if that has been said by the Bhagavā, then it must be so." "Whatever Samaṇa Gotama says, this Mallikā shows great appreciation of it, saying 'O Great King! If that has been said by the Bhagavā, then it must be so'. Just like a pupil who shows great appreciation of whatever the teacher says, saying 'it is so, teacher; it is so, teacher,' even so you Mallikā show great appreciation of whatever Samaṇa Gotama says, saying 'O Great King, if that has been said by the Bhagavā, then it must be so.' Be off Mallikā! Away with you!"

Then Queen Mallikā sent for the brahmin Nāḷijaṅgha and said to him, "Come, brahmin, go to the Bhagavā, and pay homage with your head at his feet, carrying my words. Enquire whether the Bhagavā is free from illness and affliction, whether he is enjoying bodily vigour, strength, ease and comfort. Say to the Bhagavā, 'Venerable Sir, Queen Mallikā pays homage with her head at your feet. She enquires by me whether the Bhagavā is free from illness and affliction, whether he is enjoying bodily

vigour, strength, ease and comfort.' She also wants to know whether the Bhagavā has spoken these words: Grief, lamentation pain, destress and despair spring from love; their source is love."

356. It is so, brahmin! It is so, brahmin! Brahmin, grief, lamentation, pain, distress and despair indeed spring from love; their source is love. How grief, lamentation, pain, distress and despair spring from love, and how their source is love can be understood in this manner.

Brahmin, this was what happened in times past. In this very city of Sāvatthī, a certain woman's mother died; that woman was distracted by the loss of her mother and went out of her mind. She went from street to street, from crossroads to crossroads, asking, 'Has anyone seen my mother? Has anyone seen my mother?' Brahmin, how grief, lamentation, pain, distress and despair spring from love, and how their source is love should be understood in this way.

Brahmin, this was what happened in times past. In this very city of Sāvatthī, a certain woman's father died; ..... brother died; ..... sister died; ..... son died; ..... daughter died; ..... husband died; that woman was distracted by the loss of her husband and went out of her mind. She went from street to street, from crossroads to crossroads, asking: 'Has anyone seen my husband? Has anyone seen my husband?' Brahmin, how grief, lamentation, pain, distress and despair spring from love, and how their source is love can be understood also in this way.

Brahmin, this was what happened in times past. In this very city of Sāvatthī, a certain man's mother died; that man was distracted by the loss of his mother and went out of his mind. He went from street to street, from crossroads to crossroads, asking, 'Has anyone seen my mother? Has anyone seen my mother?' In this way also, brahmin, it should be understood that grief, lamentation, pain, distress and despair spring indeed from love and that their source is love.

Brahmin, this was what happened in times past. In this very city of Sāvatthī, a certain man's father died; ..... brother died; ..... sister died; ..... son died; ..... daughter died; ..... wife died; that man was distracted by the loss of his wife and went out of his mind. He went from street to street, from crossroads

to crossroads, asking, 'Has anyone seen my wife? Has anyone seen my wife?' In this way also, brahmin, it should be understood that grief, lamentation, pain, distress and despair spring indeed from love and that their source is love.

Brahmin, this was what happened in times past. In this very city of Sāvatthī, a (married) woman paid a visit to the house of her parents. Her parents wanted to separate her from her husband and give her to another man whom she did not want. Then that woman said to her husband, "My worthy one, these parents of mine want to separate me from you and give me to another man whom I do not want." Upon this, that man cut that woman into two and split open his own chest, hoping they would be together in the next existence. In this way also, brahmin, it should be understood that grief, lamentation, pain, distress and despair spring indeed from love and that their source is love.

357. Then, the brahmin Nāḷijangha, being pleased and delighted with the words of the Bhagavā, rose from his seat and went back to Queen Mallikā and recounted every word of the conversation he had had with the Bhagavā. Thereupon Queen Mallikā went to King Pasenadi of Kosala and said: "O Great King, what do you think of this? You love Princess Vajirī,[2] do you not?" "It is so, Mallikā I love Princess Vajirī." "O Great King, what do you think of this? Would separation of Princess Vajirī from you by death or otherwise bring about grief, lamentation, pain, distress and despair?" "Mallikā, separation of Princess Vajirī from me by death or otherwise would even affect my life. How then could grief, lamentation, pain, distress and despair not arise in me?" "O Great King, the Bhagavā who knows, who sees, who is worthy of special veneration and is perfectly self-enlightened was referring to such a thing when he said: 'Grief, lamentation, pain, distress and despair spring from love; their source is love'."

"O Great King, what do you think of this? You love Queen Vāsabhā, do you not?" "It is so, Mallikā, I love Queen

2. Princess Vajirī was a daughter of King Pasenadi of Kosala.

Vāsabhā." "O Great King, what do you think of this? Would separation of Queen Vāsabhā from you by death or otherwise bring about grief, lamentation, pain, distress and despair?" "Mallikā, separation of Queen Vāsabhā from me by death or otherwise would even affect my life. How then could grief, lamentation, pain, distress and despair not arise in me?" "O Great King, the Bhagavā who knows, who sees, who is worthy of special veneration and is perfectly self-enlightened was referring to such a thing when he said: 'Grief, lamentation, pain, distress and despair spring from love; their source is love'."

"O Great King, what do you think of this? You love Viṭaṭūbha[3] the general, do you not?" "It is so, Mallikā, I love Viṭaṭubha the general." "O Great King, what do you think of this? Would separation of Vitatūbha the general from you by death or otherwise bring about grief, lamentation, pain, distress and despair?" "Mallikā, separation of Vitaṭūbha the general from me by death or otherwise would even affect my life. How then could grief, lamentation, pain, distress and despair not arise in me?" "O Great King, the Bhagavā who knows, Who sees, who is worthy of special veneration and is perfectly self-enlightened was referring to such a thing when he said: 'Grief, lamentation, pain, distress and despair spring from love; their source is love'."

"O Great King, what do you think of this? You love me, do you not?" "It is so, Mallīkā, I love you" "O Great King, what do you think of this? You love me, do you not?" "It is so, Mallikā, I love you." "O Great King, what do you think of this? Would separation of me from you by death or otherwise bring about grief, lamentation, pain, distress and despair? "Mallikā, separation of you from me by death or otherwise would even affect my life. How then could grief lamentation, pain, distress and despair not arise in me?" "O Great King, the Bhagavā who knows, who sees, who is worthy of special veneration and is perfectly self-enlightened was referring to such a thing when he said: 'Grief, lamentation, pain, distress and despair spring from love; their source is love'."

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3. Viṭaṭūbha the general was a son of King Pasenadi of Kosala, born of Queen Vāsabhā.

"O Great King, what do you think of this? You love the countries of Kāsi and Kosala, do you not?" "It is so, Mallikā. I love the countries of Kāsi and Kosala. It is due to the resources of the countries of Kāsi and Kosala, that we can enjoy Kāsi Sandal wood and can use flowers, perfumes and unguents." "O Great King, what do you think of this? Would separation of the countries of Kāsi and Kosala from you by abandonment or loss bring about grief, lamentation, pain, distress and despair?" "Mallikā, separation of the countries of Kāsi and Kosala from me by abandonment or loss would even affect my life. How then could grief, lamentation, pain, distress and despair not arise in me?" "O Great King, the Bhagavā who knows, who sees, who is worthy of special veneration and is perfectly self-enlightened was referring to such a thing when he said: 'Grief, lamentation, pain, distress and despair spring from love; their source is love'."

"How marvellous, Mallikā! How wonderful, Mallikā! That Bhagavā fully comprehends with penetrating wisdom. Come Mallikā! Fetch me water[4] to rinse my mouth." Then King Pasenadi of Kosala rising from his seat and arranging his upper garment on the left shoulder, raised his hands with palms together in reverence towards the direction where the Bhagavā was and made a joyous utterance three times:

Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened.

Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened.

Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened.

End of the Piyajātika Sutta

The Seventh in This Vagga.

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4. To wash his mouth, hands and feet, before he makes the joyous utterance in veneration of the Bhagavā.

8. BĀHITIKA SUTTA

Discourse on The Bāhiti Cloth

358. Thus have I heard:

At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvatthī. One early morning the Venerable Ānanda suitably rearranged his robes and carrying alms-bowl and great robe entered Sāvatthī for alms-food. Having made the round for alms-food in Sāvatthī and having had his meal, he left the place and went to the pinnacled Pubbārāma monastery built by Migāramātā[1], to spend the day (in meditation). In the middle of that day, King Pasenadi of Kosala left Sāvatthī riding the elephant Ekapuṇḍarika. When he saw the Venerable Ānanda coming in the distance, he asked his chief minister Sirivaḍḍha[2],"Good Sirivaḍḍha, isn't that the Venerable Ānanda?" "It is so, O Great King. That indeed is the Venerable Ānanda."

Then, King Pasenadi of Kosala sent for an attendant and said to him, "Come, O man, go to the Venerable Ānanda and pay homage with your head at his feet, carrying my words. Say to him, 'Venerable Sir, King Pasenadi of Kosala pays homage with his head at the feet of the Venerable Ānanda' and also say 'Venerable Sir, if there is nothing very urgent for the Venerable Ānanda to attend to, may the Venerable Ānanda wait here awhile out of kindness'." "Very well, Your Majesty," replied the attendant to King Pasenadi of Kosala, and went to the Venerable

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1. Migāramāta: another name for Visākhā. She was like a mother to her father-in-law Migāra.

2. Chief Minister Sirivaḍḍha was following the King on another elephant so as to attend upon the King when needed.

Ānanda. Paying homage to the Venerable Ānanda and standing at a suitable place, that attendant said to the Venerable Ānanda, "Venerable Sir, King Pasenadi of Kosala pays homage with his head at the feet of the Venerable Ānanda and also says thus: 'Venerable Sir, if there is nothing very urgent for the Venerable Ānanda to attend to, may the Venerable Ānanda wait here awhile out of kindness'." The Venerable Ānanda by silence signified his acceptance.

Then King Pasenadi of Kosala, having gone on the elephant as far as it should go, dismounted and approached the Venerable Ānanda on foot. Paying homage to the Venerable Ānanda and standing at a suitable place, King Pasenadi of Kosala said to the Venerable Ānanda, "Venerable Sir, if there is nothing urgent for the Venerable Ānanda to attend to, it would be good, Venerable Sir, if the Venerable Ānanda would out of kindness proceed to the bank of the river Aciravatī." The Venerable Ānanda by silence signified his acceptance.

359. Then the Venerable Ānanda went to the bank of the river Aciravatī and sat down on a seat made ready at the foot of a tree. Then King Pasenadi of Kosala, having gone on the elephant as far as it should go, dismounted and approached the Venerable on foot. Paying homage to the Venerable Ānanda and standing at a suitable place, King Pasenadi of Kosala said to the Venerable Ānanda, "Venerable Sir, may the Venerable Ānada take his seat on this elephant rug." "There is no need, Great King. Be seated. I have already taken my seat." King Pasenadi of Kosala sat down on the seat made ready for him. King Pasenadi of Kosala, having taken his seat, said to the Venerable Ānanda thus: "Venerable Ānanda, would the Bhagavā engage in any bodily conduct which is censurable by samaṇas and brāhmaṇas?" "O Great King, the Bhagavā would not engage in any bodily conduct which would be censurable by the wise samaṇas and brāhmaṇas."

"Venerable Ānanda, would the Bhagavā practise any verbal behaviour ...p... Venerable Ānanda, would the Bhagavā practise any mental behaviour which would be censurable by samaṇas and brāhmaṇas?" "O Great King, the Bhagavā would not practise any mental behaviour which is censurable by the wise samaṇas and brahmaṇas."

"Venerable Sir, it is marvellous! Venerable Sir, it is wonderful! Venerable Sir, the Venerable Ānanda has answered fully the questions which we ourselves were unable to ask properly[3]. Venerable Sir, there are foolish and ignorant ones who speak praise or dispraise of others without thorough examination and penetrating scrutiny. We do not take their words to be of any essential value. On the other hand, Venerable Sir, there are wise and instructed and learned ones who speak praise or dispraise of others only after thorough examination and penetrating scrutiny. We take their words to be of essential value."

360. "Venerable Ānanda, what is the bodily conduct which would be censurable by the wise samaṇas and brāhmaṇas?" "O Great King, it is demeritorious bodily conduct."

"Venerable Sir, what is demeritorious bodily conduct?"

"O Great King, it is bodily conduct which is blameworthy?"

"Venerable Sir, what is bodily conduct that is blameworthy?"

"O Great King, it is bodily conduct which is accompanied by trouble."

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3. To the King's question whether the Bhagavā would engage in any conduct which would be blamed by samaṇas and brāhmaṇas, the Venerable Ānanda in his reply qualified the words 'samaṇas and brāhmaṇas' by adding the adjective 'wise'. The King was referring to this addition of the qualifying word in the Venerable Ānanda's replies to his incomplete questions.

"Venerable Sir, what is bodily conduct accompanied by trouble?"

"O Great King, it is bodily conduct which results in suffering."

"Venerable Sir, what is bodily conduct which results in suffering?"

"O Great King, it is bodily conduct which leads to harm for oneself, or for others, or for both oneself and others, and which increases demeritorious factors and diminishes meritorious factors. Great King, such bodily conduct is one which is censurable by the wise samaṇas and brāhmaṇas."

"Venerable Ānanda, what is the verbal behaviour ...p... Venerable Ānanda, what is the mental behaviour which is censurable by the wise samaṇas and brāhmaṇas?"

"O Great King, it is demeritorious mental behaviour."

"Venerable Sir, what is demeritorious mental behaviour."

"O Great King, it is mental behaviour which is blameworthy."

"Venerable Sir, what is mental behaviour that is blameworthy."

"O Great King, what is mental behaviour accompanied by trouble."

"Venerable Sir, what is mental behaviour which is accompanied by trouble?"

"O Great King, it is mental behaviour which is results in suffering."

"Venerable Sir, what is mental behaviour which results in suffering?"

"O Great King, it is mental behaviour wheih leads to harm for oneself, or for others, or for both oneself and others,

and which increases demeritorious factors and diminishes meritorious factors. Great King, such mental behaviour is one which is censurable by the wise samaṇas and brāhmaṇas."

"Venerable Ānanda, does that Bhagavā only prise the abandonment of all demeritorious factors?" "O Great King, the Tathāgata has abandonment all demeritorious factors and is endowed with all meritorious factors[4]."

361. "Venerable Ānanda, what is the bodily conduct which is not censurable by the wise samaṇas and brāhmaṇas?

"O Great King, it is meritorious bodily conduct."

"Venerable Sir, what is meritorious bodily conduct?"

"O Great King, it is bodily conduct which is blameless."

"Venerable Sir, what is bodily conduct which is blameless?"

"O Great King, it is bodily conduct which is free from trouble."

"Venerable Sir, what is bodily conduct which is free from trouble."

"O Great King, it is bodily conduct which results in happiness."

"Venerable Sir, what is bodily conduct which results in happiness?"

"O Great King, it is bodily conduct which does not at all lead to harm for oneself, or for others, or for both oneself and others, and which diminishes demeritorious factors and increases meritorious factors. Great King, such bodily conduct is one which is not censurable by the wise samaṇas and brāhmaṇas."

4. The Venerable Ānanda's reply is meant to convey that the Buddha did not just praise the abandonment of all the demeritorious factors, but had himself abandonment all demeritorious factors and was fully accomplished in all meritorious factors, thus proving that he practised as he taught.

"Venerable Ānanda, what is the verbal behaviour ...p... Venerable Ānanda, what is the mental behaviour which is not censurable by the wise samaṇas and brāhmaṇas?"

"O Great King, it is meritorious mental behaviour."

"Venerable Sir, what is meritorious mental behaviour?"

"O Great King, it is mental behaviour which is blameless?

"Venerable Sir, what is mental behaviour whcih is blameless?"

"O Great King, it is mental behaviour which is free from trouble."

"Venerable Sir, what is mental behaviour which is free from trouble?"

"O Great King, it is mental behaviour which results in happiness."

"Venerable Sir, what is mental behaviour which results in happiness?"

"O Great King, it is mental behaviour which does not at all lead to harm for oneself, or for others, or for both oneself and others, and which diminishes demeritorious factors and increases meritorious factors. Great King, such mental behaviour is one which is not censurable by the wise samaṇas and brāhmaṇas."

"Venerable Ānanda, does that Bhagavā only praise the acquirement of meritorious factors?" "O Great King, the Tathāgata has abandoned all demeritorious factors and is endowed with all meritorious factors."

362. "Venerable Sir, it is marvellous! Venerable Sir, it is wonderful! Venerable Sir, the Venerable Ānanda has most excellently spoken on this matter. Venerable Sir, we are delighted by and satisfied with these words of the Venerable Ānanda. Venerable Sir, as we are delighted by and satisfied with the

words of the Venerable Ānanda, we would offer the Elephant-treasure to the Venerable Ānanda, if it were permissible[5]; we would offer the Horse-treasure to the Venerable Ānanda if it were permissible; we would offer a valuable village to the Venerable Ānanda if it were permissible. However, Venerable Sir, we are fully aware that these gifts are not permissible to the Venerable Ānanda. (But,) Venerable Sir, this cloth made in the country of Bāhiti was sent to me packed in a tube by King Ajātasattu of Magadha, son of Queen Vedehī. The cloth is sixteen cubits in length and eight cubits in width. Venerable Sir, may the Venerable Ānanda accept this out of kindness."

"O Great King, there is no need. I have a complete set of three robes."

"Venerable Sir, the Venerable Ānanda sees this river Aciravatī just as we do. When there is heavy rain over the mountains, this river Aciravatī overflows both its banks. In the same way, Venerable Sir, (if the Venerable Ānanda accept the gift,) the Venerable Ānanda will make this cloth into three robes for himself and will distribute his three old robes among his bhikkhu companions. When it is done in this way, we think this offering of ours will spread (through the community of bhikkhus). Venerable Sir, may the Venerable Ānanda (therefore) accept this cloth made in Bāhiti." The Venerable Ānanda then accepted the cloth.

Then King Pasenadi of Kosala said to the Venerable Ānanda, "Venerable Ānanda, we will now take our leave. We have many duties and have much to do." "O Great King, you know the time to leave." Then King Pasenadi of Kosala, pleased and delighted with what the Venerable Ānanda has said (concerning the dhamma), rose from his seat, paid obeisance to the Venerable Ānanda and departed respectfully.

363. Soon after King Pasenadi of Kosala had left, the Venerable Ānanda went to the Bhagavā. Paying homage to the Bhagavā, and sitting down at a suitable place, the Venerable

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5. permissible: i.e., permissible for acceptance according to the rules of the Vinaya.

Ānanda recounted to the Bhagavā the conversation that had passed between him and King Pasenadi of Kosala. He also offered to the Bhagavā that cloth made in Bāhiti. Then the Bhagavā said to the bhikkhus, "Bhikkhus, great is the gain of King Pasenadi of Kosala, fortunate is King Pasenadi of Kosala to have the opportunity of seeing the Venerable Ānanda, the opportunity of paying homage to the Venerable Ānanda."

Thus spoke the Bhagavā. Delighted, those bhikkhus rejoiced in the words of the Bhagavā.

End of the Bāhitika Sutta

The Eighth in This Vagga

9. DHAMMACETIYA SUTTA

Discourse on the Veneration of Dhamma

364. Thus have I heard:

At one time the Bhagavā was staying at the market-town of the Sakyans named Medāḷupa in the country of sakka. Now, at that time, King Pasenadi of Kosala has arrived at Nagaraka on a certain business. Then King Pasenadi of Kosala addressed Dīgha Kārāyana, saying: "My friend Kārāyana, have the best carriages harnessed; we shall go to the park (grounds) to see the pleasurable grounds there." Having replied, "Very well, Your Majesty," to the King Pasenadi of Kosala, Dīgha Kārāyana arranged to have the best carriages harnessed and then reported to the King Pasenadi of Kosala, "Your Majesty, the best carriages have been harnessed. You know the time to go."

Then King Pasenadi of Kosala riding in the best carriage, left Nagaraka together with many good carriages and with great royal dignity. He went to the park.Going by carriage as far as it should go; the King alighted from the carriage and entered the park on foot. While taking a leisurely stroll and wandering around in the park, King Pasenadi of Kosala saw the underneath of the trees which were pleasant, delightful, free from human intrusion, fit for doing secret acts by human beings and suitable for solitary retreat. Having seen these, the King began to remember the Bhagavā: the underneath, it is underneath such these trees that we have paid homage to the Bhagavā who is worthy of Special Veneration and who is the Perfectly Self-enlightened One."

365. Then King Pasenadi of Kosala addressed Dīgha Kārāyana, saying, "Friend Kārāyana, it is underneath such trees which are pleasant, delightful, free from human noises, free from babble, free from human intrusion, fit for doing secret acts by human beings and suitable for solitary retreat that we have paid homage to that Bhagavā who is Worthy of Special Veneration and who is the Perfectly Self-enlightened One. Friend Kārāyana, where is that Bhagavā who is Worthy of Special Veneration and who is the Perfectly Self-enlightened One staying now?" Your

Majestry that Bhagavā who is Worthy of Special Veneration and who is the Perfectly Self-enlightened One, is staying now at the market-town of the Sakyans named Medalupa. "Friend Kārāyana how far is the market-town of the Sakyans, named Medalupa from Nagaraka?"

"It is not far, Your Majesty, it is only three yojanas. It is possible to get there within the remaining time of the day."

Then my friend Kārāyana, have the best carriages harnessed. We shall go to pay homage to the Bhagavā who is Worthy of Special Veneration and who is the Perfectly Self-enlightened One. Having replied "Very well, Your Majesty," to King Pasenadi of Kosala, having harnessed the best carriages, Dīgha Kārāyana reported to the King Pasenadi of Kosala, "Your Majesty, the best carriages have been harnessed. You know the time to go." Then King Pasenadi of Kosala, riding in the best carriage, went from Nagaraka to the market-town of the Sakyans, named Medalupa. He arrived at the market-town of the Sakyans, named Medalupa within the remaining time of the day. He went to the monastry. Going by carriage as far as it should go, the King alighted from the carriage and entered the monastic compound on foot.

366. At that time many bhikkhus were walking up and down in the open. King Pasenadi of Kosala approached them. Having approached, he said to them thus: "Venerable Sirs, where is the Bhagavā who is Worthy of Special Veneration and who is the Perfectly Self-enlightened one staying now. We would like to see that Bhagavā who is Worthy of Special Veneration, and who is the Perfectly Self-enlightened One."

Great King, there is the dwelling with the door shut. Having approached it silently; and slowly, having entered the porch, make a coughing sound and knock at the door. The Bhagavā will open the door to you.

Then King Pasenadi of Kosala gave his sword and headdress to Dīgha Kārāyana at that very place. Then it occurred to Dīgha Kārāyana thus: The King wishes to be alone. I had better stay at this very place. Then King Pasenadi of Kosala approached silently to the dwelling with the door shut

Having approached it silently and slowly, having entered the porch, and making a coughing sound, he knocked at the door. The Bhagavā opened the door to him. Then King Pasenadi of Kosala, having entered the dwelling and falling on his head at the feet of the Bhagavā, kissed the Bhagavā's feet, massaged them with both of his hands and announced his name, saying "Venerable Sir, I am King Pasenadi of Kosala, I am King Pasenadi of Kosala."

367. Great King, what benefits do you see in showing such extreme humbleness and respect to this body and expression such fondness and affection? "Venerable Sir, I have come to the conclusion in accordannce with my knowledge by inference from the dhamma regarding that the Bhagavā is the Perfectly Self-enlightened One, that the dhamma is well taught by the Bhagavā and that the Order of disciples of the Bhagavā has the Noble Practice." Venerable Sir, in this Teaching, we have seen some samaṇas and brāhmaṇas undertaking the Noble Practice for limited periods of ten years, twenty, thirty, forty years. Later on having well bathed, anointed themselves with perfume with their hair and beard well trimmed, they were enjoying themselves with five kinds of sense-pleasure fully. Venerable Sir, in this Teaching, I have seen bhikkhus undertaking the Noble Practice which is complete and pure for the whole of their life, till they breath their last. Indeed, Venerable Sir, outside of this Teaching, we see nowhere a Noble Practice which is so complete and so pure. Venerable Sir, I have come to the conclusion in accordance with my knowledge by inference from the dhamma regarding the Bhagavā that the Bhagavā is the Perfectly Self-enlightened One, that the Dhamma is well taught by the Bhagavā, and that the Order of the disciples of the Bhagavā has a Noble Practice.

368. And again, Venerable Sir, kings quarrel with kings, Khattiyas quarrel with Khattiyas; Brahmins with Brahmins; householders with householders; mother with son; son with mother; father with son, son with father; sister with brother, brother with sister; friend with friend. But Venerable Sir, in this Teaching. I have seen bhikkhus living in unity, enjoying happy concord, with no disputes, as harmonious as milk with water and regarding

one another with loving eyes. I have not seen anywhere outside of this Teaching such united assembly. Venerable Sir, I have come to the conclusion in accordance with my knowledge by inference from the dhamma regarding the Bhagavā that the Bhagavā is the Perfectly Self-enlightened One, that the Dhamma is well taught by the Bhagavā, and that the Order of the disciples of the Bhagavā has the Noble Practice.

369. And again, Venerable Sir, as I take a stroll round from park to park, garden to garden, I saw there some samaṇas and brāhmaṇas, lean, emaciated, unsightly, pale and haggard, having veins showing all over the body, hardly a sight to attract people to look at them.

Venerable Sir, it occurred to me thus, "Surely, these revered ones are practising the Noble Practice with much displeasure; or they may have committed evil actions which they have kept hidden. That is why these revered ones are lean, emaciated unsightly, pale and haggard, having veins showing all over the body, hardly a sight to attract people to look at them." Having approached those revered ones, I said to them, "Venerable Sirs, why are you, revered ones so lean, emaciated, unsightly, pale and haggard, having veins showing all over the body-hardly a sight to attract people to look at them?" And they replied thus, Great King, we are suffering from hereditary diseases."

But Venerable Sir, in this Teaching, I see bhikkhus, happy and joyful, cheerful and exaultant, contented, with youthful faculties, having little concern, whose hairs are put down (i.e. subdued) subsisting on what others give with a mind as free as the deer. Venerable Sir, it occurred to me thus: "Surely, in the Teaching of the Bhagavā, these revered one have realised dhamma, more distinctive and lofty than the previous dhamma. That is why these revered ones live being happy and joyful and exaultant, contented, with youthful faculties, having little concern, putting down their hairs (i.e. subdued) subsisting on what others give with a mind as free as the deer." Venerable Sir, I have come to the conclusion in accordance with my knowledge by inference from the Bhagavā regarding the Bhagavā that the Bhagavā is Perfectly Self-enlightente One, that the Damma is well taught by

the Bhagavā, that the Order of the disciples of the Bhagavā has the Noble Practice.

370. And again, Venerable Sir, as an anointed king of Khattiya clan, I have the right to execute those who deserve to be executed; to punish those who deserve so by fines or confiscation; and to exile those who should be exiled. Yet with all those powers, while I am holding court, I am frequently interrupted. I say to the members of the court, 'Do not interrupt me while I am holding court; wait till I have finished my speech', but to no avail. They still interrupt me?

But, in this Teaching, I see an audience of hundreds of bhikkhus not making even the sound of sneezing, not the noise of clearing the throat, while the Bhagavā is teaching the dhamma.

Once the Bhagavā was teaching the dhamma to an audience of several hundreds. Among the audience, a certain disciple of the Bhagavā cleared his throat. Thereupon, a companion in the Noble Practice nudged him with his knees, saying, "Venerable Sir, please keep quiet, please do not make any noise, the Bhagavā, our Teacher is teaching the dhamma." Then it occurred to me, "Friend, indeed it is wonderful, friends, indeed it is marvellous."

This audience must have been well controlled and disciplined by the Bhagavā without the stick, without the sword'. The Bhagavā, outside of this Teaching, I have not seen anywhere an audience so well controlled and disciplined as the disciples of the Bhagavā. Venerable Sir, I have come to the conclusion in accordance with my knowledge by inference regarding the Bhagavā that the Bhagavā is Perfectly Self-enlightened One, that the Dhamma is well taught by the Bhagavā, and the that the Order of the disciples of the Bhagavā has the Noble Practice.

371. And again, Venerable Sir, I have seen in this world, certain learned Khattiyas, endowed with abtruse knowledge. they are familiar with other's doctrines and are like the archers who can shoot an arrow right through a hair. They go about, apparetly destroying other's beliefs by means of their knowledge. They hear that "Samaṇa Gotama will visit such and such a village or market-town."

They formulate a question thinking: "We shall approach Samaṇa Gotama and ask him this question. If being asked by us thus, he would answer like this, we will refute him in this way. If being asked by us thus, he would answer like that; we will refute him in that way."

On hearing that "Samaṇa Gotama has arrived at such and such a village or market-town, they approached Samaṇa Gotama." The Bhagavā instructed, exhorted, roused and gladdened them with the talk on the dhamma. On being instructed, exhorted, roused and gladdened by the Bhagavā with the talk on the dhamma, they did not even pose their question to the Bhagavā. How should they refute the Bhagavā? As a matter of fact, they became disciples of the Bhagavā. Venerable Sir, I have come to the conclusion in accordance with my knowledge by infrence regarding the Bhagavā that 'the Bhagavā is the Perfectly Self-enlightened One, the Dhamma is well taught by the Bhagavā and that the Order of the disciples of the Bhagavā has the Noble Practice.

372. And again, Venerable Sir, I have seen in this world, certain learned brahmins ...p... certain learned householders ...p... certain learned samaṇas endowed with abstruse Knowledge. They are familiar with other's doctrines and are like the archers who can shoot an arrow right through a hair. They go about apparently destroying other's beliefs by means of their knowledge. They hear that "Samaṇa Gotama will visit such and such a village or market town." They formulate a question thinking: "We shall approach Samaṇa Gotama and ask him this question. If being asked by us thus, he would answer like this, we will refute him in this way. If he being asked by us thus he will answer like that, we will refute him in that way."

On hearing that Samaṇa Gotama has arrived at such and such a village or market-town, they approach the Bhagavā. The Bhagavā instructed, exhorted, roused and gladdened them with the talk on the dahmma. On being instructed, exhorted, roused and gladdened by the Bhagavā with the talk on the dhamma, they did not even pose their question to the Bhagavā. How should they refute the Bhagavā? As a matter of fact, they ask

the Bhagavā for permission to go forth from home into homeless life. The Bhagavā admits them into the Order. Having been admitted into the Order, dwelling alone in seclusion, vigilant and diligent directing their mind towards Nibbāna, they soon realizing by themselves in this very life, through Magga Insight, attained and abided in (the fruit of) the noblest and most super arahatship which is the ultimate goal of Noble Practice for which sons of good families rightly go forth from home into homeless life.

They say: "Formerly we claimed to be samaṇas without being samaṇas. We claimed to be brāhmaṇas without being brāhmaṇas who have abandoned evil thoughts and deeds. We claimed to be Arahats without being Arahats who are Worthy of Special Veneration. Only now we are true samaṇas. Only now we are true brāhmaṇas. Only now we are true Arahats who are Worthy of Special Veneration. Friends, we were bound for ruination, but have narrowly escaped from it." Venerable Sir, I have come to the conclusion in accordance with my knowledge by inference regarding the Bhagavā that the Bhagavā is the Perfect Self-enlightened One, that the Dhamma is well taught by the Bhagavā, and that the Order of the disciples of the Bhagavā.

373. And again, Venerable Sir, there are these two carpenters of mine, Isidatta and Purāṇa, who live on food provided by me, who travel in carriages supplied by me. I am the one who privide them with means of livelihood who bring fame and fortune to them. In spite of all that they do not show as much respect to me as they do to the Bhagavā. At one time I had gone out on army manoeuvres. In order to test these two carpenters, I lodged myself in a certain narrow dwelling place. Then, Venerable Sir, these two carpenters, Isidatta and Purāṇa spent most of the night with the talk on the Dhamma and after that they lay down with their heads towards where the Bhagavā was and their feet towards me.

Venerable Sir, it occurred to me thus, "Friends, indeed it is wonderful; friends, indeed it is marvellous. These two carpenters, Isidatta and Purāṇa live on food provided by me; they travel in carriages supplied by me; I am the one who provide

them with the means of livelihood, who bring fame and fortune to them. In spite of all that, they do not show as much respect to me as they do to the Bhagavā. Surely, in this Teaching of the Bhagavā, these Venerable ones have realized dhammas, more distinctive and lofty than the previous dhamma." Venerable Sir, I have come to the conclusion in accordance with my knowledge by inference regarding the Bhagavā that the Bhagavā is Perfectly Self-enlightened One, that the Dhamma is well taught by the Bhagavā, that the order of the disciples of the Bhagavā has the Noble Practice.

374. And again, the Bhagavā is a Khattiya and I am also a Khattiya; the Bhagavā is a Kosalan, I am also a Kosalan; the Bhagavā is eighty and I am also eighty. Venerable Sir, for that reason, I show such extreme humbleness, respect and fondness to the Bhagavā. Venerable Sir, Now we are going. We have many affairs to attend to and we have many things to do. The Bhagavā said, 'Great King, you know the time to leave.' Then King Pasenadi of Kosala rose from his seat and after paying respect to the Bhagavā on his right side, departed.

Then, not long after the king had departed, the Bhagavā addressed the bhikkhus: "Bhikkhus, before rising from his seat and departing, King Pasenadi of Kosala had uttered words in honour of the dhamma. Bhikkhus, learn these words in honour of the dhamma; learn by frequent recitation these words in honour of the dhamma, remember these words in honour of the dhamma. These words in honour of the dhamma are conducive to your benefit and welfare; they are the precursor to the Noble Practice."

The Bhagavā spoke these words. Delighted, the bhikkhus rejoiced in what the Bhagavā had said.

End of the Dhammacetiya Sutta
the Ninth in This Vagga

10. KAṆṆAKATTHALA SUTTA

Discourse at Kaṇṇakatthala

375. Thus have I heard:

At one time, the Bhagavā was staying in Kaṇṇakatthala sanctuary park near the town of Uruññā. At that time King Pasenadi of Kosala arrived at Uruññā on a certain business. Then King Pasenadi of Kosala sent for an attendant and said to him, "Come, O man, go to the Bhagavā and pay homage with your head at his feet, carrying my words. Enquire whether the Bhagavā is free from illness and affliction, whether he is enjoying bodily vigour, strength, ease and comfort. Say to the Bhagavā, 'Venerable Sir, King Pasenadi of Kosala pays homage with his head at your feet. He enquires by me whether the Bhagavā is free from illness and affliction, whether he is enjoying bodily vigour, strength, ease and comfort.' Also say thus, 'Venerable Sir, King Pasenadi of Kosala will come to pay homage to the Bhagavā after his morning meal today'."

"Very well, Your Majesty," replied the attendant to King Pasenadi of Kosala and he went to where the Bhagavā was and after paying homage to the Bhagavā sat down at a suitable place. Then he said to the Bhagavā: "Venerable Sir, King Pasenadi of Kosala pays homage with his head at the feet of the Bhagavā. He enquires whether the Bhagavā is free from illness and affliction and is enjoying bodily vigour, strength, ease and comfort. He also asked me to say, 'Venerable Sir, King Pasenadi of Kosala will come to pay homage to the Bhagavā after his morning meal today'."

The lesser queens[1] Somā and Sakulā heard (the news):

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1. the lesser queens: In the Pāli text the term bhaginī, literally meaning 'sister' is used. Somā and Sakulā were two wives of King Pasenadi, according to the Commentary.

'King Pasenadi of Kosala will go and pay homage to the Bhagavā today after his morning meal.' The lesser queens Somā and Sakulā apporached King Pasenadi of Kosala at the place where meals were brought, and said to him: "O Great King, may you pay homage with your head at the feet of the Bhagavā with these words of ours also and enquire as to his freedom from illness and affliction, and as to (the state of his) bodily vigour, strength, ease and comfort, and may you also say: 'Venerable Sir, the lesser queens Somā and Sakulā pay homage with their heads at the feet of the Bhagavā and enquire as to his freedom from illness and affliction, and as to (the state of his) bodily vigour, strength, ease and comfort'."

376. Then, King Pasenadi of Kosala, after his morning meal, went to the Bhagavā. Paying homage to the Bhagavā and taking his seat at a suitable place, King Pasenadi of Kosala said to the Bhagavā, "Venerable Sir, the lesser queens Somā and Sakulā pay homage with their heads at the feet of the Bhagavā and equire as to the freedom from liness and affliction, and as to bodily vigour, strength, ease and comfort of the Bhagavā." "O Great King, have the lesser queens Somā and Sakulā no other messenger (than yourself)?" "Venerable Sir, the lesser queens Somā and Sakulā heard: 'King Pasenadi of Kosala will go and pay homage to the Bhagavā today after his morning meal.' Then, Venerable Sir, the lesser queens Somā and Sakulā approached me at the place where meals were brought and said: O Great King, may you pay homage with your head at the feet of the Bhagavā with these words of ours also and enquire as to his freedom from illness and affliction, and as to (the state of his) bodily vigour, strength, ease and comfort, and may you also say: "Venerable Sir, the lesser queens Somā and Sakulā pay homage with their heads at the feet of the Bhagavā and enquire as to his freedom from illness and affliction, and as to (the state of his) bodily vigour, strength, ease and comfort'." "O Great King, may the lesser queens Somā and Sakulā be happy."

377. Then King Pasenadi of Kosala said to the Bhagavā, "Venerable Sir, I have heard people say that Samaṇa Gotama says thus: 'There is no samaṇa or Brāhmaṇa who can claim to

be all-knowing and all-seeing, and to have complete knowledge and vision of everything without any exception; such a thing is not possible.' Venerable Sir! Do those people who say that Samaṇa Gotama states: 'There is no samaṇa or brāhmaṇa who can claim to be all-knowing and all-seeing, and to have complete knowledge and vision of everything without any exception; such a thing is not possible,' say it as the Bhagavā actually says it? Are they not slandering the Bhagavā with falsehood?" Is what they say in conformity with truth? Will there not be legitimate cause for censure, however little, in the repetition (of what the Bhagavā allegedly says) by other people?" "O Great King, those who assert that Samaṇa Gotama says 'There is no samaṇa or brāmaṇa who can claim to be all-knowing and all-seeing, and to have complete knowledge and vision of everything without exception; such a thing is not possible,' say what has not been said by me; they are misrepresenting me with what is not true."

378. Then King Pasenadi of Kosala sent for General Viṭaṭūbha and asked him, "O General, who has brought these reports into the palace?" "Great King, it was the brahmin Sañjaya of the Ākāsa clan." Then King, Pasenadi of Kosala said to an attendant, "Come, O man, go and fetch the brāhmin Sañjaya, telling him in my words: 'Sir, King Pasenadi of Kosala sends for you'." "Very well, Your Majesty," replied the attendant to King Pasenadi of Kosala, and went to the brāhmin Sañjaya of the Ākāsa clan and said to him, "Sir, King Pasenadi of Kosala sends for you."

Then King Pasenadi of Kosala said to the Bhagavā: "Venerable Sir, could it have been that the Bhagavā said a certain thing with referrence to something and the people have understood it in some other way? Venerable Sir, does the Bhagavā remember having made such an utterance?" "O Great King, I remember having made an utterance in this way: 'There is no samaṇa or brāhmaṇa who knows all and who sees all at

one and the same time[2]; such a thing is not possible'." "Venerable Sir, what the Bhagavā has said, (namely,) 'There is no samaṇa or brāhmaṇa who knows all and who sees all at one and the same time; such a thing is not possible,' is in conformity with reason. Venerable Sir, what the Bhagavā says accords with reason."

"Venerable Sir, there are these four classes of people: the khattiyas, the brahmins, the vessas and the suddas[3]. Venerable Sir! Is there any distinction or any difference between these four classes?" "O Great King, there are these four classes of people: the kattiyas, the brahmins, the vessas and the suddas. Of these four classes of people, two classes, the khattiyas and the brahmins, are said to be of higher status, as they are respected, welcomed, saluted deferentially (by raising the hands with the palms together) and paid homage to." "Venerable Sir, I do not ask the Bhagavā with reference to the present existence. Venerable Sir, I ask the Bhagavā with reference to future existences. Venerable Sir, there are these four classes of people: Khattiyas, Brahminas, Vessas and Suddas. Venerable Sir, is there any distinction or any difference between these four classess?"

379. "O Great King, one who is striving in the practice of meditation should have these five qualities. What are the five?

"O Great King, in this matter, a bhikkhu has faith, fully believing in (the fact of) the Perfect Enlightenment of the Tathāgata thus:

'Thus indeed is the Bhagavā, who is worthy of special veneration; he truly comprehends the dhammas by his own

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2. at one and the same time: sakideva: i.e., 'in a single thought-process'. Any attempt to turn the mind towards knowledge of all the past at one and the same time is futile; in each single process of thought, only a portion of the past can be known. The same applies to the present or to the future. It is impossible to have knowledge of all the past, or of all the present, or of all the future in one single thought process.

3. Khattiyas, the ruling class; brahmins, the priestly class; vessas, the trading class; suddas, the labouring class.

intellect and insight; he possesses penetrative knowledge and perfect course of practice; he speaks only what is beneficial and true; he knows all the three lokas[4] (worlds); he is incomparable in taming those who deserve to be tamed; he is the Teacher of devas and men; he is the Enlightened One, knowing and teaching the Four Ariya Truths; he is the Most Exalted.'

"He is free from illness and affliction, and is endowed with the element of internal heat promoting good digestion, neither too strong nor too weak, but moderate and appropriate for meditative endeavour.

"He is without hypocrisy or guile, acting openly and presenting himself as he truly is to the Teacher and to the wise fellow practitioners of the Life of Purity.

"He persists in determined effort and in strong perseverence to eliminate demeritorious factors and to acquire fully meritorious factors, and he remains steadfastly energetic, without ever laying down his task of striving for acquiring meritorious factors.

"He has wisdom, being endowed with vipassanā insight which leads to discriminative discernment of the arising and the disappearance (of the five khandha aggregates), and which is noble, which is able to penetrate destructively the mass of defilements, and which effectively leads to (Nibbāna) the end of all dukkha.

"O Great King, these are the five qualities to be possessed by one who is striving in the practice of meditation. O Great King, if these four classes of people, namely, the khattiyas, the brahmins, the vessas and the suddas have those five qualities in practising meditation, such possession (of these qualities) would be for their welfare and for their happiness for a long time to come." "Venerable Sir, if these four classes of people, namely, the khattiyas, the brahmins, the vessas and the suddas are endowed with these five qualities in practising meditation, would there be in such a case any distinction or any difference

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4. the three Lokas are: the animate world (sattaloka), the inanimate world (okāsaloka), and the world of the conditioned (saṇkhāraloka).

between the four classes?" "In such a case, O Great King, I say that the difference lies in their striving. Suppose for example, there were two elephants or two horses or two bulls well-tamed and well-trained and two elephants or two horses or two bulls not tamed nor trained. O Great King, what do you think of this? The two elephants or two horses or two bulls that are tamed and trained would, only by being tamed, become tame in behaviour, and, only by being tamed, would reach a tame state, would they not?" They would, Venerable Sir." "And the two elephants or two horses or two bulls that are untamed and untrained would not, without being tamed, become tame in behaviour, and, without being tamed, would not reach a tame state, would they, as in the case of the two elephants or two horses or two bulls which have been tamed and trained?" "They would not, Venerable Sir." "Likewise, O Great King, indeed there is no possiblity for one who lacks faith, who is of ill health, deceitful and cunning, indolent, not endowed with wisdom, to achieve the state which should be attained by one full of faith, who is of good health, without hypocrisy or guile, who makes strenuous effort, and is endowed with wisdom."

380. "Venerable Sir, what the Bhagavā says is in conformity with reason; Venerable Sir, what the Bhagavā says accords with reason. Venerable Sir, if these four classes of people, namely, the khattiyas, the brahmins, the vessas and the suddas have these five qualities in the practice of meditation, and if they have proper striving, would there be in such a case any difference between the four classes?" "O Great King, in such a case I do not teach any difference between one Fruition and another[5]. For instance, O Great King, a certain man employs dry teak wood as firewood to make fire, to produce heat; another uses dry sal wood to make fire, to produce heat; another uses dry mango wood to make fire, to produce heat; yet another employs dry glomerous fig wood as firewood to make fire, to produce heat. O Great King, what do you think of this? Is there any

5. between one Fruition and another: vimuttiyā vimuttim: i.e., between the Fruition attainment of one Sotāpanna and another Sotāpanna, and so on up to the liberation of one person and the liberation of another person, irrespective of social class.

difference between those fires produced from different varieties of firewood, is there any difference between the flames, between the light and between the colour of each of these fires?" "There is no difference, Venerable Sir."

"O Great King, in a similar manner, as regards the resultant power that develops from strenuous effort and ardent striving, I do not say there is any difference between one Fruition and another." "Venerable Sir, what the Bhagavā says is in conformity with reason; Venerable Sir, what the Bhagavā says accords with reason."

"Venerable Sir, are there devas?" "O Great King, why do you ask[6] whether there are devas?" "Venerable Sir, do those devas have rebirth in this human world?" "O Great King, those devas[7] troubled with (feelings of) ill will may have rebirth in this human world; those devas[8] not trouble with (feelings of) ill will do not have rebirth in this human world."

381. When the Bhagavā had spoken thus, General Viṭaṭubha said to the Bhagavā, "Venerable Sir, could the devas who still have ill will and who may have rebirth in the human world cause to fall from devahood or drive out from the deva realm those devas who are free of ill will and who do not have rebirth in the human world?" Upon this, it occurred to the Venerable Ānanda thus: 'General Viṭaṭūbha is a son of King Pasenadi of Kosala and I am a son of the Bhagavā. This is the time for discussion between the two sons.' Then the Venerable Ānanda said to General Viṭaṭūbha, "O General, concerning this matter, I shall put a counter-question to you. You may answer as you deem fit. O General, what do you think of this? In the domin-

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6. This is a mild reproof to King Pasenadi who should have known that there are such devas as Catumahārāja or Tāvatiṁsa devas.

7. Puthujjana devas, sotāpanna devas and sakadāgāmī deva have not yet rid themselves of feelings of ill will.

8. Anāgāmi devas and arahatta devas have completely rid themselves of feelings of ill will, but they cannot remain in the six sensual deva realms. Those devas who attain anāgāmi magga will instantly be reborn in one of the brāhmā realms, and those who attain arahatta magga will instantly realize parinibbāna.

ions ruled over with absolute authority by King Pasenadi of Kosala, has King Pasenadi of Kosala the power to cause to fall from his status or to drive out from those regions a samaṇas or a brāhmaṇa, or a man of virtue or a man of no virtue, or one practising the Life of Purity or one not practising the Life of Purity?" "Sir, in the dominions ruled over with absolute authority by King Pasenadi of Kosala, King Pasenadi of Kosala has the power to cause to fall from his status or to drive out from those regions a samaṇa or brāhmaṇa, or a man of virtue or a man of no virtue, or one practising the Life of Purity or one not practising the Life of Purity?"

"O General, what do you think of this? In those regions not ruled over by King Pasenadi of Kosala, does King Pasenadi of Kosala have the power to cause to fall from his status or to drive out from those region a samaṇa or a brāhmaṇa, or a man of virtue or a man of no virtue, or one practising the Life of Purity or one not practising the Life of Purity?" "Sir, in the regions not ruled over by King Pasenadi of Kosala, King Pasenadi of Kosala does not have the power to cause to fall from his status or to drive out from those regions a samaṇa or a brāhmaṇa, or a man of virtue or a man of no virtue, or one practising the Life of Purity or one not practising the Life of Purity."

"O General, what do you think of this? You have heard of the devas of Tāvatiṁsa?" "It is so, Sir; I have heard of the Tāvatiṁsa devas. In this matter, His Majesty King Pasenadi of Kosala also has heard of the devas of Tāvatiṁsa." "O General, what do you think of this? Does King Pasenadi of Kosala have any power to cause the Tāvatiṁsa devas to fall from devahood or to drive out from the deva realm?" "O Sir, King Pasenadi of Kosala cannot even see the devas of Tāvatiṁsa. How could it be possible for him to cause the devas of Tāvatiṁsa to fall from devahood or to drive them out from the deva realm?" "In a similar manner, O General, those devas who still have ill will and who may thus have rebirth in the human world cannot even see the devas who do not have ill will and who do not have

rebirth in the human world[9]. How could they cause the latter to fall from devahood or drive them out from the deva realms?"

382. Then King Pasenadi of Kosala said to the Bhagavā, "Venerable Sir, what is the name of this bhikkhu?"[10] "O Great King, his name is Ānanda." "O how delightful! How delightful! Venerable Sir, what the Venerable Ānanda says is in conformity with reason; Venerable Sir, what the Venerable Ānanda says accords with reason."

"Venerable Sir, are there brahmās?" "O Great King, why do you ask whether there are brahmās?" "Venerable Sir, do those brahmās have rebirth in this human world, or do they not have rebirth in this human world?" "O Great King, those brahmās trouble with (feelings of) ill will may have rebirth in this human world; those brahmās who are without (feelings of) ill will do not have rebirth in this human world."

Then an attendant said to King Pasenadi of Kosala, "O Great King, the brahmin Sañjaya of the Ākāsa clan has arrived." Then King Pasenadi of Kosala asked the brahmin Sañjaya of the Ākāsa clan, "O brahmin, who has talked about this (controversial) matter in the palace?" "O Great King, it was General Viṭaṭūbha." And General Viṭaṭūbha said, "O Great King, it was the brahmin Sañjaya of the Ākāsa clan." Then an attendant informed King Pasenadi of Kosala, "O Great King, it is time to make a move."[11]

Then, King Pasenadi of Kosala addressed the Bhagavā thus, "Venerable Sir, we asked the Bhagavā about Sabbaññuta

9. In the six sensual deva realms, those devas still troubled with ill will cannot see those devas who have rid themselves of feelings of ill will because these anāgāmi devas and arahatta devas cannot remain in the six sensual deva realms.
10. King Pasenadi of Kosala asked the Buddha about the Venerable Ānanda not because he did not know the Venerable Ānanda but because he wanted to express admiration for him.
11. According to the Commentary, it was General Viṭaṭūbha who started the talk. The King's attendant foresaw an altercation developing between the army general and the brahmin Sañjaya, to avoid which he informed the King that it was time to leave from the presence of the Buddha.

(Omniscience); the Bhagavā answered us about Sabbaññuta. We are satisfied, pleased and delighted with the answer. We asked the Bhagavā about the purity of the four classes of people; the Bhagavā answered us about the purity of the four classes of people. We are satisfied, pleased and delighted with the answer. We asked the Bhagavā about the noble devas; the Bhagavā answered us about the noble devas. We are satisfied, pleased and delighted with the answer. We asked the Bhagavā about the noble brahmās; the Bhagavā answered us about the noble brahmās; the Bhagavā answer us about the noble brahmās. We are satisfied, pleased and delighted with the answer.

"Whatever question we have asked, the Bhagavā has given us the answer and we are satisfied, pleased and delighted with the answer. Venerable Sir, may we now take our leave of the Bhagavā. We have much business and many affairs to attend to." "O Great King, you may go when you wish."

Then King Pasenadi of Kosala, greatly rejoicing and appreciating the Bhagavā's discourse, rose from his seat and, after paying homage to the Bhagavā, departed respectfully.

End of the Kaṇṇakatthala Sutta

The Tenth in This Vagga

Namo tassa bhagavato arahato sammāsambuddhassa

(v) BRAHMAṆA VAGGA

1. Brahmāyu Sutta
2. Sela Sutta
3. Assalāyana Sutta
4. Ghoṭamukha Sutta
5. Caṅkī Sutta
6. Esukārī Sutta
7. Dhanañjāni Sutta
8. Vāseṭha Sutta
9. Subha Sutta
10. Saṅgārava Sutta

1. BRAHMAYU SUTTA

Discourse Concerning Brahmāyu

383. Thus have I heard:

At one time, the Bhagavā was journeying through the country of Videha together with a large company of bhikkhus numbering five hundred. At that time, there lived in Mithilā, a brahmin by the name of brahmāyu. He was frail, old, aged, far gone in years and had come to the last stage of his life, being one hundred and twenty years of age. He was an expert master in the Three Vedas, together with the texts of Nighaṇḍu (Dictionary), Keṭubha (the art of writing) and Akkharappabheda (Grammar) as well as Itihāsa (the fifth Legendary lore). He was also master of Pada (composition) and Veyyākaraṇa (Grammar),and was thoroughly conversant with Lokāyata (worldly philosophy) and with Mahāpurisalakkhaṇā, the bodily marks of a Great Man.

Then the brahmin Brahmāyu heard thus: "Friends, Samaṇa Gotama, a Sakyan prince, who had gone forth from the Sakyan clan while making a tour together with a large company of bhikkhus numbering five hundred, had arrived at the country of Videha. The good reputation of the Venerable Gotama had spread far and wide thus: 'Thus indeed that Bhagavā is worthy of special veneration (Arahaṁ); he truly comprehends all the dhammas by his own intellect and insight (Sammāsambuddha); he possesses penetrative knowledge and perfect conduct (Vijjācaraṇasampanna); he speaks only what is beneficial and true (Sugata); he knows all the three worlds (Lokavidū); he is incomparable in taming those who deserve to be tamed (Anuttaropurisadammasārathi); he is the Teacher of devas and men (Satthādevamanussānaṁ); he is the Enlightened One, knowing and teaching the Four Ariya Truths (Buddha); and he is the Most Exalted (Bhagavā).'

That Bhagavā, through special apperception, having personally realized the world comprising devas, māra and brahmās, and also the world of beings with its samaṇas and brahmaṇas, kings (sammutidevas) and men, expound it (the Dhamma). He

proclaims the dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, with richness in meaning and words. He reveals the Noble Practice which is complete in all aspects and is absolutely pure. It would be good to see the arahās of that nature."

384. Now there was a youth named Uttara, a disciple of the brahmin Brahmāyu. He was an expert in the Three Vedas, together with the texts of Nighaṇḍu (Dictionary), Keṭubha (the art of writing) and Akkrappabheda (Grammar) as well as Itihāsa (Legendary lore) the fifth. He was also master of Pada (composition) and Veyyākaraṇa (Grammar) and was thoroughly conversant with Lokāyata (worldly philosophy) and with Mahāpurisalakkhaṇā, the bodily marks of a Great Man. The brahmin Brahmāyu said to the youth Uttara thus: "Dear Uttara, I have heard that Samaṇa Gotama, a Sakyan prince, who had gone forth from the Sakyan clan as a recluse, while making his tour together with a large company of bhikkhus, numbering five hundred, had arrived at the country of Videha. The good reputation of the Venerable Gotama had spread far and wide thus: 'Thus indeed is that Bhagavā worthy of special veneration; he truly comprehends all the dhammas by his own intellect and insight ...p... It would be good to see the arahats of that nature.'

Come, now, dear Uttara, approach Samaṇa Gotama. Having approached Samaṇa Gotama, find out for our information whether the fame and reputation about him is true or not; whether he is one such as that or not." "But how, Sir, shall I go about to find out whether the fame and reputation that has gone forth about Samaṇa Gotama is true or not; whether he is one such as that or not."

"My dear Uttara, there are mentioned in our Vedas the thirty-two marks of a Great man. For a Great man endowed with them, there are only two possible destinations and no other. If that Great Man lives in household life, he will become a Universal Monarch who comes to the throne by virtue of righteous conduct, ruling righteously over the four islands (continents) bounded by the four oceans, conquering all advarsaries, establishing peace and stability in his territories, possessing these

seven precious treasures; namely: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Woman Treasure, the Rich Man Treasure and the Eldest Son Treasure. Besides, he will have more than a thousand sons who are valiant, heroic in appearance and able to conquer hosts of enemies. He would be a conqueror ruling his realm to the extent of its ocean boundaries with righteousness and of stick or sword. Were he to renounce hearth and home for the homeless life of a bhikkhu, he will be a Buddha who is worthy of special veneration, perfectly self-enlightened and able to remove the veil of moral defilements (kilesā). Dear Uttara, really I have taught you the Vedas and you have mastered the Vedas well.

385. Replying, "Very well", the youth Uttara, rising from his seat and after paying his respects to the brahmin Brahmāyu, left for where the Bhagavā was touring in the country of Videha. Travelling by stages, he arrived at where the Bhgavā was. He exchanged courteous greetings with the Bhagavā. Having finished courteous and memorable words, he sat in a suitable place. Having sat in a suitable place, the youth Uttara looked for the thirty-two bodily marks of a Great Man on the body of the Bhagavā. He saw most of the thirty-two marks of a Great man except the two on the body of the Bhagavā. He was doubtful, perplexed, undecided and not satisfied about the two marks of a Great Man, the male organ hidden by cloth and encased in a sheath and the long and large tongue. Then it occurred to the Bhagavā thus: "This youth Uttara has seen most of the thirty-two marks of a Great Man except the two. He is doubtful, perplexed, undecided and not satisfied about the two marks of a Great Man, the male organ hidden by cloth and encased in a sheath and the long and large tongue."

Then the Bhagavā performed a feat of supernormal power in such a way that the youth Uttara could see the male organ hidden by cloth and encased in a sheath. And the Bhagavā extruded his tongue and touched and stroked both his ear over and over with his tongue; he also touched and stroked both his nostrils over and over with his tongue and also covered the entire surface of his forehead with it.

And then it occurred to the youth Uttara thus: "Samaṇa Gotama is fully endowed with the thirty-two bodily marks of a Great Man. What If I were to follow him and observe his movements." Then he closely followed the Bhagavā for seven months, like a shadow, never leaving him.

386. Then, at the end of seven months, he left for Mithilā in country of Videha. Travelling by stages, he arrived back at Mithilā and approached the brahmin Brahmayu. Having approached and paid respects to the brahmin Brahmāyu he sat in a suitable place. The brahmin Brahmāyu said thus to the youth Uttara who was sitting in a suitable place, "Dear Uttara, is the reputation that has gone forth about Samaṇa Gotama true or not? Is Samaṇa Gotama one such as that or not?"

The reputation of Samaṇa Gotama is true, indeed, not untrue. And Samaṇa Gotama is one such as that and no other. And Samaṇa Gotama is fully endowed with all the thirty-two bodily marks of a Great Man.

Samaṇa Gotama has feet, the soles of which touch the ground fully and squarely. To have such feet with soles which touch the ground fully and squarely is the Revered Gotama's mark of a Great Man. (1)

Bneath the feet of that Revered Gotama, on the soles, there appear wheels with a thousand spokes and with rims and hubs all complete. (2)

That Revered Gotama has long heels. (3)

That Revered Gotama has long fingers and toes. (4)

That Revered Gotama has soft and tender palms and soles. (5)

That Revered Gotama has hands and feet which are even and uniform like lattice work.(6)

That revered Gotama has high ankles. (7)

That Revered Gotama has shanks like those of an eni deer. (8)

That Revered Gotama, while standing up, can touch and stroke his knees with the palms of both hands without stooping. (9)

That Revered Gotama has male organ encased in a sheath. (10)

That Revered Gotama has an appearance like pure gold; and has a golden complexion. (11)

That Revered Gotama's complexing is smooth and because of fineness of skin no dust or dirt clings to his body. (12)

That Revered Gotama's body hairs grow singly; each hair alone in its pore. (13)

That Revered Gotama's body hair curl upwards, the hairs which are dark blue in colour like an eye-paint, curling upwards, winding to the right. (14)

That Revered Gotama has an upright body like that of a brahmā. (15)

That Revered Gotama has fullness of flesh in seven parts of the body. (16)

That Revered Gotama has a body which is like the front part of the body of a lion. (17)

The back of that Revered Gotama between the shoulder blades is evenly full. (18)

That Revered Gotama has a symmetrically proportioned body like the circular spread of a banyan tree; the reach of his arms when spread sideways is equal to the height of his body and the height of the body is equal to the reach of his arms when spread sideways. (19)

That Revered Gotama has smooth and evenly round neck. (20)

That Revered Gotama has the finest taste-bearing nerves. (21)

That Revered Gotama has jaws like that of a lion. (22)

That Revered Gotama has forty teeth. (23)

That Revered Gotama has even teeth. (24)

That Revered Gotama have teeth which have no gaps in between one another. (25)

That Revered Gotama has (four) eye-teeth which are very white. (26)

That Revered Gotama has a long and large tongue.(27)

That Revered Gotama's voice is like that of a Brahmā, melodious like that of a Karavika bird. (28)

That Revered Gotama has dark-brown eyes. (29)

That Revered Gotama has eyelashes like those of a calf. (30)

Between the eyebrows of that Revered Gotama, there grows a strand of hair which is soft and white like cotton flax. (31)

That Revered Gotama has a head which appears as if adorned with a frontlet. Having such a head which appears as if adorned with a frontlet is a mark of a Great Man. (32)

That Revered Gotama is fully endowed with these thirty-two marks of a Great Man.

387. When that Samaṇa Gotama walks, he steps forward only with his right foot first. He does not stretch out his foot too far nor does he put his foot down too closely. He walks neither too quickly nor too slowly. He does not walk knocking one knee with the other; he does not walk knocking one ankle with the other. When he is walking, he does not raise his thighs up; he does not put his thighs down. He is not too stiff, he does not shake too much.

When that Revered Gotama walks, only the lower part of his body moves; he does not walk with full bodily strength. When that Revered Gotama looks back, he does so by turning around with his whole body. Samaṇa Gotama does not look up; he does not look down. He does not walk looking about here and there; he looks only a plough-yoke's length ahead of him. Beyond the plough-yoke's length also, his knowledge of vision is unobstructed.

When that Revered Gotama enters a village, he does not stretch his body up, he does not bend his body forward; he is not too stiff, or does not shake, he turns round neither too far from the seat nor too near to it. He does not sit on the seat with

his hand resting on the seat. He does not throw his body down as he takes a seat. While in a village, when he is sitting, he does not fidget with his hands,he does not fidget with his feet. He does not sit putting one knee upon the other. He does not sit putting one ankle upon the other. He does not sit holding the chin with his hand.

While in village, that Revered Gotama remained seated without any fear, without shivering and trembling and without nervousness. Being without any fear, without shivering and trembling, without nervousness and without his hair standing on end, he sits there with his mind bent on seclusion (i.e. Nibbāna).

When he receives water for washing the bowl, he does not raise or lower the bowl; he does not tip it forward nor twist it around. He receives neither too much nor too little water to wash the bowl. He does not make any splashing sound when washing the bowl; and he does not turn it about, when washing the bowl. He does not put the bowl on the ground to wash his hands. When he washes his hands, the bowl is also washed; when the bowl is washed, his hands are also washed. (After washing), he pours out the water used for washing the bowl (on to a place) neither too far nor too near; and he does not scatter the water about.

When he is receiving cooked rice, he does not raise nor lower the bowl, he does not tip it forward nor twist it around. He receives neither too much nor too little cooked rice. That Revered Gotama eats his cooked rice with the right amount of curry. He does not exceed the right amount of curry for each mouthful. The Revered Gotama swallows the mouthful of food after turning it round two or three times in his mouth. Not a single grain of cooked rice enters his body without being masticated; not a single grain of cooked rice remains in his mouth before he takes another mouthful. The Revered Gotama takes note of each mouthful, and tastes the flavour but he does not take the food with craving for food.

With his mind bent on each mouthful, that Revered Gotama, eats the food experiencing the taste; he eats knowing the taste, with no craving for it. The Revered Gotama takes food

not for enjoyment and for vanity (in strength), not for improvement of the body, and not for a better complexion, but to sustain this body, to have just enough nourishment for maintaining life, to appease hunger and to carry out the Noble Practice. he takes the food which has eight characteristics, thinking thus: "I shall remove the existing discomfort (arising from immoderate eating) and live a comfortable, healthy blameless life."

After his meal, the Revered Gotama, when receiving the water for washing the bowl, he does not raise or lower the bowl or tip the bowl forward or twist it about.

He receives neither too much nor too little water to wash the bowl. He does not make any splashing sound when washing the bowl; and he does not turn it about when washing the bowl. He does not put the bowl on the ground to wash his hands. When he washes his hands the bowl is also washed; when the bowl is washed, his hands are also washed. He pours out the water used in washing the bowl (on to a place) neither too far nor too near; and he does not scatter the water about.

After he has eaten, he does not put his bowl on the ground; he puts it in a place not too near nor too far from him. He is neither neglectful about the bowl, nor does he show too much care about it. When he has eaten he sits in silence for a while, but not beyond the time for expressing apperciation (anumodanā); he does not dispraise the meal nor express the hope for another meal.

As a matter of fact, he makes the assembly see the benefit of the dhamma, and makes them eager and happy in the practice of the dhamma.

After instructing the people in the Dhamma, making them see the befefits of the Dhamma, causing them to take up the practice, arousing their interest and filling them with enthusiasm and delighting them with the Teaching, he rises from his seat and departs. He walks neither too fast nor too slowly. He does not walk away as one wishing to get away from there. The robe on the body of that Revered Gotama is pulled up neither too high nor too low on his body; the robe does not stick (too tightly) on his body nor is drawn away from his body (like a

cloak). The wind does not blow away the robe from the body of that Revered Gotama; and dust and dirt do not cling to the body of that Revered Gotama.

Arriving back at the monastery, he sits down on the prepared seat. Having sat down, he washes his feet. That Revered Gotama does not put in effort at pedicuring his feet. After washing his feet, he sits down cross-legged, keeping his body erect and establishing mindfulness,' (towards the object of concentration).

That Revered Gotama does not strive to mortify himself; does not strive to mortify others; does not strive to mortify both. That Revered Gotama sets his mind on his welfare; on the welfare of others, on the welfare of both and on the welfare of the whole world.

When he arrives at the monastery, he teaches the dhamma to the assembly. He does not praise the assembly; he does not disparage the assembly. As a matter of fact, he just instructs the assembly in the dhamma. As a matter of fact, he makes the assembly see the benefit of the dhamma and makes them eager and happy in the practice of the dhamma. After instructing the people in the Dhamma, making them see the benefits of the Dhamma, causing them to take up the practice, arousing their interest and filling them with the Teaching. The voice that issues from the mouth of that Revered Gotama ís possessed of eight characteristics: It is clear, intelligible, melodious, pleasant to hear, fully, rounded, uncracked, deep and resonant. That Revered Gotama lets the assembly know with his voice as much as it is. The voice of that Revered Gotama is audible to each and every one in the audience but does not extend beyond the confines of the audience. After being instructed in the Dhamma and made to see the (benefits of) the Dhamma, and caused (them) to take to the Dhamma,their interest being aroused, filled with enthusiam and delighted with the Teaching, they rise from their seats and depart, without really wishing to leave, all the while turning round and looking at him.

Sir, we have seen Samaṇa Gotama walking; we have seen him standing; we have seen him entering the village; we

have seen him sitting silently in the village; we have seen him taking his meal in the village; we have seen him sitting down silently after his meal; we have seen him expressing appreciation; we have seen him going back to the monastery; we have seen him sitting silently in the monastery; once while he is in the monastery, we have seen him teaching the dhamma to the assembly. Sir, such is the Samaṇa Gotama; such is the Samaṇa Gotama and even more than that.

388. When it was said thus, the brahmin Brahmāyu rose from his seat and placing his upper robe on one of his shoulders, raising his joined palms to where the Bhagavā was, he uttered this joyous utterance three times:

"Veneration to the Exalted One, the Homage Worthy, the Perfectly Self-Enlightened!

Veneration to the Exalted One, the Homage Worthy the Perfectly Self-Enlightened!

Veneration to the Exalted One, the Homage Worthy, the Perfectly Self-Enlightened!"

(He also said) "Perhaps, at some time or other, we might meet with that Revered Gotama; we might have some conversation."

389. Then the Bhagavā, while journeying stage by stage in the country of Videha, arrived at Mithilā. There the Bhagavā was staying in the mango grove of Maghadeva near Mithilā. Then the brahmins and householders of Mithilā heard thus: "Friends, Samaṇa Gotama, a Sakyan Prince, who has gone forth from the Sakyan clan, while journeying in the country of Videha, accompanied by a large order of bhikkhus numbering five hundred, has arrived at Mithilā and is staying in the mango grove of Maghadeva. The good reputation of that Revered Gotama has spread far and wide thus: 'Thus indeed that Bhagavā is worthy of special veneration; he truly comprehends all the dhammas by his own intellect and insight; he possesses penetrative knowledge and perfect conduct; he speaks only what is beneficial and true; he knows all the three worlds; he is incomparable in taming those who deserve to be tamed; he is the

Teacher of devas and men; he is the Enlightened One knowing and teaching the Four Ariya Truths; and he is the Most Exalted.'

That Bhagavā, through special apperception, having personally realized the world comprising devas, māra and brahmās, and also the world of human beings with its samaṇas and brahmaṇas, kings (sammutidevas) and men, expounds it. He proclaims the dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, with richness in meaning and words. He reveals the Noble Practice which is complete in all aspects and is absolutely pure. It were good to see the arahats of this nature."

Then brahmins and the householders of Mithilā approached the Bhagavā. Having approached, some of them paid respects to the Bhagavā and sat down at a suitable place. Some exchanged courteous greetings with the Bhagavā; having concluded courteous and memorable words, they sat down at a suitable place. Some raised their joined palms towards the Bhagavā and sat in a suitable place. Some announced their names and clans to the Bhagavā and sat in a suitable place. Some others silently sat in a suitable place.

390. The brahmin Brahmāyu heard thus: "Friends, Samaṇa Gotama, a Sakyan Prince, who had gone forth from the Sakyan clan, has arrived at Mithilā and is staying in the mango grove of Maghadeva near Mithilā." Then he approached the mango grove of Maghadeva with a large number of his disciples. Then, when drawing near to the mango grove, it occurred to the brahmin Brahmāyu thus: "It is not proper to go and see Samaṇa Gotama without first letting him know."

Then the brahmin Brahmāyu addressed a young man and said to him, "Come, young man, approach Samaṇa Gotama. Having approached Samaṇa Gotama, enquire in my name after freedom from illness and freedom from ailments, bodily vigour, physical strength and comfortable living of Revered Gotama saying, "Revered Gotama, the brahmin Brahmāyu enquires after the freedom from illness and freedom from ailments, bodily vigour, physical strength and comfortable living of the Revered Gotama. Say also him thus: 'Revered Gotama, the brahmin

Brahmāyu is frail, old, aged, far gone in years and has come to the last stage of his life, being one hundred and twenty years of age. He is a master in the Three Vedas together with the texts of dictionary, the art of writing and grammar as well as the legendary lore forming the fifth. He is also master of composition and grammar and is thoroughly conversant with worldly philosophy and reading the bodily marks of a Great Man. Venerable Sir, amongst the brahmins and the householders who live in Mithilā, the brahmin brahmāyu is said to be the foremost in respect of wealth; the brahmin Brahmāyu is siad to be the foremost in respect of mantras; and the brahmin Brahmāyu is said to be the foremost in respect of age and fame. This brahmin Brahmāyu wishes to see the Revered Gotama.'"

Having responded, "Very well, Sir," to the brahmin Brahmāyu in assent, the youth approached the Bhagavā. Having approached he exchanged courteous greetings with the Bhagavā. Having finished courteous and memorable words, he stood in a suitable place. Standing in a suitable place, the youth spoke to the Bhagavā thus: "Revered Gotama, the brahmin Brahmāyu enquires after the freedom from illness and freedom from ailments, bodily vigour, physical strength and comfortable living of the Revered Gotama. He also speaks thus: 'Revered Gotama, the brahmin Brahmāyu is frail, aged, far gone in years, has come to the last stage of his life, being one hundred and twenty years of age. He is a master in the Three Vedas together with the texts of dictionary, the art of writing and grammar as well as the legendary lore forming the fifth. He is also master of composition and grammar and is throughly conversant with worldly philosophy and reading the bodily marks of a Great Man. Venerable Sir, amongst the brahmins and the householders who live in Mithila, the brahmin Brahmāyu is said to be the foremost in respct of wealth; the brahmin Brahmāyu is said to be the foremost in respect of mantras; and the brahmin Brahmāyu is said to be the foremost in respect of age and fame. He wishes to see the Revered Gotama.' Then the Revered Gotama said, "Young man, the brahmin Brahmāyu knows the time to see me." Then the young man approached the brahmin Brahmāyu; having approached him he spoke to him thus: "Permission has

been given by the Revered Samaṇa Gotama. You know the time to see the Bhagavā."

391. Then the brahmin Brahmāyu approached the Bhagavā. Seeing the brahmin Brahmāyu coming in the distance, the assembly made way for him by moving aside, the courtesy usually accorded to a distinguished person with a large following. The brahmin Brahmāyu said to them: "Friends, let it be, you may sit in your own seats; I shall sit near the Revered Gotama."

Then the brahmin Brahmāyu approached the Bhagavā; having approached he exchange courteous greetings with the Bhagavā. Having finished courteous and memorable words, he sat down in a suitable place. Having sat in a suitable place, the brahmin Brahmāyu looked for the thirty-two bodily marks of a Great Man on the body of the Bhagavā. The brahmin Brahmāyu saw most of the thirty-two marks of a Great Man except the two on the body of the Bhagavā. He was doubtful, perplexed, undecided and not satisfied about the two marks of a Great Man, the male organ hidden by cloth and encased in a sheath and the extensive tongue. The brahmin Brahmāyu addressed the Bhagavā in verse:

> "Revered Gotama, I have heard that there are thirty-two bodily marks of a Great Man. I have not seen two of them on the body of the Revered Gotama.
>
> O Revered Gotama, the Supreme One, is the male organ hidden under the robe concealed in a sheath? And the tongue of the Revered Gotama is still undisclosed.
>
> Have you an extensive tongue? May the Bhagavā disclose the extensive tongue and remove our doubts.
>
> With your permission), we would like to ask a certain question which we have long wished to ask for the benefit of the present life, as well as for the happiness of the future."

392. Then it occurred to the Bhagavā: "This brahmin Brahmāyu has seen most of the thirty-two marks of a Great Man, except the two on my body. He is doubtful, perplexed, undecided and not satisfied about the two marks of a Great Man; the male organ hidden by cloth and encased in a sheath and the extensive tongue." Then the Bhagavā performed a feat of supernormal power in such a way that the Brahmin Brahmāyu could see the male organ hidden by cloth and encased in a sheath. And then the Bhagavā extruded his tongue and touched and stroked both his ears over and over; he also touched and stroked both his nostrils over and over with his tongue. He also covered the entire surface of his forehead with his tongue. Then the Bhagavā responded to the brahmin Brahmāyu in verses:

> "O brahmin, you have heard about the thirty-two marks of a Great Man; I am fully endowed with all these thirty-two makes; let there be no doubt in you.
>
> O brahmin, I have known fully and rightly what should be known fully and rightly; I have developed that which should be developed; I have abandoned that which should be abandoned. Therefore, I am the fully Enlightened One, the Buddha.
>
> For the benefit of (your) present life as well as for the happiness of the future, I give you permission to ask that which you have long wished to ask."

393. Then it occurred to the brahmin Brahmāyu: "The Samaṇa Gotama has now permitted me to ask him the question. Now should I ask him one that is concerned with benefit for the presents or should I ask him one concerning benefit in the future?" Then it occurred to the Brahmin Brahmāyu again, "I am myself skilled in things which are concerned with benefits in the present; even others have to ask me. What if I were to ask the Samaṇa Gotama things which are concerned with benefit in the future." Then the brahmin Brahmāyu addressed the Bhagavā in verse:

"How is one a person who has abandoned evil (and become a brahmaṇa), how is one a master of Vedas (vedagū) how is one a man of threefold knowledge (Tevajjā); how is one said to be a learned man?

"Venerable Sir, how is one purified (an arahat)? How does one become a fully accomplished one? How is one who is endowed with Arahattamaggañāṇa? How is one said to be one who knows the Four Ariyā Truths (Buddho)?

394. Then the Bhagavā gave his reply to the brahmin, Brahmāyu in verse:

"One who knows his past existances, who perceives the celestial abodes as well as the realms of miserable existences, One who has reached the end of rebirths through attainment of Arahatta Magga Ñāna with special knowledge (Abhiññā), Having attainmend Arahatta Magga Ñāṇa, that person has become a sage (Muni).

"One who knows the purified mind free from all kinds of attachment, One who has abandoned birth and death, who has accomplished the Noble Practice, and who is a master of all dhammas, such a One is said to be the Enlightened One (Buddha)."

When it was said thus, the brahmin Brahmāyu rose from his seat, and placing his upper robe over one of his shoulders, falling on his head at the feet of the Bhagavā, kissed the feet of the Bhagavā, caressed them with his hands and announced his name saying, "Revered Gotama, I am the brahmin Brahmāyu. Revered Gotama, I am the brahmin Brahmāyu." That assembly was filled with unprecedented wonder and amazement, "O friends, It is wonderful, it is marvellous; even this brahmin Brahmāyu who is a distinguished person with a large number of following shows such humility and reverence." Then the Bhagavā spoke to

the brahmin Brahmāyu thus, "Enough, brahmin, rise up and sit down in your seat. Your mind is quite devoted to me." Then the brahmin Brahmāyu rose and sat down in his own seat.

395. Then the Bhagavā gave the brahmin Brahmāyu a series of discourses in sequence, namely talk on charity, talk on morality, talk on celestial abodes, the faults of sensual desires, their vileness, their defilements, and he showed the advantages of renunciation. And when the Bhagavā knew that the mind of brahmin Brahmāyu has been rendered tractable, supple, free from hindrances, exalted and confident, he proclaimed the dhamma which the Buddhas only could discover, explaining dukkha, the origin of dukkha, the cessation of dukkha and the Path leading to the cessation of dukkha. Just as a clean and stainless cloth readily takes in the dye, even so there arose in the brahmin Brahmāyu, in that very place, the eye of wisdom (Sotāpatti Magga) which is free from dust and dirt of defilement, that whatever has the nature of arising has the nature of cessation.

Then the brahmin Brahmāyu, having seen the dhamma, attained the dhamma, gained insight into the dhamma, plunged into the dhamma, crossed over doubt, overcame vacillation and gained the courage of conviction and not dependent on others as a teacher said to the Bhagavā thus: "Revered Gotama, it is excellent; Revered Gotama, it is excellent. Revered Gotama, just as one has turned up what lies upside down, just as one has uncovered what lies covered, just as one shows the way to another who is lost, just as one holds up a lamp in the darkness for those with eyes to see visible objects, even so has Revered Gotama revealed to me the dhamma in various ways. Revered Gotama, I take refuge in the Revered Gotama, in the Dhamma and in the Order of bhikkhus. May the Revered Gotama accept me as a lay disciple from today onwards as long as my life lasts. May the Revered Gotama together with the Order of bhikkhus accept the meal for tomorrow from us." The Bhagavā accepted his offer by remaining silent. Noticing the acceptance of his invitation, the brahmin Brahmāyu rose from his seat, paid his respect to the Bhagavā and keeping the Bhagavā on his right side, departed. After the night was over, the brahmin Brahmāyu

made arrangements in his house for an excellent meal of hard and soft food. Then he had announced to the Bhagavā, "Revered Sir, it is time for the meal, the food is ready."

Then the Bhagavā rearranged his robes in the morning and carrying his alms-bowl and great robe, approached the house of the brahmin Brahmāyu. Having approached, he sat down in the prepared seat with the Order of bhikkhus. Then for seven days, the brahmin Brahmāyu served with his own hands the Order of bhikkhus led by the Bhagavā with an excellent meal of hard and soft food until they were fully satisfied and refused to accept any more. Then at the end of seven days, the Bhagavā set out on tour in the country of Videha. Not long after the Bhagavā had set out, the brahmin Brahmāyu passed away.

Then the large number of bhikkhus approached the Bhagavā. Having approached, paying respects to him they sat in a suitable place. As they sat in a suitable place, those bhikkhus said to the Bhagavā, "Venerable Sir, the brahmin Brahmāyu has passed away. What may be his destination? What may be his future existence?" They asked these questions to the Bhagavā. Bhikkhus, the brahmin Brahmāyu was wise;he had practised the dhamma in conformity with the Teaching; he had not caused any trouble to me with dhamma. Bhikkhus, through complete destruction of the lower five fetters (which lead to rebirth in the sensuous realms), he has taken a spontaneous birth in the realm of the Brahmās, he would make his final passing away and realize Nibbāna from there, never returning from that world.

The Bhagavā spoke these words and the bhikkhus, delighted, rejoiced in what the Bhagavā had said.

End of Brahmāyu Sutta

The First in This Vagga

2. SELA SUTTA

Discourse Concerning Sela

396. Thus have I heard:

At one time, the Bhagavā while touring through the country of Aṅguttarāpa together with a large Order of bhikkhus, numbering one thousand two hundred and fifty, arrived at Āpaṇa, a market-town in Aṅguttarāpa. Then Keniya, the hermit, heard thus: "Friends, Samaṇa Gotama, a Sakyan prince, who had gone forth from the Sakyan clan, while touring through the country of Aṅguttarāpa together with a large order of bhikkhus, numbering one thousand two hundred and fifty have arrived at Āpaṇa. The good reputation of the Revered Gotama has spread far and wide thus: 'Thus indeed that Bhagavā is worthy of special verneration; he truly comprehends all the dhammas by his own intellect and insight; he possesses penetrative knowledge and perfect conduct; he speaks only what is beneficial and true; he knows all the three worlds; he is incomparable in taming those who deserve to be tamed; he is the Teacher of devas and men; he is the Elightened One, knowing and teaching the four Ariya Truths; and he is the most Exalted.'

That Bhagavā, through special apperception, having personally realized the world comprising devas, māra and brahmās, and also the world of human beings with its samaṇas and brahmaṇas, kings (sammutidevas) and men, expounds the Dhamma which is excellent at the beginning, excellent at the middle and excellent at the end with richness in meaning and words. He reveals the Noble Practice, which is complete in all aspects and is absolutely pure. It were good to see the arahat of this nature."

Then keṇiya, the hermit appraoched the Bhagavā, having appraoached, he exchanged courteous greetings with the Bhagavā. Having finished courteous and memorable words, he sat down in a suitable place. To him who was sitting down in a suitable place, the Bhagavā, instructed, exhorted, roused and gladdened with the talk on the dhamma. On being instructed, exhorted, roused and gladdened by the Bhagavā with the talk on the

dhamma, Keniya, the hermit said to the Bhagavā thus: "May the Revered Gotama together with the bhikkhus accept the meal for tomorrow from me." When it was said thus, the Bhagavā replied to him, "Keniya, Great is the Order of bhikkhus. There are one thousand two hundred and fifty bhikkhus; besides you are greatly devoted to the brahmins." For the second time also, Keniya, the hermit said to the Bhagavā thus: "Revered Gotama, even though the Order of bhikkhus is great, there are one thousand two hundred and fifty bhikkhus, and even though I am greatly devoted to the brahmins, may the Revered Gotama together with the Order of bhikkhus accept the meal for tomorrow from me." For the second time also, the Bhagavā replied to him: "Keniya, Great is the order of bhikkhus. There are one thousand two hundred and fifty bhikkhus; besides you are greatly devoted to the brahmins." For the third time also, Keniya, the hermit said to the Bhagavā: "Revered Gotama, even though the order of bhikkhus is great, there are one thousand two hundred and fifty bhikkhus, and even though I am greatly devoted to the brahmins, may the Revered Gotama, together with the order of bhikkhus accept the meal for tomorrow from me." The Bhagavā then consented to his request by remaining silent.

Then keṇiya, the hermit, noticing that the Bhagavā, had accepted his invitation, rose from his seat and appraoached his hermitage. Having approached, he addressed his friends, companions and kith and kin, "O Friends and companions kith and kin, listen to me; I have invited the Revered Gotama together with the Order of bhikkhus for the meal tommorrow. So assist me with your personal service." "Very well", responded the friends, companions and kith and kin of keniya, the hermit. Accordingly, some of them dug pits for fire places, some split wood for fuel, some washed pots and pans, some set up in position big water pots and some others prepared the seats. Keniya, the hermit, engaged himself in setting up a pavillion.

397. At that time, the brahmin Sela was residing in Āpaṇa. He was a master in the three Vedas together with the texts of dictionary, the art of writing and grammar as well as

legendary lore, the fifth. He was also master of composition and grammar and was thoroughly conversant with worldly philisophy and reading the bodily marks of a Great Man. He instructed three hundred brahmin youths in mantras. At that time, Keniya, the hermit, was highly devoted to this brahmin Sela.

Then, while the brahmin Sela, surrounded by three hundred youths, was pacing up and down and roaming about, approached the hermitage of Keniya, hermit. The brahmin Sela saw people in the hermitage of Keniya, the hermit, some digging pits to make fire places, some splitting wood for fuel, some washing pots and pans, others setting up in position big water pots, yet others preparing the seats and Keniya, the hermit engaging himself in setting up a pavillion. Having seen them he said to Keniya, the hermit thus: "Is it going to be a ceremony of bringing the bride to the bridegroom for the Revered Keniya; or is it going to be a ceremony of giving away the bride to the bridegroom for Keniya; or is a great ceremonial sacrifice drawing near, or else has Bimbisāra, King of Māgada, chief of a great army has been invited together with his great forces for a feast tomorrow?"

"Friends Sela, it is not going to be a ceremony of bringing the bride to the bridegroom for me; nor will it be a ceremony of giving away the bride to the bridegroom for me; and I have not invited Bimbisāra, King of Magadha, chief of a great army together with his great forces for a feast tomorrow. As a matter of fact, a great ceremony of sacrifice is drawing near. Friend, Sela, there is Samaṇa Gotama, a Sakyan Prince, who has gone forth from the Sakyan clan, while touring through the country of Aṅguttarāpa with a large Order of bhikkhus, numbering one thousand two hundred and fifty bhikkhus, has now arrived at Āpaṇa."

The good reputation of that Revered Gotama had spread far and wide thus: "Thus indeed that Bhagavā is worthy of special veneration; he truly comprehends all the dhammas by his own intellect and insight; he possesses penetrative knowledge and perfect conduct; he speaks only what is beneficial and true, he knows all the three worlds, he is incomparable in taming

those who deserve to be tamed; he is the Teacher of devas and men; he is the Enlightened One knowing and teaching the Four Ariya Truths; and he is the Most Exalted" "I have invited that Revered Gotama together with his large Order of bhikkhus for a feast tomorrow," said Keniya, the hermit.

"Friend, Keniya, did you say 'Buddha'?"

"Friend, Sela, yes, I did say 'Buddha' "

"Friend, Keniya, did you say 'Buddha'?"

"Friend, Sela, yes, I say 'Buddha' ."

398. Then it occurred to the brahmin Sela thus: "In this world, it is indeed hard to hear even the word 'Buddha.' There are mentioned in our Vedas the thirty two marks of a Great Man. For the Great Man endowed with them, there are only two alternative destinies and no other. If that Great Man lives a household life, he will become a Universal Monarch who comes to the throne by virtue of righteous conduct ruling righteously over the four islands (continents) bounded by the four oceans, conquering all advarsaries establishing peace and stability in his territories possessing these Seven Treasures, namely: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Woman Treasure, the Rich Man Treasure and the Eldest son Treasure. Besides, he has more than a thousand sons who are valiant and of heroic appearance and able to conquer hosts of enemies. He becomes conqueror ruling his realm to the extent of its ocean boundaries with righteousness without the use of punishment in the form of stick or weapon. But if he goes forth from home into homeless life of a bhikkhu, he will be one who is Worthy of Special Veneration, Perfectly Self-Enlightened and able to remove the evil of defilements (Kilesā), in this world."

"But, friend Keniya, where is that Revered Gotama, who is Worthy of Special Veneration, the Perfectly Self-Enlightened staying now?" When it was said thus, Keniya, the hermit raised his right arm and said, "Friend, Sela, he is now staying in that tract of forest with dark line of trees." Then the brahmin Sela together with three hundred youths approached the Bhagavā.

Then the brahmin Sela spoke to those youths. "Young men, come along quietly placing one's feet over the footstep of others; those Bhagavās are not easy of access. They, like the lion, stay alone. Young men, while I am talking with Samaṇa Gotama, you are not to interrupt me in the course of our talks. You have to wait till I have finished talking."

Then the brahmin Sela approached the Bhagavā; having approached, he exchanged courteous greetings with the Bhagavā. Having finished courteous and memorable words, he sat in a suitable place. Having sat in a suitable place, the brahmin Sela looked for the thirty two marks of a Great Man on the body of the Bhagavā. The brahmin Sela saw most of the thirty two marks of a Great Man except the two on the body of the Bhagavā. He was doubtful, perplexed, undecided and not satisfied about the two marks of a Great Man: the male organ hidden by cloth and encased in a sheath and the exctensive tongue. Then it occurred to the Bhagavā thus: "This brahmin Sela has seen most of the thirty-two marks of a Great Man except the two on my body. He is doubtful, perplexed, undecided and not satisfied about the two marks of a Great Man: the male organ hidden by cloth and encased in a sheath and the extensive tongue."

Then the Bhagavā performed a feast of supernormal power in such a way that the brahmin Sela could see the male organ hidden by cloth and encased in a sheath. Then the Bhagavā extruded his tongue and touched and stroke both his ears with his tongue over and over; he also touched and stroked both his nostrils over and over with his tongue and also covered the entire surface of the forehead with it. Then it occurred to the brahmin Sela thus: "Samaṇa Gotama is not incompletely but fully endowed with the thirty-two bodily markes of a Great Man. But I have not known yet whether Samaṇa Gotama is really a Buddha or not. I have heard it said by the aged brahmins who are advanced in years, and are the teachers of teachers that those who are Worthy of Special Veneration and are Perfectly Self-enlightened, used to make themselves manifest when their virtues are extolled. What if I were to praise Samaṇa Gotama in his presence with appropriate verses?"

399. Then the brahmin Sela praised the Bhagavā in his presence with appropriate verses:

"O Bhagavā, great Energetic One, you have a fully developed form; (with the thirty-two bodily marks of a Great Man); with a brilliant appearance, well proportioned body, lovely to behold. O Bhagavā, your complexion is like pure gold and you have lustrous white eye-teeth like pure silver." "O Bhagavā, the extraordinary bodily marks of a Great Man usually belong to a well-proportioned body, all those extraordinary bodily marks are manifested on your body."

"O Bhagavā, you have clear eyes with a graceful face; a well-built erect frame, resplendent and shining in the midst of recluses like the sun in the sky. You are a bhikkhu commanding a glorious sight with the complexion of pure gold. With such excellent appearance, what use is there for you to be a samaṇa?"

"O Bhagavā, you deserve to be a great king, a Wheel-turnner, nobler than all the chariot-riding sovereigns, ruling over the four continents, the conqueror of all foes, and Chief of Jambudīpa. Let all the wealthy kings of royal birth be your vassals. O Gotama, may you, the king of kings, chief of men, rule over all the land. Let those kings acclaim you as their sovereign lord."

"O Sela, I am indeed a king; an incomparable, righteous king. I turn the Wheel according to the Dhamma, the wheel which no one else could turn."

"O Gotama, do you claim to be the Truly Enlightened One? Do you say that you are the incomparable righteous King; and that you could turn the wheel according to the Dhamma?"

"Who is the Revered One's General, the disciple following the Teacher? Who is the one that can turn the Wheel of Dhamma as you have turned it?"

(The Bhagavā said), "O Sela, Sāriputta is my worthy son (disciple) who, following my example can turn the incomparable Wheel of the Dhamma.

"O brahmin, I have fully and penetratingly known what should be fully and penetratingly known, I have developed that which should be developed; I have abandoned that which should be abandoned. Therefore I am the Enlightened One, the Buddha.

"O brahmin, put away all your doubts about me. Have complete confidence in me. It is a rare opportunity to ever see a Buddha.

"O brahmin, rare indeed is the appearance of a Buddha in this world. I am, the peerless Self-enlightened One who has removed the spikes of defilements, and I am indeed the supremely Noble One.

"I am the one who is noble, peerless and who has subdued the forces of Māra. Having brought all foes into subjection, I live happily with no reason for danger from anywhere."

"O young men, listen to what is said like the fearless roar of the King of the lions in the forest, by one who has removed the spikes of defilements, and who is of great energy, who has the eye of wisdom.

"Seeing one who is noble, peerless, and who has subdued the forces of Māra; who on earth can have no conviction in him, even though he is of low social grade?

"One who wants, follows me; one who does not want leave me. I am here and now going forth (from home into homeless life) in the presence of the one who is of excellent wisdom."

"If the revered one is delighted with the Teaching of the Self-Enlightened One, we will also go forth (from home into homeless life) in the presence of the one who is of excellent wisdom."

"Three hundred of these young brahmins, raising their joined palms, asked the Bhagavā thus: "O Bhagavā, may we take up the Noble Practice in the presence of the Bhagavā."

"Sela, said the Bhagavā," Well taught is the Noble Practice which is personally apperceivable and brings immediate results. The Noble Practice taken up diligently will not be in vain."

The brahmin Sela together with his followers received initiation as well as ordination in the persence of the Bhagavā.

400. Then after that night was over, Keniya, the hermit, made arrangements in his hermitage for an excellent meal of hard and soft food. Then he had it announced to the Bhagavā, "Revered Sir, it is time for the meal, the food is ready."

Then the Bhagavā rearranged his robes in the morning and taking his alms-bowl and great robe, approached the hermitage of Keniya, the hermit. Having approached, he sat down at the prepared seat with the order of bhikkhus. Then Keniya, the hermit, served with his own hands, the order of bhikkhus led by the Bhagavā, with excellent meal of hard and soft food until they were fully satisfied and refused to accept any more. When the Bhagavā withdrew his hand from the bowl, having finished his meal, Keniya, the hermit took a low seat and sat in a suitable place. The Bhagavā expressed appreciation to Keniya, the hermit, who was sealed in a suitable place, with these verses.

"Of the sacrifices, the sacrificial fire is the foremost; of Vedas, Sāvitthī is the foremost, of men, king is the foremost, of rivers, ocean is the foremost.

"Of the stars, the moon is the foremost; of luminuous things, the sun is the foremost; of those who should receive offerings from those who wish to perform good deeds to gain merit, Saṁgha, the Order of bhikkhus, is the foremost."

Then, having these expressed gratitude with these verses of appreciation to Keniya, the hermit, the Bhagavā rose from the seat and departed.

Then, the revered Sela together with his followers, dwelling alone and in seclusion vigilant and deligent, having inclined his mind to Nibbāna, soon by realizing himself in this very life, through Magga insight, attained and abided in the fruit of the supreme arahatship which is the ultimate goal of the Noble practice, for which worthy men rightly go forth from home into homeless life. He knows: "Rebirth is ended, the Noble Practice of purity has been accomplished; what needed to be done (for the realization of the path) has been done; nothing else remains for this." And the revered Sela together with his followers became one among the arahats. Then revered Sela together with his followers approached the Bhagavā. Having appraoched; and having arranged his upper robe over one shoulder and raising his joined plams towards the Bhagavā. The revered Sela said to the Bhagavā in verse.

"O Bhagavā, possessing the eye of wisdom, eight days ago we had taken refuge in the Bhagavā. As a consequence, we have become perfectly tamed by your Teaching.

You are the Enlightened One. You are the Teacher. You are the Sage, muni who has subdued the forces of Māra, having cut the latent defilements and having crossed over to the other shore, you have helped others to cross over too.

The Bhagavā has overcome the substrata of existence, has broken down the āsavas, and being free from clinging, you have got rid of fear and dismay like the lion.

These three hundred bhikkhus are standing here raising their joined palms towards the Bhagavā. May the Bhagavā stretch out his legs; let these bhikkhus pay homage to their Teacher."

End of Sela Sutta
The Second in This Vagga

3. ASSALAYANA SUTTA

Discourse Concerning Assalāyana

401. Thus have I heard:

At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvatthī. At that time about five hundred brahmins coming from various countries were staying in Sāvatthī on some business. And it occurred to those brahmins thus: "This Samaṇa Gotama proclaims the purity of the four classes of man. Now who would be able to argue with Samaṇa Gotama on this subject?"

Now, a young brahmin by the name of Assalāyana was staying in Sāvatthī. He was a youth of sixteen years with shaven head. He was a master in the Three Vedas together with the texts of Nighaṇḍu (Dictionary), Keṭubha (the art of writing), Akkharappabheda (grammar) as well as Itihāsa (legendary lore), the fifth. He was also master of Pada (composition) and Veyyākaraṇa (grammar) and was thoroughly conversant with Lokāyata (worldly-philosophy) and with Mahāpurisalakkhanā (the bodily) marks of Great Man. Then it occurred to the brahmins thus: "The young Assalāyana is staying in Sāvatthī. He is a youth of sixteen years (by birth) with a shaven head. He is a master ...p... fully conversant with Lokāyata (wordly-philosophy) and with Mahāpurisalakkhaṇā (the bodily) marks of a Great Man. He is able to argue with Samaṇa Gotama on this subject."

Then those brahmins approached young Assalāyana; having approached, they said to him thus: "O Assalāyana, this Samaṇa Gotama proclaims the purity of the four classes of man. Now, you go and argue with Samaṇa Gotama about this saying."

When it was said thus, young Assalāyana said to those brahmins: "Indeed, Sirs, Samaṇa Gotama speaks only what is righteous (Dhammavādī). It is difficult to argue with those who speak only what is righteous. I am not able to argue with Samaṇa Gotama on this subject." For the second time also, the brahmins said to young Assalāyana thus: "O Assalāyana, this Samaṇa Gotama proclaims the purity of the four classes of man.

Now, you go and argue with Samaṇa Gotama on this subject. You have practised and lived the life of a wandering ascetic." For the second time also, young Assalāyana spoke to those brahmins thus: "Indeed, Sirs, Samaṇa Gotama speaks only what is righteous. It is difficult to argue with those who speak only what is righteous. I am not able to argue with Samaṇa Gotama on this subject." For the third time also, those brahmins said to young Assalāyana thus: "O Assalāyana, this Samaṇa Gotama proclaims the purity of the four classes of man. Now, you go and argue with Samaṇa Gotama on this subject. You have practised and lived the life of a wandering ascetic. You should not lose the battle before it has been fought."

When it was said thus, young Assalāyana spoke to those brahmins thus: "It is to no avail that I told you, 'Indeed, Sirs, Samaṇa Gotama speaks only what is righteous. It is difficult to argue with those who speak only what is righteous. I am not able to argue with Samaṇa Gotama on this subject.' Therefore all I shall go as told by you."

402. Then young Assalāyana together with a large number of brahmins approached the Bhagavā; having approached, he exchanged courteous greetings with the Bhagavā. Having finished courteous and memorable words, he sat in a suitable place. Having sat in a suitable place he spoke to the Bhagavā thus: "Revered Gotama, the brahmins say thus, 'Only the brahmin class is noble; other classes are lowly. Only the brahmin class is fair; other classes are dark. Only the brahmins are pure; non-brahmaṇs are not. Only the brahmins are the legitimate offspring of Brahmā, are born from his mouth, descended from Brahmā, created by Brahmā, and are heirs to Brahmā. What would the Revered Gotama say in this matter?'"

Assalāyana, the brahmin wives having menstrual discharges, becoming pregnant, bringing forth their children and nursing them are seen as a matter of course? And yet these brahmins, although born out of the womb of the brahmin wives, say thus: "Only the brahmin class is noble; other classes are lowely. Only the brahmin class is fair, other classes are dark. Only the brahmins are pure, non-brahmins are not. Only the

brahmins are legitimate offspring of Brahmā, are born from his mouth, descended from Brahmā, created by Brahmā and are heirs to Brahmā." Nevertheless, whatever the Revered Gotama says concerning this matter, the brahmins stick to their own view thus; "Only the brahmin class is noble; other classes are lowely ...p...and are heirs to Brahmā."

403. Assalāyana, what do you think of this? Have you ever heard that, "in Yona, Kamboja, and other outlying regions, there are only two classes of man, the masters and the servants? Having been a master, one becomes a servant; having been a servant, one becomes a master." Revered Sir, I have heard thus: "In Yona, Kamboja, and other outlying regions, there are only two classes of man, the masters and the servants. Having been a master one becomes a servant; having been a servant, one becomes a master." Such being the case, what is the authority, and what is the supporting fact for the brahmin to say thus: "Only the brahmin class is noble; other classes are lowly ...p...and are heirs to Brahmā?" Nevertheless, whatever the Revered Gotama says concerning this matter, the brahmins stick to their own view thus; "Only the brahmin class is noble; other classes are lowly ...p...and are heirs to Brahmā."

404. Assalāyana, what do you think of this? Is it only the Khattiya who takes life, takes what is not given, commits sexual misconduct, tells lies, slanders, speaks harshly, talks frivolously, is avaricious, bears ill-will and holds wrong view, that, on dissolution of the body after death, would appear in miserable existences, in wretched destinations, in states of ruin and in the realms of continuous suffering, and not so the brahmins?

Is it only the Vessa who takes life...p...

Is it only the Sudda who takes life, takes what is not given, commits sexual misconduct, tells lies, slanders, speaks harshly, talks frivolously, is avaricious, bears ill-will and holds wrong view, that, on dissolution of the body after death, would appear in miserable existences, in wretched destinations, in states of ruin and in the realms of continuous sufferings, and not so the brahmins?

Revered Gotama, it should not be so. If the Khattiya takes life, takes what is not given, commits sexual misconduct, tells lies, slanders, speaks harshly, talks frivolously, is avaricious, bears ill-will and holds wrong view, he, on dissolution of the body after death, would appear in miserable existences, in wretched destinations, in states of ruin and in the realms of continuous suffering.

Revered Gotama, if the brahmin also...p...

Revered Gotama, if the Vessa also...p...

Revered Gotama, if the Sudda also...p...

Revered Gotama, if all the four classes of man take life, take what is not given, commit sexual misconduct, tell lies, slander, speak harshly, talk frivolously, are avaricious, bear ill-will and hold wrong view, they, on dissolution of the body after death, would appear in miserable existences, in wretched destinations, in states of ruin and in the realms of continuous suffering.

Assalāyana, such being the case, what is the authority and what is the supporting fact for the brahmins to say thus: "Only the brahmin class is noble, other classes are lowly...p... and are heirs to Brahmā?"

Whatever the Revered Gotama says concerning this matter, the brahmins stick to their own view thus: "Only the brahmin class is noble, other classes are lowly...p...and are heirs to Brahmā."

405. Assalāyana, what do you think of this? Is it only the brahmin who refrains from taking life, refrains from taking what is not given, refrains from committing sexual misconduct, refrains from telling lies, refrains from slandering, refrains from speaking harshly, refrains from talking frivolously, who is not avaricious, who does not bear ill-will, who holds the right view, that, on dissolution of the body after death, would appear in a good destinations, the happy world of devas? Not so the Khattiya, not so the Vessa, not so the Sudda?

Revered Gotama, it should not be so. Revered Gotama, verily, if the Khattiya refrains from taking life, refrains from taking what is not given, refrains from committing sexual mis-

conduct, refrains from telling lies, refrains from slandering, refrains from speaking harshly, refrains from talking frivolously, is not avaricious and does not bear ill-will and holds the right view, he, on dissolution of the body after death, would appear in a good destination, the happy world of devas.

Revered Gotama, if the brahmin also ...p...

Revered Gotama, if the Vessa also ...p...

Revered Gotama, if the Sudda also ...p...

Verily, Revered Gotama, if all the four classes of man refrain from taking life, refrain from taking what is not given, refrain from committing sexual misconduct, refrain from telling lies, refrain from standering, refrain from speaking harshly, refrain from talking frivolously, are not avaricious,do not bear ill-will and hold the right view, they, on dissolution of the body after death, would appear in a good destination, the happy world of devas.

Assalāyana, such being the case, what is the authority and what is the supporting fact for the brahmins to say thus: "Only the brahmin class is noble, other classes are lowly ...p... and are heirs to Brahmā?" Whatever the Revered Gotama says concerning this matter, the brahmins stick to their own view thus: "Only the brahmin class is noble, other classes are lowly ...p... and are heirs to Brahmā."

406. Assalāyana, what do you think of this? Is it only the brahmin class who can develop, at a certain place, loving kindness, free from enmity and free from ill-will, not so the Khattiya, not so the Vessa, not so the Sudda?

Revered Gotama, it should not be so. Revered Gotama, verily, the Khattiya also can develop, at a certain place, loving kindness, free from enmity and free from ill-will. Revered Gotama the Vessa class also...p... Revered Gotama, the Sudda class also ...p... Revered Gotama, all the four classes of man can develop, at certain place, loving kindness free from enmity and free from ill will.

Assalāyana, such being the case, what is the authority and what is the supporting fact for the brahmins to say thus:

"Only the brahmin class is noble, other classes are lowly ...p... and are heirs to Brahmā?" Whatever the Revered Gotama says concerning this matter, the brahmins stick to their own view thus: "Only the brahmin class is noble, other classes are lowly ...p... and are heirs to Brahmā."

407. Assalāyana, what do you think of this?Is it only the brahmin who, taking the bathing soap and going to the river, can wash away the dirt and dust from the body, not so the Khattiya, not so the Vessa, not so the Sudda?

Revered Gotama, it should not be so. Revered Gotama, verily, the Khattiya taking the bathing soap and going to the river, can cash away the dirt and dust from the body. Revered Gotama, the Brahmin also ...p... Revered Gotama, the Vessa also ...p... Revered Gotama, the Sudda also ...p...Revered Gotama, all the four classes of man, taking bathing soap and going to the river, can wash away the dirt and dust from the body. Assalāyana, such being the case, what is the authority and what is the supporting fact for the brahmins to say thus: "Only the brahmin class is noble, other classes are lowly; ...p...and are heirs to Brahmā?" Whatever the Revered Gotama says concerning the matter, the brahmins stick to their own view thus: "Only the brahmin class is noble, other classes are lowely; ...p... and are heirs to Brahmā."

408. Assalāyana, what do you think of this? In this world, the anointed king of royal birth might assemble one hundred men belonging to various kinds of descent and say, "Come, good men, you who are of the Khattiya family, of the Brahmin family, and of the Royal family, bring fire-making instruments of teak wood, of ingyin wood, of pine wood, of sandal wood and of paduma wood, make fire and produce heat. Come, good men, you who are of Caṇḍāla family, of hunter family, of wicker-work family, of cartwright family, and of scavengers, bring fire-making instrument and make a fire of dogs's trough, of pig's trough, of washerman's tub and of castorwood, and produce heat."

Assalāyana, what do you think of this? Men of Khattiya family, of Brahmin family, and of Royal family, bringing fire-

making instruments of teak wood, of ingyin wood, of pine wood, of sandal wood and of paduma wood, have made a fire and produced heat. Does only that fire have flame, have colour and have light? And can only that fire perform the various functions of a fire? Men of caṇḍāla family, of hunter family, of the wicker-work family, of cartwright family, and of scavengers, bringing fire-making instruments, dog's trough, pig's trough, the washerman's tub and castor wood, have made a fire and produced heat. Does that fire have no flame, no colour and no light? And can it not perform the various functions of a fire? Revered Gotama, it should not be so. Revered Gotama, men of the Khattiya family, of Brahmin family, of Royal family, bringing fire-making instruments; teak wood, ingyin wood, pine wood, sandal wood and paduma wood, have made a fire and produced heat. That fire, indeed, has a flame, has colour and has light. It can perform the various functions of a fire. Men of Caṇḍāla family, of hunter family, of wicker-work family, cartwright family, and of scavengers, bringing fire-making instruments; dog's trough, pig's trough, washerman's tub and caster wood, have made a fire and produced heat. That fire also does have a flame, does have colour and does have light. And it can also perform the various functions of a fire. Revered Gotama, all fires have a flame, have colour and have light. And all fires can perform the various functions of a fire.

Assalāyana, such being the case, what is the authority and what is the supporting fact for the brahmin to say thus, "Only the brahmin class is noble, other classes are lowely;only the brahmin class is fair, other classes are dark. Only the brahmins are pure, non-brahmins are not. Only brahmins are legitimate offspring of Brahmā, are developed in his breast, are born from his mouth, descended from Brahmā, created by Brahmā and are heirs to Brahmā?"

Whatever the Revered Gotama says concerning this matter, the brahmins stick to their own view thus: "Only the brahmin class is noble, other classes are lowly; ...p... are heirs to Brahmā."

409. Assalāyana, what do you think of this? In this world, a young Khattiya might live together with a brahmin maiden and from their union a son might be born. That son born of a Khattiya youth and brahmin maiden is like his mother, is like his father. He should be regarded as a Khattiya; he should also be regarded as a brahmin, should he not? "Revered Gotama, verily, that son born of a Khattiya youth and a brahmin maiden is like his mother, is like his father. He should be regarded as a Khattiya; he should also be regarded as a brahmin."

Assalāyana, what do you think of this? In this world, a brahmin youth might live together with a Khattiya maiden and from their union a son might be born. That son born of a brahmin youth and a Khattiya maiden is like his mother, is like his father. He should be regarded as a Khattiya; he should also be regarded as a brahmin, should he not? "Revered Gotama, verily, that son born of a brahmin youth and a Khattiya maiden is like his mother, is like his father. He should be regarded as a Khattiya; he should also be regarded as a brahmin."

Assalāyana, what do you think of this? In this world a mare might be mated with an ass and from their mating a foal might be born. That foal born of a mare and an ass is like its mother, is like its father. It should be regarded as a horse; it should also be regarded as an ass, should it not? "Revered Gotama, it is a mule born of cross-breeding, a special kind of horse. Revered Gotama, I see this difference in this case. But concerning those previous cases, I see no difference whatsoever."

Assalāyana, what do you think of this? In this world, there were two youths, brothers born of the same mother; one was learned in the Vedas; he bore the Vedas in his mind. The other one was learnded in the Vedas; he did not bear the Vedas in his mind. Of these two brothers, whom would the brahmin let first partake of the food on the occasion of honouring the departed ones, or on the occasion of ceremonial feasts, or on the occasion of sacrificial offerings, or on the occasion of entertaining guests? "Revered Gotama, it would be the youth was learned in the Vedas and who bore the Vedas in his mind,

whom the brahmins would let first partake of the food on the occasion of honouring the departed ones, or on the occasion of ceremonial feasts; or on the occasion of sacrificial offerings, or on the occasion of entertaining guests. Verily, Revered Gotama, what great benefits would there be, in giving food to one who is not learned in the Vedas and who does not bear them in his mind?"

Assalāyana, what do you think of this? In this world, there were two youths, brothers born of the same mother; one was learned in the Vedas; he bore the Vedas in his mind, but he was immoral and was of evil character. The other one was not learned in the Vedas, he did not bear the Vedas in his mind but, he was moral and was of good character. Of these two brothers, whom would the brahmins let first partake of the food on the occasion of honouring the departed ones, or on the occasion of ceremonial feasts, or on the occasion of sacrificial offerings, or on the occasion of entertaining guests.

"Revered Gotama, it would be the youth who was not learned in the Vedas and who did not bear them in his mind, but who was moral and was of good character, whom the brahmins would let first partake of the food on the occasion of honouring the departed ones, or on the occasion of ceremonial feasts or on the occasion of sacrificial offerings or on the occasion of entertaining guests. Verily, Revered Gotama, what great benefits would there be in giving food to one who was immoral and was of evil character?"

Assalāyana, first you go by lineage; then having gone by lineage, you go by the knowledge of the Vedas. Having gone by the Vedas, you go by the practice. Then having gone by the (austere) practice, you now come back again to the purity of the four classes of man which I have made known. (Said the Bhagavā) When it was said thus, Assalāyana, the youth, sat speechless, dejected with drooping shoulders and fallen (Lit., lowered) face, downcast and at his wit's end.

410. Then the Bhagavā, noting young Assalāyana who was sitting speechless, dejected with drooping shoulders and fallen face, downcast and at his wit's end, said to him thus:

"Assalāyana, this is what happened in the past. While living in thatched hut in a great forest, there arose this evil thought in the seven hermits of the brahmin class, 'Only the brahmin class is noble, other classes are lowly; ...p... and are heirs to Brahmā.' "

Assalāyana, Asita Devala, a hermit heard thus: "There lived in a great forest, in thatched huts, seven hermits of the brahmin class. Living harmoniously (consulting one another), it occurred to these seven hermits this evil view thus: 'Only the brahmin class is noble, other classes are lowly; ...p... and are heirs to Brahmā.' " Then, Assalāyana, Asita Devala, the hermit, shaved off his hair and beard, dressed himself in dark red clothes and wearing slippers of many layers, holding a staff of silver, appeared in the compound of the thatched but where the seven brahmin hermits lived. Then Asita Devala, the hermit, pacing up and down in the compound of the thatched hut, asked thus: "Friends, where have these seven brahmin hermits gone now? Friends, where have these seven brahmin hermits gone now?"

Then, Assalāyana, it occurred to the seven brahmin hermits thus: "Now, who is that person, who, pacing up and down in the compound of the thatched hut of the seven brahmin hermits like a village youth, is saying, 'Friends, where have these seven brahmins hermits gone now? Friends, where have these seven brahmins hermits gone now? Let us curse him.' The seven brahmin hermits then cursed Asita Devala, 'O wretch, now you turn into ash. O wretch, now you turn into ash.' " Assalāyana, the more the seven brahmins hermits cursed Asita Devala, the more did he become beautiful, more lovely to look at and more pleasing.

Then, Assalāyana, it occurred to the seven brahmins hermits thus: "Indeed, our (austerity) practice is in vain. Indeed, our noble practice is fruitless. Formerly whenever we cursed people, 'O wretch! now you turn into ash! O wretch! now you turn into ash!' some of them turned into ash. But, with this one, the more we (the seven brahmaṇas) curse him, the more he becomes beautiful, more lovely to look at and more pleasing.' "

"O friends, the austerity practice of the hermits is not in vain; the noble practice of the reserved ones is not fruitless. Revered ones, I urge you to abandon your evil thoughts on me."

"Very well, we give up our evil thoughts on you.But who are you, pray, Revered one?"

"Have the revered ones heard about Asita Devala, the hermit?"

"O revered one, we have heard about him."

"Indeed, I am that hermit, Asita Devala." Upon this, Assalāyana, the seven brahmins hermits prepared themselves to give homage to Asita Devala.

411. Then, Assalāyana, Asita Devala, the hermit, addressed the seven brahmins hermits, "Friends, I have heard that while living in the thatched huts in a great forest, evil thought of such nature arose in the mind of the seven hermits of brahmin class: 'Only the brahmin class is noble; other classes are lowly. Only the brahmin class is fair; other classes are dark. Only the brahmins are pure; non-brahmins are not. Only the brahmins are legitimate offspring of Brahmā, are born from his mouth, descended from Brahmā, created by Brahmā and are heirs to Brahmā.' "

"Yes, revered one."

"Friends, do the revered ones know that the mother of a brahmin goes only with a brahmin, not with a non-brahmin."

"No, Sir", "Friends, do the revered ones know that the mother of a brahmin, the mother of that mother, and likewise going back to the seventh successive grandmother, go only with a brahmin and not with a non-brahmin."

"No, Sir", "we do not know."

"Friends, do the revered ones know that the father of a brahmin goes only with a brahmin, not with a non-brahmiṇī?"

"No, Sir, we do not know."

"Friends, do the revered ones know that the father of a brahmin, the father of that father, and likewise going back to the seventh successive grand father, go only wth a brahmaṇī and not with a non-brahmaṇī?"

"No, Sir."

"Friend, do you know how conception takes place?" "Sir, we do not know how conception takes place. In this world there is the union of the mother and father; and the mother menstruates; and a being is ready to be in the womb. Thus, with these three conditions coming together, conception takes place."

"O Friends, do you know whether that new being is a Khattiya, or a brahmin, or a Vessa or a Sudda?"

"Sir, we do not know whether that new being is a Khattiya, or a brahmin, or a Vessa, or a Sudda."

"Friends, that being so, do you know who you are?" "No, Sir, we do not know who we are."

Assalāyana, when cross-examined and pressed for confirmation and asked for reasons by Asita Devala, the hermits, with regard to their own lineage, the seven brahmin hermits could not give adequate answers. How would you be able to give adequate answers when cross-examined, pressed for confirmation and asked for reasons with regard to you own lineage by me now? You and your masters do not even rank as the ladle holder brahmin (cook) of the seven brahmin hermits.

When it was said thus, Assalāyana, the youth, spoke the Bhagavā thus: 'Revered Gotama, it is excellent; ...p... May the Revered Gotama accept me as a lay disciple who takes refuge in the Three Gems from now on till the end of my life.'

End of Assalāyana Sutta
The Third in This Vagga

4. GHOṬAMUKHA SUTTA

Discourse Concerning Brahmin Ghoṭamukha

412. Thus have I heard:

At one time, the Venerable Udena was staying at Bārāṇasī in the Khemiya mango grove. At that time a brahmin by the name of Ghoṭamukha had arrived at Bārāṇasī on a certain business. While pacing up and down for exercise and rambling about, the brahmin Ghoṭamukha appraoched the Khemiya mango grove. Now, at that time, the Venerable Udena was pacing up and down in the open. The brahmin Ghoṭamukha approached the Venerable Udena. Having approached, he exchanged courteous greetings with him. Having finished courteous and memorable words, the brahmin Ghoṭamukha, pacing up and down like the Venerable Udena, spoke thus: "Friend Samaṇa, I had thought that there was no sincere samaṇa. I thought so because I had never seen a samaṇa like you and also because I had not seen the dhamma."

When it was said thus, the Venerable Udena came down from the place for pacing up and down and entering the monastery, sat down at the prepared seat. The brahmin Ghoṭamukha also came down from the place for pacing up and down and entering the monastery stood at a suitable place. To the brahmin who was standing at a suitable place, the Venerable Udena said thus: "There are seats, brahmin; you may sit if you wish."

"I have been just waiting for such invitation from you, why should a man like me think of taking a seat before he is invited to do so?" Then the brahmin Ghoṭamukha, taking a low seat, sat down in a suitable place. Sitting in a suitable place, he said to the Venerable Udena thus: "Friend Samaṇa, I had thought that there was no sincere samaṇa; I thought so because I had never seen a samaṇa like you and also because I had not seen the dhamma."

"Brahmin, if would allow me what should be allowed, and reject what should be rejected; and whatever you fail to understand the meaning of what I have said, you should ask

only me a further question thus: 'Venerable Udena, what is this word? What is the meaning of this word?'" Having agreed upon this there would be a conversation between us.

I shall allow the Venerable Udena what should be allowed; I shall reject what should be rejected and whatever I fail to understand what the Venerable Udena has said, I would only ask the Venerable Udena a further question thus: "Venerable Udena, what is this word? What is the meaning of this word?" Having agreed upon this, let there be a conversation between us.

413. In this world, brahmin there do exist four kinds of person. And what are the four?

(1) In this world, brahmin, a certain person torments himself and is given to the constant practice of tormenting himself.

(2) In this world, brahmin, a certain person torments others and is given to the constant practice of tormenting others.

(3) In this world, brahmin, a certain person torments himself and is given to the constant practice of tormenting himself; he torments others and is given to the constant practice of tormenting others.

(4) In this world, brahmin, a certain person does neither torments himself nor is given to the constant practice of tormenting himself; he who also neither torments others nor is given to the constant practice of tormenting others. He, neither tormenting himself nor tormenting others, lives nobly like a Brahmā, in this very life, without suffering from the hunger (of craving) but, enjoying peace, coolness, and happiness. Brahmin which of these four kinds of person appeal to your mind?

"Venerable Udena, the person who torments himself and is given to the constant practice of tormenting himself does not appeal to my mind. Venerable Udena, the person who torments others and is given to the constant practice of tormenting others also does not appeal to my mind. Venerable Udena, the person who torments himself and is given to the constant practice of tormenting himself and who torments others and is given to the

constant practice of tormenting others also does not appeal to my mind."

"Venerable Udena, the person who neither torments himself nor is given to the constant practice of tormenting himself and who neither torments others nor is given to the constant practice of tormenting others and who, neither tormenting himself nor tormenting others, lives nobly like a Brāhma, in this very life, without suffering from the hunger (of craving), but enjoying peace, coolness and happiness. This person alone appeals to my mind."

"Brahmin, why do these three persons stated before not appeal to your mind?"

"Venerable Udena, the person who torments himself and is given to the constant practice of tormenting himself, torments and persistently torments himself whereas he himself desires pleasure and abhors pain. That is why, this person does not appeal to my mind."

"Venerable Udena, the person who torments others and is given to the constant practice of tormenting others, torments and persistently torments others who desire pleasure and abhor pain. That is why, this person does not appeal to my mind."

"Venerable Udena, the person who torments himself and is given to the constant practice of tormenting himself and torments others and is given to the constant practice of tormenting others, torments and persistently torments himself and also others who desire pleasure and abhor pain. That is why, this person also does not appeal to my mind."

"Venerable Udena, the person who does not torment himself and is not given to the constant practice of tormenting himself and who does not torment others and is not given to the constant practice of tormenting others, lives nobly like a Brahmā, in this very life, free from hunger (of craving), but enjoying peace, coolness and happiness, he does not torment or persistintly torment himself and others, who desire pleasure and abhor pain. That is why, this person also appeal to my mind."

414. Brahmin, there are two groups (of people). And what are the two? In this world, brahmin, some group (of people) are being deeply fond of jewelled (ruby), ear-rings seek for wife and children, seek for female slave and male slave, seek for land and seek for gold and silver.

In this world, brahmin, some group (of people) not being deeply fond of jewelled ear-rings, abandon wife and children, abandon male slave, and female slave, abandon land, abandon gold and silver, and go forth from home into homeless life. "Brahamin that kind of person neither torments himself nor is given to the constant practice of tormenting himself, and he neither torments others nor is given to the constant practice of tormenting others. He, neither tormenting himself nor others, lives nobly like a Brāhmā, in this very life without suffering from the hunger (of craving), but enjoying peace, coolness and happiness." Brahmin, some group of people, being deeply fond of jewelled (ruby) ear-rings seek for wife and children, seek for female slave and male slave, seek for land and seek for gold and silver. The other group of people not deeply fond of jwelled (ruby) ear-rings, abandon wife and children, abandon female slave and male slave, abandon (land), abandon gold and silver and go forth from home into homeless life. Of these two groups, in which group do you find most people?

Venerable Udena, whichever person does not torment himself and is not given to the constant practice of tormenting himself, and does not torment others and is not given to the constant practice of tormenting others; that person, neither tormenting himself nor tormenting others, lives nobly like a Brahmā in this very life, without suffering from the hunger (of craving), but enjoying peace, coolness and happiness, I find this kind of person mostly in the group (of people) who, not being deeply fond of jewelled (ruby) ear-rings, abandon wife and children, abandon female slave and male slave, abandon land, abandon gold and silver, and go forth from home into homeless life.

Brahmin, we have understood from what you said just now thus: "Friend Samaṇa, I had thought there was no sincere

samaṇa, I thought so because I had never seen a samaṇa like you and also because I had not seen the Dhamma."

"Venerable Udena, in fact, I have said this word with reason. Now, I am of opinion that there is a sincere samaṇa. May the Venerable Udena consider me as such." The Venerable Udena has spoken to me briefly about the four kinds of person, but have not explained about them fully. Venerable Udena, may you now give me, out of compassion, a full exposition of these four kinds of person?

"In that case, brahmin, listen well; pay attention to it; I shall speak."

"Very well, Venerable Sir," replied the Brahmin Ghotamukha. And Venerable Udena spoke thus:

415. Brahmin, who is the person that torments himself and is given to the constant practice of tormenting himself? Brahmin, in this world, a certain person goes about naked, adopts loose habits (of urinating or defecating while standing), wipes his (stools) with his hand, does not accpet alms-food from one who says, 'Come Sir, does not accept from one who says, 'Wait Sir,' does not accept alms-food brought before he shows up, does not accept alms-food prepared purposely for him, does not accept alms-food offered by invitation. He does not accept alms-food laddled out from the pot or the food-basket, do not accept alms-food offered across the threshold or across the stick, or across the pestle, does accept alms-food offered when two persons are eating together, does not accept alms-food offered by a pregnant woman, or by a woman giving suck or by a woman, cohabiting with a man, does not accept alms-food collected from the public by inducement, doęs not accept alms-food where a dog awaits feeding, does not accept alms-food swarming with flies.

He does not take fish or meat, does not take fermented beverages or spirits or fermented gruel buried in husks. He goes for alms-food to one house only and takes only one morsel. He goes for alms-food to two houses and takes only two morsels ...p... He goes for alms-fǒod to seven houses and takes only seven morsels. He reamins contented with only one small cupful

of alms-food or only two small cupfuls of food ...p... he reamins contented with only seven small cupfuls of food. He takes food only on alternate days, or only once after two days ...p... He takes food once in seven days; thus in this manner, he dwells with the practice of taking food at long intervals up to once every half-month.

He maintains himself on green vegetables or millet, on wild rice, on scrapings of leather, on duckweed, or on broken rice, or on overcooked crust of rice, or on sesamun oil cake, or on grass, or on cowdung. He lives on wild roots, wild fruits, berries and fruits fallen from trees by themselves.

He wears course hempen clothes, or clothes of hemp interwoven with other fibers, or clothes made from shroud, or rags found discarded on dust heaps, or clothes made of barks or of a black antelope hide, or of strips of black antelope hide, wears clothes made of Kusa grass or of fibers or of strips of wood, wears clothes made of human hair or of horse tails or of owl feather.

He plucks out his hair and his beard, and is given to the practice of plucking out hairs and beard; he is given to the practice of standing upright, refusing a seat. He squats on the haunches and he is given to the practice of squatting on the haunches. He lies on a bed of thorn and sleeps on it. He abides in the habit of descending into the water for the third time in the evenings. Thus, he dwells with this practice of persistantly tormenting and torturing the body in these various ways. This brahmin is said to be the person, who torments himself and is given to the constants practice of tormenting himself.

416. Brahmin, who is the person that torments others and is given to the constant practice of tormenting others? Brahmin, in this world, a certain person is a slaughterer of sheep, a slaughterer of pigs, a slaughterer of birds and a slaughterer of beasts, a hunter, a fisherman, or a thief, or a killer of thieves, or a butcher or a jailor. There are also some other persons who follow such cruel occupations. Brahmin, this kind of person is said to be one who torments others and is given to the constant practice of tormenting others.

417. Brahmin, who is the person that torments himself and is given to the practice of tormenting himself, and torments others and is given to the constant practice of tormenting others? Brahmin in this world, a certain person is a king belonging to the ruling class, duly anointed with the pouring of water on the head; or is a brahmin of great wealth. He causes a new sacrificial building to be built in the eastern quarter of the town and enters it together with his chief queen and purohita (king's mentor), after having shaved off his hair and his beard, wearing a garment of a balck antelope hide, complete with hoofs, and smearing his body with ghee, and scratching his back with deer-horn (scraper).

There he lies down on bare ground dubbed with wet cowdung. He lives on the milk that flows from one teat of the milch-cow with calf that looks like its mother, while the queen, likewise lives on milk that flows from the second teat, and the brahmin purohita lives on milk that flows from the third teat. The milk that flows from the fourth teat of the cow is poured onto the sacrificial fire. The calf has to be contented with the remaining milk.

Then he (the king) says: "Let so many bulls be slaughtered for sacrifice; let so many steers be slaughtered for sacrifice; let so many heifers be slaughtered for sacrifice; let so many goats be slaughtered for sacrifice; let so many sheep be slaughtered for sacrifice; let so many horses be slaughtered for sacrifice; let so many trees be felled for the sacrificial post; and let so many bundles of kusa grass be cut for fencing and covering the sacrificial ground."

Those persons who are the king's slaves, servants and workmen carry out their duties with tearful faces, weeping, being threatened with the stick and dagger. Brahmin, this kind of person is called one who torments himself and is given to the constant practice of tormenting himself and torments others and is given to the constant practice of tormenting others.

418. Brahmin, who is the person that neither torments himself nor is given to the constant practice of tormenting himself, and who neither torments others nor is given to the

practice of tormenting others and who neither tormenting himself nor tormenting others, lives nobly like a Brahmā, in this very life, without suffering from the hunger (of craving), but enjoying peace, coolness and happiness?

Brahmin, there appears in this world a Tathāgata who is Worthy of Special Veneration, who truely comprehends all the dhammas by his own intellect and insight, who possesses penetrative knowledge and perfect conduct, who speaks only what is beneficial true and, who knows all the three worlds, who is incomparable in taming those who deserve to be tamed, who is the Teacher of devas and men, who is the Enlightened One, knowing and Teaching the Four Ariyā Truths, and who is the most Exalted. Through perfect wisdom, he personally realizes the nature of the world with its devas, Māra, and Brahmās, and also the world of human beings with its samaṇas and brāhmaṇas, kings (Samutidevas) and man and knowing it, he expounds on it. He proclaims the dhammas, which is excellent at the beginning, excellent at the middle, and excellent at the end, with richness in meaning and words. He makes clear the completeness and purity of the Noble Practice.

A householder or his son or anyone belonging to any other family listens to that Dhamma. On hearing the dhamma, he develops conviction in the Tathāgata. He, being possessed of that conviction considers thus: "Confined is the life of a householder; it is a path laden with dust (of defilement). The life of a recluse is like an open plain. Difficult it is for a layman to pursue the Noble Practice in all its fulness, in all its purity, like a polished conch. Now, it were better for me to shave off my hair and beard, don the bark-dyed robe, go forth from home into homeless life."

Afterwards, that man gives up his (mass of) wealth, great or small, leaves his circle of relatives, be they few or be they many; shaves off his hair and beard, dons the bark-dyed robe and goes forth from home into homeless life. He, having thus become a recluse, observing the morality and precepts of a bhikkhu, abandons all thoughts of taking life, abstains from destroying life, setting aside the stick and the sword, being

ashamed to do evil and being compassionate etc. dwells with solicitude for the welfare of all sentient beings.

He abandons taking what is not given; and abstains from taking what is not given. He accepts only what is given, wishing to receive only what is given. He lives a pure life, free from stealing.

Having abandoned unchastity, he lives a chaste life, remaining aloof from unchastity, abstaining from sexual intercourse, the practice of lay folks.

He abandons all thoughts of lying and abstains from telling lies, speaking only the truth, and never swerving from the truth, and remaining steadfast (in truth), trust worthy and not deceiving (anyone in the world.)

He abandons all thoughts of salndering and abstains from slander. What he hears from this man, he does not relate to that man to sow the seed of discord between them; nor does he relate what he hears from that man to this man to sow the seed of discord between them. Thus he brings reconciliation among those who are divided, and encourages those who are in accord. He delights in unity, loves unity and rejoices in unity. He speaks words that create harmony.

He abandons all thoughts of speaking harshly and abstains from harsh speech. He speaks only those words which are blameless, pleasing to the ear, affectionate, going to the heart courteous, pleasing to many and heartening to many.

He abandons all thoughts of talking frivolously and abstains from frivolous talk. He speaks words that are memorable, timely and apportune with reasons, appropriate to the occasion, confined within limits, and conducive to welfare.

He abstains from destroying all seeds and vegetation. He takes only one meal a day, he keeps away from food at night; he abstains from taking food after midday. He abstains from dancing, singing, playing music, and watching shows which are stumbling blocks to the Noble Practice. He abstains from wearing flowers, using perfumes and anointing with unguents. He abstains from the use of high and luxurious beds and seats. He

abstains from accepting gold and silver. He abstains from accepting uncooked cereals. He abstains from accepting uncooked meat. He abstains from accepting women and maidens. He abstains from accepting male and female slaves. He abstains from accepting goats and sheep. He abstains from accepting chickens and pigs. He abstains from accepting elephants, calfs, horses, and mares. He abstains from accepting cultivated or uncultivated land. He abstains from acting as messenger or courier. He abstains from buying and selling. He abstains from using false weights and measures and counterfeits. He abstains from dishonest practice as bribery, cheating and fraud. He abstains from maiming, murdering, holding persons in captivity, committing highway robbery, plundering villages and committing decoity.

He is contented with robes just sufficient to protect his body and with alms-food just sufficient to sustain him. Wherever he goes, he goes only taking his requisites. Just as a winged bird, wherever it flies, flies only with its burden of wings, so also the bhikkhu is contented with robes just sufficient to protect his body and with alms-food just sufficient to sustain him. Wherever he goes, that bhikkhu goes only taking his requisites. That bhikkhu, possessing this noble group of moral precepts, enjoys within himself happiness that is free from blame.

419. On seeing a visible object with the eye, that bhikkhu does not take in its characteristics (such as male, female,etc) nor its secondary details (such as expression, behaviour, etc). If the faculty of sight is left ungarded, such evil demeritorious dhammas as dissatisfaction stemming from that would overpower him as he fails to control his mind faculty. So he sets himself to the task of guarding his faculty of mind, keeps watch on it, and gains control over it. Being endowed with this Noble control of the sense faculties, he enjoys within himself happiness unalloyed (with defilements of the mind).

He keeps himself completely aware in moving forward or back; keeps himself completely aware in looking forward or sideways; keeps himself completely aware in bending or stretching his limbs; keeps himself completely aware in carrying the

great robe, alms-bowl and the other two robes; keeps himself completely aware in eating, drinking, chewing and savouring (foods and beverages); keeps himself completely aware in urinating and defecating; keeps himself completely aware in walking; standing, sitting, falling asleep, waking, speaking observing silence.

Endowed with this group of moral precepts, endowed with this noble control of sense faculties, endowed with this noble mindfulness and clear comprehension, that bhikkhu resorts to a lonely place such as a forest, the foot of a tree, a hill-side, a gully, a mountain cave, a cemetery, a thicket, an open plain or a heap of straw.

After having had his meal, he returns from the place of alms-gathering, he sits down, cross-legged and upright and establishes mindfulness in meditation. Then that bhikkhu dissociates himself from covetousness for the world (i.e the five aggregates which are the objects of clinging) and abides with his mind free from covetousness thereby cleansing his mind of covetousness altogether. he dissociates himself from ill will and abides with his mind free from ill-will and develops; good will towards all living beings thereby cleansing his mind of ill will altogether. He dissociates himself from sloth and torpor, abides with his mind free from sloth and torpor with clear perception, mindfulness and comprehension, thereby cleansing his mind of sloth and torpor altogether. He dissociates himself from restlessness and worry and being undistracted, he abides with inner peace of mind, thereby cleansing his mind of restlesness and worry altogether. He dissociates himself from doubt and having overcome doubt he abides without wavering in meritorious dhamma, thereby cleansing his mind of doubt altogether.

Having got rid of these five hindrances (nīvaraṇas), that defile the mind and that weaken the wisdom, and having become detached from sensual pleasures and having become detached from demeritorious factors, he achieves and remains in the first jhāna which is accompanied by vitakka and vicāra and which has pīti and sukha, born of detachment from the hindrances (nīvaraṇas).

Having got rid of vitakka and vicāra, he achieves and remains in the second jhāna, with internal tranquillity, with enhacement of one pointedness of mind, devoid of vitakka and vicāra, but with pīti and sukha born of concentration.

Having been detached from pīti as well, he dwells in equanimity with mindfulness and clear comprehension and experiences sukha in mind and body. He achieves and remains in the third jhāna, for which the ariyas praise him as one who abides in happiness, possessed of equanimity and mindfulness.

By dispelling both pleasure and pain and by the previous disappearance of gladness and sadness, he achieves and remains in the fourth jhāna which has neither pain nor pleasure, but has purity of mindfulness born of equanimity.

420. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturable, he directs his mind to the knowledge of past existences (Pubbenivāsanussati ñāṇa). He recollects many and varied existences of the past. And what does he recollect?

He recollects one past existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, a thousand, a hundred thousand existences or many hundred, many thousand, many hundred thousand existences, or existences in many cycles of development (in this way): "In that past existence. I was known by such a name. I was born into such a family. I was of such an appearance. I was nourished thus. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in another existence. In that (new) existence, I was known by such a name. I was born into such a family. I was of such an appearance. I was nourished thus. I enjoyed pleasure thus. I suffered pain thus. My lifespan was such. I died in that existence. Then I was born in this existence. In this way, he recollects many and varied past existences, together with their characteristics and related facts (such as names and clans)."

When the concentrated mind has thus become purified, pellucid, unblemished, malleable, pliable, firm and inperturbable, he directs his mind to the knowledge of the passing away and

arising of beings (cutūpapātañāṇa). With the divine power of sight which is extremely clear, surpassing the sight of man, he sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations. He knows beings arising according to their own kāmma action.

"Friends, these beings were full of evil committed bodily, verbally and mentally. They maligned the ariyas, held wrong views and performed actions according their wrong views. After death and dissolution of their bodies, they reappeared in wretched destination, in miserable existences, states of ruin,and realms of continuous suffering. But friends, there were also beings who were endowed with goodness done bodily, verbally and mentally. They did not malign the ariyas, held right views and performed actions according to their right views. After death and dissolution of their bodies, they reappeared in good destination, the happy world of devas." Thus, with the divine power of sight which is extremely clear, surpassing the sight of men, he sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations and beings arising according to their own kamma.

When the concentrated mind has thus become purified, pallucid, unblemished, undefiled, malleable, pliable, firm and inperturbable, he directs his mind to the knowledge of the extinction of moral intoxicants (āsavakkhayañāṇa). Then he truly understands dukkha as it really is the cause of dukkha as it really is, the cessation of dukkha as it really is, and the way leading to the cessation of the āsavas as it really is. The mind of the bhikkhu who thus knows and thus sees is liberated from the moral intoxicant of sensual pleasures and sensuous realms (kāmāsava), the moral intoxicant of hankering after (better) existence (bhavāsava), and the moral intoxicant of ignorance (of the four Noble Truths) (avijjāsava). When thus liberated, the knowledge of liberation arises (in him). He knows that rebirth is no more (for him), that he has lived the life of purity, that what he has to do (for the relization of Magga) has been done, and that he has nothing more to do (for such realization).

Brahmin, this kind of person is called one who neither torments himself nor is given to the constant practice of tormenting others and who torments neither himself nor others lives nobly like a Brahmā in this very life, without suffering from the hunger (of craving) but enjoying peace, coolness and happiness.

421. When it was said thus, the brahmin Goṭamukha, addressed the Venerable Udena thus: "Revered Udena, it is excellent! Revered Udena, it is excellent! Revered Udena, just as one has turned up what lies upside down, just as one has uncovered what lies covered, just as one has shown the way to another who is lost, just as one holds up a lamp in the darkness for those with eyes to see visible objects, even so has the Revered Udena revealed the dhamma to me in various ways. I take refuge in the Revered Udena, in the Dhamma, in the Order of bhikkhus. May the Revered Udena accept me as a lay disciple who takes refuge from now on till the end of my life." Brahmin, you should not take me as your refuge; you should take refuge only in the Bhagavā in whom I take my refuge."

Revered Udena, where is that Revered Gotama who is worthy of special veneration, and who is perfectly self-enlightened staying now? Brahmin, that Bhagavā, who is worthy of special veneration, who is perfectly self-enlightened has now realized Parinibbāna.

Revered Udena, if we hear that the Revered Gotama is at a distance of ten yojanas from here, we would go even ten yojanas to see that Revered Gotama who is worthy of special veneration, and who is perfectly self-enlightened. Revered Udena if we hear the Revered Gotama is at a distance of twenty yojanas ...thirty yojanas ... forty yojanas ... fifty yojanas from here, we would go even the fifty yojanas to see that Revered Gotama who is worthy of Special Veneration and who is, Perfectly Self-enlightened.

Revered Udena, if we hear that the Revered Gotama is at a distance of one hundred yojanas from here, we would go even the hundred yojanas to see that Revered Gotama who is worthy of Special Veneration, and who is Perfectly Self-enlightened."

Revered Udena, but, as that Revered Gotama has realized Nibbāna, we take our refuge in that Revered Gotama who has realized Nibbāna, in the Dhamma, and in the Order of bhikkhus. May the Revered Udena accept me as a lay disciple who takes refuge from how on till the end of my life. Revered Udena, King of Aṅga has given me a daily allowance for food; I shall give you one day's allowance.

"Brahmin what is this daily allowance given to you by the king of Aṅga?"

"Revered Udena, he gives me five hundred pieces of silver."

"Brahmin gold and silver are not permissible for us."

"Revered Udena, if gold and silver are not permissible for you, I shall build a monastery for you."

"Brahmin, if you wish to build a monastery for me, you may build an assembly hall for the Saṁgha in Pāṭaḷiputta."

"Revered Udena, since you ask me to make offerings to the Saṁgha; for that reason, too, I am very happy and delighted. Revered Udena, I shall build the assembly hall for the Saṁgha in Pāṭaḷiputta with that one day's allowance and with another day's allowance."

Then, brahmin Goṭamukha, with that one day's allowance and with another day's allowance, built an assembly hall for the Saṁgha in Pāṭaḷiputta. That hall is now known as the Goṭamukha hall.

End of Goṭamukha Sutta

The Fourth in This Vagga

5. CAṄKI SUTTA

Discourse Concerning Brahmin Caṅkī

422. Thus have I heard:

At one time, the Bhagavā, while journeying through the country of the Kosalans accompanied by a great company of bhikkhus, came to a Kosalan brahmin village called Opāsāda. And there the Bhagavā stayed in the Sal Grove, where offerings were made to devas, which lay to the north of Opāsāda. At the time, the brahmin Caṅkī was the lord of Opāsāda, a populous village, teeming with livestock, abundant in fodder, firewood, water and grain. The village was granted him by King Pasenadi of Kosala as a royal gift. The brahmins and householders of Opāsāda heard thus: "Indeed, friends, Samaṇa Gotama, a Sakyan prince, who had gone forth from the Sakyan clan as a recluse, while journeying through the country of the Kosalans accompanied by a large company of bhikkhus, has arrived at the village of Opāsāda, and is staying there in the Sal Grove, where offerings are made to devas, which lies to the north of Opāsāda. The good fame and reputation of that honourable Gotama has spread far and wide thus:

'Thus indeed is the Bhagavā, who is worthy of special veneration; he truly comprehends the dhammas by his own intellect and insight; he possesses penetrative knowledge and perfect course of practice[1]; he speaks only what is beneficial and true; he knows all the three lokas (worlds)[2]; he is incomparable in taming those who deserve to be tamed; he is the Teacher of devas and men; he is the Enlightened One, knowing and teaching the Four Ariya Truths; he is the Most Exalted.

Through Perfect Wisdom, he personally realizes the nature of the universe with its devas, māras and brāhmās, and also

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1. **penetrative knowledge and perfect course of practice:** vijjācaraṇa: See Paras 23-28, Sekha Sutta, in this book.

2. The three lokas are: the animate world (sattaloka), the inanimate world (okāsaloka) and the world of the conditioned (saṁkhāraloka).

the world of human beings with its samaṅas and brāhmaṅas. kings and men and, knowing it, he expounds on it. He proclaims the dhamma which is excellent at the beginning, excellent at the middle, and excellent at the end, with richness in meaning and words. He makes clear the completense and purity of the Noble Practice[3]. It is indeed good to pay respect to such arahats."

423. Then the brahmins and householders of Opāsāda came out from the village in groups and together in a body went northwards towards the Sal Grove, where offerings were made to devas. At that time, the brahmin Caṅkī was having a daytime rest on the topmost terrace (of his mansion). The brahmin Caṅkī, seeing the brahmins and householders of Opāsāda come out from the village in groups and go in a body northwards towards the Sal Grove where offerings were made: to devas, asked of his counsellor, "Counsellor, why have the brahmins and householders of Opāsāda come out from the Opāsāda village in groups and are going together in a body northwards towards the Sal Grove where offerings are made to devas?"

"Sir, Samaṇa Gotama, a Sakyan prince, who had gone forth from the Sakyan clan as a recluse, while journeying through the country of Kosalans accompanied by a large company of bhikkhus, has arrived at the village of Opāsāda, and is staying in the Sal Grove, where offerings are made to devas, which lies to the north of Opāsāda. The good fame and reputation of that honourable Gotama has spread far and wide thus:

'Thus indeed is the Bhagavā, who is worthy of special veneration; the truly comprehends the dhammas by his own intellect and insight; he possesses penetrative knowledge and perfect course of practice; he speaks only what is beneficial and true; he knows all the three lokas (worlds); he is incomparable in taming those who deserve to be tamed; he is the Teacher of

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3. **Noble Practice**: brahmacariya: The Noble Practice of morality (sīla), concentration (samādhi) and wisdom (paññā) as practised by the Buddha and the ariyas.

devas and men; he is the Enlightened One, knowing and teaching the Four Ariya Truths; he is the Most Exalted.'

Those people are on their way to pay respect to the honourable Gotama."

"In that case, counsellor, go to the brahmins and householders of Opāsāda and tell them 'Sirs, the brahmin Caṅkī requests you to wait. The brahmin Caṅkī also will go to see Samaṇa Gotama' ". "Very well, Sir," said the counsellor. He then went to the brahmins and householders of Opāsāda and said to them, "Sirs, the brahmin Caṅkī requests you to wait. The brahmin Caṅkī also will go to see Samaṇa Gotama".

424. Now, at that time, there were staying in the village of Opāsāda, on some business or other, about five hundred brahmins from various contries. Hearing that the brahmin Caṅkī was going to see Samaṇa Gotama, those brahmins went to the brahmin Caṅkī and asked him, "Honourable Caṅkī, is it true that you are going to see Samaṇa Gotama?" "Yes, friends, I have in mind that I shall go to see Samaṇa Gotama."

"Honourable Caṇkī, please do not go to see Samaṇa Gotama. It is not proper for the honourable Caṅkī to go and see Samaṇa Gotama; it is proper only for Samaṇa Gotama to come and see the honourable Caṅkī. Indeed, the honourable Caṇkī is well-born on both the mother's side and the father's side; he is of pure descent going back to seven generations, impeccable and irreproachable as regards lineage and caste. For the reason that he is well-born on both the mother's side and the father's side, is of pure descent going back to seven generations and is impeccable and irreproachable as regards lineage and caste, it is not proper for the honourable Caṅkī to go and see Samaṇa Gotama; it is proper only for Samaṇa Gotama to come and see the honourable Caṅkī.

"The honourable Caṅkī is rich, very wealthy, possessing valuable property and great resources ...p... The honourable Caṅkī is an expert in the Three Vedas together with the texts of Nighandu Dictionary), Ketubha (the art of writing) and

Akkharappabheda (Grammar) as well as Itihāsa The Fifth[4]. He is also master of Pada (Composition) and Veyyākaraṇa (Grammar), and is thoroughly conversant with lokāyata (worldly-wise philosophy) and with the bodily marks of a Great Man ...p... The honourable Caṅkī is very handsome, fair to behold, pleasing to the eye, endowed with an exceedingly beautiful complexion; he has the colour and build of a brahmā and is impressive in appearance ...p... The honourable Caṅkī is a person of virtue, is of steadfast morality and is endowed with well established morality ...p... The honourable Caṅkī speaks well and has a pleasant voice; he speaks politely with distinct and unblemished enunciation and with clearness of meaning ...p... The honourable Caṅkī is the teacher of many, a teacher of teachers, teaching the Vedas to three hundred youths ...p... The honourable Caṅkī is respected, esteemed, held in high regard, honoured and revered by King Pasenadi of Kosala ...p... The honourable Caṅkī is lord of Opāsāda village which was granted him by King Pasenadi of Kosala as a royal gift, a populous village, teeming with livestock, abundant in fodder, firewood, water and grain. For also the reason that the honourable Caṅkī is lord of Opāsāda, which was granted him by King Pasenadi of Kosala as a royal gift, a populous village, teeming with livestock, abundant in fodder, firewood, water and grain, it is not proper for the honourable Caṅkī to go to see Samaṇa Gotama; it is proper only for Samaṇa Gotama to come and see the honourable Caṅkī."

425. Upon this, the brahmin Caṅkī said to the brahmin, "Friends, in that case, listen also to what I have to say. It is proper only for us to go and see that Samaṇa Gotama; it is not at all proper for that honourable Gotama to come and see us. In fact, friends, Samaṇa Gotama is well-born on both the mother's side and the father's side; he is of pure descent going back to seven generations, impeccable and irreproachable as regards lineage and caste. For the reason that Samaṇa Gotama is well-born on both the mother's side and the father's side, is of pure

4. **Itihāsa The Fifth**: Itihāsa means legendary lore. At one time the treatise Āthabbana (magic formulas) formed the fourth Veda. Besides these four Vedas a brahmin student had to learn the treatise Itihāsa. Hence it was usually known amongst the brahmins as Itihāsa the Fifth.

descent going back to seven generations and is impeccable and irreproachable as regards lineage and caste, it is not proper for that honourable Gotama to come and see us; indeed, it is proper only for us to go and see that honourable Gotama.

"Indeed, friends, Samaṇa Gotama had gone forth as a recluse abandoning the great wealth of gold and silver lying under ground as well as those above ground ...p... Indeed, friends, though he was still a youth, with jet black hair, endowed with gracious youthfulness in the first phase of life, Samaṇa Gotama had gone forth from the household life into the homeless life of a recluse ...p... Indeed, friends, even though his parents wished otherwise and grieved with tearful faces, he shaved off his hair and beard, put on bark-dyed robes and went forth from the household life into the homeless life of a recluse ...p... Indeed, friends, Samaṇa Gotama is very handsome, fair to behold, pleasing to the eye, endowed with an exceedingly beautiful complexion; he has the colour and build of a brahmā, and is impressive in appearance ...p... Indeed, friends, Samaṇa Gotama is a person with purity of morality, with sublime morality, with perfect morality and possessed of faultless morality ...p... Indeed, friends, Samaṇa Gotama speaks well and has a pleasant voice; he speaks politely with distinct and unblemished enunciation and clearness of meaning ...p... Indeed, friends, Samaṇa Gotama is the teacher of many, is the teacher of teachers ...p... Indeed, friends, Samaṇa Gotama has done away with attachment to sensual pleasures and is without personal vanity ...p.. Indeed, friends, Samaṇa Gotama is a believer in the resultant effects of kamma (action); a believer in causation; he desires what is good for the brahmin people ...p... Indeed, friends, Samaṇa Gotama went forth as a recluse from a noble family, from an unbroken line of royal ancestors ...p... Indeed, friends, Samaṇa Gotama went forth a wealthy family, possessing a large amount of wealth and property ...p... Indeed, friends, people come from distant lands and countries to ask Samaṇa Gotama questions? ...p... Indeed, friends, thousands of devas have taken (steadfast) refuge in Samaṇa Gotama even with their lives at stake ...p... Indeed,, friends, the good fame and reputation of Samaṇa Gotama has spread far and wide thus:

'Thus indeed is the Bhagavā, who is worthy of special veneration; he truly comprehends the dhammas by his own intellect and insight; he possesses penetrative knowledge and perfect course of practice; he speaks only what is beneficial and true; he knows all the three lokas (worlds); he is incomparable in taming those who deserve to be tamed; he is the Teacher of devas and men; he is the Enlightened One, knowing and teaching the Four Ariya Truths; he is the Most Exalted.'

"Indeed, friends, Samaṇa Gotama is fully endowed with the thirty-two marks of a Great Man ...p... Indeed, friends, King Seniya Bimbisāra of Magadha and his family have taken (steadfast) refuge in Samaṇa Gotama even with their lives at stake ...p... Indeed, friends, King Pasenadi of Kosala and his family have taken (steadfast) refuge in Samaṇa Gotama even with their lives at stake ...p... Indeed, friends, the bhrahmin Pokkharasāti and his family have taken (steadfast) refuge in Samaṇa Gotama even with their lives at stake ...p... Indeed, friends, Samaṇa Gotama has arrived at the village of Opāsāda, and is staying there in the Sal Grove, where offerings are made to devas, which lies to the north of Opāsāda. Those samaṇas and brāhmaṇas who have come within the bounds of our village are our guests should be respected, esteemed, held in high regard and honoured by us.

"Friends, Samaṇa Gotama having arrived at the village of Opāsāda is staying in the Sal Grove, where offerings are made to devas, which lies to the north of Opāsāda. Samaṇa Gotama is therefore our guest, and a guest should be respected, esteemed, held in high regard and honoured by us. For this reason too, it is not porper for that honourable Gotama to come to see us; indeed, it is only proper for us to go and see that honourable Gotama.

"Friends, I know only this much of the praise-worthy attributes of that honourable Samaṇa Gotama. That honourable Gotama is endowed with not just this much of praise-worthy attributes; indeed, the praise-worthy attributes of that honourable Gotama are without limit. Even if that honourable Gotama possesses only one of these praise-worthy attributes it is not proper for that honourable Gotama to come and see us; indeed, it is proper only for us to go and see that honourable Gotama."

"In that case, Sir, we all shall go to see Samaṇa Gotama."

426. Then the brahmin Caṅkī, accompanied by a large number of brahmins, went to where the Bhagavā was, and offered respectful greetings to him. After saying courteous formal words of felicitation, he sat down at one side. The Bhagavā was seated, exchanging a few courteous words of greeting and felicitation with the older brahmins. There was then sitting in that assembly a young brahmin, a boy, by the name of Kāpaṭika who had just turned sixteen and had recently shaved his head. He was an expert in the Three Vedas together with the texts of Nighaṇḍu (Dictionary), Ketubha (the art of writing) and Akkharappabheda (Grammar), as well as Itihāsa The Fifth. He is also master of Pada (Composition) and Veyyākaraṇa (Grammar), and was thoroughly conversant with lokāyata (worldly-wise philosophy) and with the bodily marks of a Great Man. That young man kept interrupting the conversation the older brahmins were having with the Bhagavā.

Then the Bhagavā rebuked the young brahmin Kāpaṭika, (saying:) "O Bhāradvāja[5], do not keep interrupting the conversation the older brahmins are having; Bhāradvāja, wait till the talk is finished." Upon this, the brahmin Caṅkī said to the Bhagavā, "Let not the honourable Gotama rebuke the young Kāpaṭika; the young Kāpaṭika comes of a good family; the young Kāpaṭika has also great knowledge; the young Kāpaṭika is also learned; the young Kāpaṭika is also a good speaker; the young Kāpaṭika is also a good speaker; the young Kāpaṭika is also a good speaker; the young Kāpaṭika is also competent to take part in this discussion with the honourable Gotama."

Then the Bhagavā thought to himself: 'The young brahmin Kāpaṭika's talk will surely be on the text of the Three Vedas: that is why the brahmins give him precedence.' And the young brahmin Kāpaṭika thought thus: 'When Samaṇa Gotama turns his eyes towards me, I shall ask him a question'. Knowing with his mind what had passed in the mind of the young brahmin Kāpaṭika, the Bhagavā turned his eyes towards the young brahmin Kāpaṭika.

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5. **Bhāradvāja**: clan name of Kāpaṭika.

427. Then the young brahmin Kāpaṭika thought thus: 'Samaṇa Gotama has turned his attention to me; what if I were to ask him a question now.' Then the young brahmin Kāpaṭika said to the Bhagavā. "O Gotama, there are ancient sacred scriptures of the brahmins, Vedic texts which say 'It is thus, it is thus,' handed down from generation to generation by unbroken tradition. With regard to these texts, brahmins have come to the conclusion positively thus: 'This alone is true, anything else is false.[6]' What would the honourable Gotama say about this?" "But, Bhāradvāja, is there, among the brahmins, a single brahmin who claims: 'I (personally) know this; I (personally) see this; this alone is true, anything else is false'?"[7] "Indeed, no, O Gotama."

Then Bhāradvāja, is there, among the brahmins, any single teacher or a teacher of teachers, going back up to seven generations of teachers, who claims: "I (personally) know this; I (personally) see this; this alone is true, anything else is false? "Indeed, no, O Gotama." Then, Bhāradvāja, there were certain former sages of the brahmins, who were the makers of the Veda hymns, and who handed down the Veda hymns. The brahmins of today chant, intone, recite and teach these ancient Veda hymns exactly as they were chanted, pronounced and composed by those sages, namely, Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa and Bhagu. Did they also claim, 'We (personally) know this; we (personally) see this; this alone is ture, anything else is false'? "Indeed, no, O Gotama."

This being so, Bhāradvāja, there is not a single brahmin among the brahmins, who claims: 'I (personally) know this; I (personally) see this, this alone is true, anything else is false.' Among the brahmins, there is not a single teacher or a teacher of teachers, going back up to seven generations of teachers, who

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6. false: mogha: lit., empty, vain, useless, stupid, foolish, futile.
7. The young brahmin Kāpaṭika puts forward the authoritativeness and correctness of the traditional vedic texts which form the basis of the brahmanic religion. The Buddha asks about personal knowledge of the truth of what the Vedas say, as distinct from traditional knowledge gained through the Vedas.

claims: 'I (personally) know this; I (personally) see this; this alone is true; anything else is false.' And there were certain former sages of the brahmins, who were the makers of the Veda hymns, who handed down the Veda hymns. The brahmins of today chant, intone, recite and reach these ancient Veda hymns exactly as they were chanted, pronounced and composed by those sages, namely, Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa and Bhagu. Those sages too had never said: 'We (personally) know this; we (personally) see this; this alone is true, anything else is false.'

428. Bhāradvāja, it is like a row of blind men, each one clinging to the preceding one; the front ones do not see, the middle ones do not see, and the last ones also do not see. In the same way, what the brahmins claim is just like this example of a row of blind men; the front ones do not see, the middle ones do not see and the last ones also do not see.[8] Bhāradvāja, what do you think of this? This being so, does not what the brahmins believe turn out to be without good basis? "O Gotama, in this matter,[9] the brahmins are devoted to the Vedas not merely through faith; in this matter, they are devoted to the Vedas also as orally transmitted tradition." Bhāradvāja, at first you referred to faith; now you talk about orally transmitted tradition. Bhāradvāja, five factors have each two (different) results in this very life. And what are these five factors? They are: faith; liking; orally transmitted tradition; careful consideration of the circumstances; acceptance after intelligently pondering on a belief. Bhāradvāja, these five factors[10] have each two (different) results[11] in this very life.

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8. 'The blind men in front' stands for the ancient sages; 'the blind men in the middle' stands for the teachers of the brahmins; 'the last blind men' stands for the present day brahmins.

9. In this matter: i.e., in the matter of the Veda.

10. five factors: each of them being a possible reason for holding a particular belief.

11. two (different) results: right or wrong; correct or mistaken; true or untrue.

Bhāradvāja, although strong faith is placed in a certain belief, that belief may turn out to be hollow, empty, false; although strong faith is not placed on a certain belief, that belief may turn out to be true, right, not mistaken. Bhāradvāja, although a certain belief is well liked, ...p...; although a certain belief has been properly heard through someone else, ...p...; although careful consideration has been given to the cirumstances, ...p..; although there is acceptance after intelligently pondering on a belief, that belief may turn out to be hollow, empty or false; although there may not have been acceptance after intelligntly pondering on a belief, yet that belief may turn out to be true, right and not mistaken. Bhāradvāja, it is not proper for a wise man who upholds truth to come to the definite conclusion, 'This alone is true; anything else is false.'

429. "O Gotama, in what way[12] is there is the upholding of truth? How does one uphold truth? We ask the honourable Gotama about the upholding of truth." "Bhāradvāja, even if a man has a belief and he says, 'This is my faith', but does not come to the definite conclusion, 'This alone is true; anything else is false,' then this man upholds truth. Bhāradvāja, even if a man has a liking for his belief, ...p... Bhāradvāja, even if a man has received an orally transmitted tradition, ...p... Bhāradvāja, even if a man has given careful consideration to the circumstances of his belief, ...p... Bhāradvāja, even if a man has accepted a belief after intelligently pondering on it, so long as he does not come to the definite conclusion 'This alone is true, anything else is false,' he upholds truth. Bhāradvāja, this is how there is the upholding of truth; this is the way one upholds truth; this is how we declare the way to uphold truth. But by this much there cannot be as yet no penetrative insight into the Truth.[13]

430. "O Gotama, in that way there is the upholding of truth: that is how one upholds truth: that is how we hold the upholding of truth. But, O Gotama, in what way is there penetrative insight into the Truth? How does one have penetrative insight into the Truth? We ask the honourable Gotama about penetrative insight into the Truth."

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12. in what way: how: kittāvatā: lit., to what extent.
13. penetrative insight into the Truth: saccānubodha: successive stages of Magga Insigh

Bhāradvāja, in this matter, a bhikkhu dwells depending for alms-food on a certain village or a market-town. A house-holder or the son of a householder approaches this bhikkhu to find out if there are (in that bhikkhu) three factors, the factor of greed, the factor of hatred and the factor bewilderment. (The householder thinks:) "Are there in this venerable one the factors of greed which might cause a person, with his mind overcome by greed, to say 'I know' though he does not know, and to say 'I see' though he does not see and which might make him lead others into practices which would bring harm and suffering for a long time to come?" On investigating that bhikkhu the house-holder comes to know thus: "There are in this venerable one no such factors giving rise to greed as might cause a person, with his mind overcome by greed, to say 'I know' though he does not know, and to say 'I see' though he does not see and might make him lead others into practices which would bring harm and suffering for a long time to come. This venerable one's bodily behaviour and verbal behaviour are such as those of a person having no greed. Indeed, the dhamma taught by the venerable one is deep, hard to see, hard to comprehend, peaceful, sublime, outside the scope of logic, subtle and is to be known fully only by the wise. It is impossible for a person with greed to teach such a dhamma."

431. The investigator, having seen that the bhikkhu is perfectly free from greed, continues to make further investigation as to whether the factors of hatred are in that bhikkhu. (The householder thinks:) "Are there in this venerable one the factors of hatred which might cause a person, with his mind overcome by hatred, to say 'I know' though he does not know, and to say 'I see' though he does not see and which might make him lead others into practices which would bring harm and suffering for a long time to come?" On investigating that bhikkhu the house-holder comes to know thus: "There are in this venerable one no such factors giving rise to hatred as might cause a person with his mind overcome by hatred, to say 'I know' though he does not know, and to say 'I see' though he does not see and might make him lead others into practices which would bring harm and suffering for a long time to come. This venerable one's bodily

behaviour and verbal behaviour are such as those of a person having no hatred. Indeed, the dhamma taught by the venerable one is deep, hard to see, hard to comprehend, peaceful, sublime, outside the scope of logic, subtle and is to be known fully only by the wise. It is impossible for a person with hatred to teach such a dhamma."

432. The investigator, having seen that the bhikkhu is perfectly free from hatred, continues to make further investigation as to whether the factors of bewilderment[14] are in that bhikkhu. (The householder thinks:) "Are there in this venerable one the factors of bewilderment which might cause a person, with his mind overcome by bewilderment, to say 'I know' though he does not know, and to say 'I see' though he does not see and which might make him lead others into practices which would bring harm and suffering for a long time to come?" On investigating that bhikkhu the householder comes to know thus: "There are in this venerable one no such factors giving rise to bewilderment as might cause a person, with his mind overcome by bewilderment, to say 'I know' though he does not know, and to say 'I see' though he does not see and might make him lead others into practices which would bring harm and suffering for a long time to come. This venerable one's bodily behaviour and verbal behaviour are such as those of a person having no bewilderment. Indeed, the dhamma taught by the venerable one is deep, hard to see, hard to comprehend, peaceful, sublime, outside the scope of logic, subtle and is to be known fully only by the wise. It is impossible for a person with bewilderment to teach such a dhamma."

When the investigator sees that the bhikkhu is perfectly free from bewilderment, his confidence in the bhikkhu becomes established.

With the arising of confidence (in a teacher), a man approaches (the teacher); he attends on him respectfully; thus

14. bewilderment: moha: inability to distinguish right from wrong, what is correct from what is incorrect and to see the true Path to enlightenment. This inability is called bewilderment. Moha is equated in a sense with ignorance of the Four Ariya Truths.

attending on him, he listens attentively (to the teacher's worlds); listening attentively, he hear's the dhamma;[15] having heard the dhamma, he bears it in mind; he ascertains the meaning of the teachings; having ascertained the meaning, he can understand the significance of the teachings; when the significance of the teachings is understood, desire (to strive for vipassanā insight) arises; when desire arises, there is endeavour (for vipassanā insight); in endeavouring (for vipassanā insight), he contemplates (phenomena);[16] contemplating (phenomena), he makes the utmost exertion (to achieve Magga Insight). Then with mind intensely directed, he realizes Nibbāna with (the strength of) his mental aggregates.[17] And also he sees it penetratingly with magga knowledge.

This is how, Bhāradvāja, penetrative insight into the Truth[18] occurs; this is how one has penetrative insight into the Truth; this is the way we declare the occurrance of penetrative insight into the Truth. But by this much these cannot be as yet realization of the Truth.[19]

433. "O Gotama, in that way there is penetrative insight into the Truth; that is how one has penetrative insight into the Truth; that is how we behold penetrative insight into the Truth. But, O Gotama, in what way is there the realization of the

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15. **the dhamma**: doctrinal teaching.

16. **contemplates (phenomena)**: tuleti: lit., weights; i.e., contemplates physical and mental phenomena in their characteristics of impermanence, dukkha and soullessness, by means of vipassanā meditation.

17. mental aggregates: The text has kāya, by which is meant nāmakāya, mind and mental concomitants (that are associated with Magga Insight)

18. penetrative insight into the Truth; by means of successive stages of Magga Insight.

19. realization of the Truth; saccānuppatti: attainment of Phala nāṇa, Fruition stage of Magga Insight.

Truth? How does one attain the Truth. We ask the honourable Gotama about the realization of the Truth."

Bhāradvāja, it is through constant resorting to unflagging cultivation of and repeated practice of these very factors[20] that the Truth is realized. This is how the realization of the Truth occurs; this is how the Truth is attained; this is how we declare the occurrence of the realization of the Truth.

434. "O Gotama, in that way the Truth is realized; that is how the Truth is attained; that is how we behold the realization of the Truth. O Gotama, what factor is most helpful[21] for the realization of the Truth? We ask the honourable Gotama about the most helpful factor for the realization of the Truth." "Bhāradvāja, it is utmost exertion (to achieve Magga Insight) that is most helpful for the realization of the Truth. Without that utmost exertion there could not be attainment of the Truth. It is only because of utmost exertion that the Truth is attained. Therefore, utmost exertion is most helpful for the realization of the Truth."

"O Gotama, what factor is most helpful for making utmost exertion (for Magga Insight)? We ask the honourable Gotama about the most helpful factor for making utmost exertion." "Bhāradvāja, it is contemplation (of phenomena) that is most helpful for making utmost exertion. Without that contemplation (of phenomena), there could not be utmost exertion. It is only because of contemplation (of phenomena) that there can be utmost exertion. Therefore, contemplation of phenomena is most helpful for making utmost exertion (to achieve Magga Insight)."

"Gotama, what factor is most helpful for contemplation (of phenomena)? We ask the honourable Gotama about the most helpful factor for contemplation (of phenomena)." "Bhāradvāja it

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20. these very factors; tesaṁ yeva dhammānaṁ; those mental concomitants associated with penetrative insight into the Truth (i.e., Magga Insight).

21. most helpful: bahukāro: lit., does a great deal Each successive factor essentially contributes to the achievement of the preceding factor in this paragraph.

is endeavouring (for vipassanā insight) that is most helpful for contemplating (phenomena). Without that endeavour (to gain vipassanā insight), there could not be contemplation (of phenomena). It is only because of endeavouring (to gain vipassanā insight) that there can be contemplation (of phenomena). Therefore, endeavour (to gain vipassanā insight) is most helpful for contemplation (of phenomena)."

"O Gotama, what factor is most helpful for endeavouring (to gain vipassanā insight)? We ask the honourable Gotama about the most helpful factor for endeavouring (to gain vipassanā insight)." "Bhāradvāja, it is desire (to strive for vipassanā insight). If that desire (to strive for vipassanā insight) should not arise, there could not be endeavour (to gain vipassanā insight). It is only because of desire arising that endeavour is made. Therefore, desire (to strive for vipassanā insight) is most helpful for endeavouring (to gain vipassanā insight)."

"Gotama, what factor is most helpful for bringing about desire (to strive for vipassanā insight)? We ask the honourable Gotama about the most helpful factor for bringing about desire (to strive for vipassanā insight)." "Bhāradvāja, it is understanding the significance of the teachings that is most helpful for bringing about desire (to strive for vipassanā insight). Without understanding the significance of those teachings, there could not be the arising of the desire (to strive for vipassanā insight). It is only because of understanding the significance of the teachings that the desire (to strive for vipassanā insight) arises. Therefore, understanding of the significance of the teachings is most helpful for desire (to strive for vipassanā insight) to arise."

"O Gotama, what factor is most helpful for understanding the significance of the teachings? We ask the honourable Gotama about the most helpful factor for understanding the significance of the teachings." Bhāradvāja, it is ascertaining the meaning that is most helpful in bringing about understanding the significance of the teachings. Without the ascertaining of that meaning, there could not be understanding the significance of the teachings. It is only because the meaning has been ascertained that there can

be understanding the significance of the teachings. Therefore, ascertaining the meaning is most helpful for understanding the significance of the teachings."

"O Gotama, what factor is most helpful for ascertaining the meaning? We ask the honourable Gotama about the most helpful factor for ascertaining "Bhāradvāja, it is bearing the dhamma in mind that is most helpful for ascertaining the meaning. Without bearing in mind that dhamma, there could not be ascertaining of the meaning. It is only because the dhamma is borne in mind that there can be ascertaining of the meaning. Therefore, bearing the dhamma in mind is most helpful for ascertaining the meaning."

"O Gotama, what factor is most helpful for bearing the dhamma in mind? We ask the honourable Gotama about the most helpful factor for bearing the dhamma in mind." "Bhāradvāja, it is (effectively) hearing the dhamma that is most helpful for bearing the dhamma in mind. Without (effectively) hearing that dhamma, there could not be bearing the dhamma in mind. It is only because the dhamma is (effectively) heard that it can be borne in mind. Therefore (effectively) hearing the dhamma is most helpful for bearing the dhamma in mind."

"O Gotama, what factor is most helpful for (effectively) hearing the dhamma? We ask the honourable Gotama about the most helpful factor for (effectively) hearing the dhamma." "Bhāradvāja, it is listening attentively that is most helpful for (effectively) hearing the dhamma. Without that attentive listening, there could not be (effective) hearing of the dhamma. It is only because there is attentive listening that the dhamma is heard (effectively). Therefore, listening the dhamma attentively is most helpful for hearing the dhamma (effectively)."

"O Gotama, what factor is most helpful for listening attentively? We ask the honourable Gotama about the most helpful factor for attentive listening." "Bhāradvāja, it is respectfully attending (on the teacher) that is most helpful for attentive listening. Without that respectful attendance (on the teacher), there could not be attentive listening. It is only because of respectful attendance (on the teacher) that there can be attentive

listening. Therefore, respectful attendance (on the teacher) is most helpful for listening attentively.

"O Gotama, what factor is most helpful for respectful attendance (on the teacher)? We ask the honourable Gotama about the most helpful factor for respectful attendance (on the teacher)." "Bhāradvāja, it is approaching (the teacher) that is most helpful for attending respectfully (on him). Without that approach (to the teacher), there could not be respectful attendance (on him). It is only because of approaching (the teacher) that there can be respectful attendance (on him). Therefore, approaching (the teacher) is most helpful for respectful attendance (on him)."

"O Gotama, what factor is most helpful for approaching (a teacher)? We ask the honourable Gotama about the most helpful factor for approaching (a teacher)." "Bhāradvāja, it is confidence (in the teacher) that is most helpful for approaching (him). Without that confidence (in him) being aroused, there could not be approaching (the teacher). It is only because confidence (in him) arises that there can be approach (to the teacher). Therefore, confidence (in a teacher) is most helpful for approaching (him)."

435. "We asked the honourable Gotama about the upholding of truth and the honourable Gotama answered us about the upholding of truth. We are pleased and delighted with that answer. We are enchanted by it. We asked the honourable Gotama about penetrative insight into the Truth and the honourable Gotama answered us about penetrative insight into the Truth. We are pleased and delighted with that answer. We are enchanted by it. We asked the honourable Gotama about realization of the Truth and the honourable Gotama answered us about realization of the Truth. We are pleased and delighted with that answer. We are enchanted by it. We asked the honourable Gotama about the most helpful factor for the realization of the Truth and the honourable Gotama answered us about the most helpful factor for the realization of the Truth. We are pleased and delighted with that answer. We are enchanted by it.

"To every question we asked, the honourable Gotama has given an answer and we are pleased and delighted with that answer. We are enchanted by it.

"O Gotama, formerly we had had the opinion: 'How would those shaven-headed, lowly, swarthy[22] samaṇas born of the Feet of the Brahmā[23] know anything of the dhamma?[24] Indeed, the honourable Gotama has caused us to develop adoration for the real samaṇas among the samaṇas, veneration for the real samaṇas among the samaṇas and has made us full of reverence towards the real samaṇas among the samaṇas. O Gotama, excellent (is the Teaching)! ...p... May the honourable Gotama accept me as a lay disciple from today onwards as long as my life lasts.

End of the Caṅkī Sutta,

the Fifth in This Vagga

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22. swarthy; a term of contempt.

23. born of the feet of the Brahmā: i.e., of lowest caste.

24. 'How would ..... the dhamma?': A literal rendering would read; 'What kind of people are these shaven-headed etc.? And what kind of people are those who know the dhamma?' implying that there are two entirely different categories.

6. ESUKĀRĪ SUTTA

Discourse to Esukārī

436. Thus have I heard:

Once the Bhagavā was residing at the Jetavana monastery of Anāthapaiṇḍika in Sāvatthī. During that time the brahmin Esukārī came to the Bhagavā and exchanged greetings with the Bhagavā. Having concluded the amiable and courteous greetings, he sat down in a suitable place and said to the Bhagavā thus: "O Gotama, brahmins have laid down four rules of serving. They have laid down a rule for serving the brahmins; a rule for serving the khattiyas (members of the ruling class); a rule for serving the vessas (members of the trading and farming class); and a rule for serving the suddas (members of the labouring class).

"O Gotama, in these four rules of serving, the brahmins have laid down the rule for serving a brahmin thus: A brahmin should serve a brahmin; a khattiya should serve a brahmin; a vessa should serve a brahmin; a sudda should serve a brahmin. O Gotama, this is how the brahmins have laid down the rule for serving a brahmin.

"O Gotama, in these four rules of serving, the brahmins have laid down the rule for serving a khattiya thus: A khattiya should serve a khattiya; a vessa should serve a khattiya; a sudda should serve a khattiya. O Gotama, this is how the brahmins have laid down the rule for serving a khattiya.

"O Gotama, in these four rules of serving, the brahmins have laid down the rule for serving a vessa thus: A vessa should serve a vessa; a sudda should serve a vessa. O Gotama, this is how the brahmins have laid down the rule for serving a vessa.

"O Gotama, in these four rules of serving, the brahmins have laid down the rule for serving a sudda thus: Only a sudda should serve a sudda. Who from the other classes would serve a sudda? O Gotama, this is how the brahmins have laid down the rule for serving a sudda.

"O Gotama, the brahmins have laid down these four rules of serving. Now, with regard to this, what would the honourable Gotama say?"

437. "Brahmin, do all people accept this laying down by the brahmins of these four rules of serving?" "No, indeed, O Gotama." "Suppose, brahmin, for example, there were a poor, destitude, and utterly needy person; suppose he were told, 'Here, man, you must eat this meat and pay for it', and his share of meat was forced on him without his wanting it.[1] Just as in this example, brahmin, without the consent of the samaṇas and brāhmaṇas, the brahmins laid down these four rules of serving. Brahmin, I do not say that all should be served; brahmin, I do not say that all should not be served. Brahmin, if one who serves incurs disadvantage and does not gain advantage because of the service he has rendered, I do not say that such service should be rendered. Brahmin, if one who serves gains advantage and not disadvantage because of the service he has rendered, I say that such service should be rendered.

"Brahmin, if a khattiya were asked, 'There is one whom you serve and because of the service rendered you incur disadvantage and does not gain advantage; and there is one whom you serve and because of the service rendered you gain advantage and not disadvantage. Now, to whom would you render service?' and if the khattiya were to answer rightly, he would certainly say, 'I would not render service to one by serving

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1. In those days when one of the draught cattle in a caravan died, the caravan cut up the carcass and hung a piece of meat on the cart of each member of the caravan to recover the cost of replacing the dead animal, and each caravan member had to pay for his share of the meat whether he wanted the meat or not. The Buddha implied that in the same way the brahmins had forced their scheme of serving on the rest of the people without the consent of the people.

whom disadvantage and not advantage would be caused. I would render service to one by serving whom advantage and not disadvantage would be caused.'

"Brahmin, if a brahmin were asked ..... Brahmin, if a vessa were asked ..... Brahmin, if a sudda were asked, 'There is one whom you serve and because of the service rendered you incur disadvantage and does not gain advantage; and there is one whom you serve and because of the service rendered you gain advantage and not disadvantage. Now, to whom would you render service?' and if the sudda were to answer rightly, he would certainly say, 'I would not render service to one by serving whom disadvantage and not advantage would be caused. I would render service to one by serving whom advantage and not disadvantage would be caused.'

"Brahmin, I do not say that one is noble because of his high birth; I do not say that one is ignoble because of his high birth. I do not say that one is noble because of his high status; I do not say that one is ignoble because of his high status. Brahmin, I do not say that one is noble because of his gerat wealth; I do not say that one is ignoble because of his great wealth.

438. "Brahmin, in this world, a cetain person, being of high birth, takes life, takes what is not given, engages in sexual misconduct, speaks falsehood, speaks maliciously, uses harsh speech, indulges in frivolous talk, is covetous, is malevolent, and holds wrong views. Therefore, I do not say that a person is noble because of high birth. And brahmin, in this world, a certain person, being of high birth, abstains from taking life, from taking what is not given, from engaging in sexual misconduct, from speaking falsehood, from speaking maliciously, from using harsh speech, from indulging in frivolous talk, and he is not covetous, is not malevolent and holds right views. Therefore, I do not say that a person is ignoble because of high birth.

439. "Brahmin, in this world, a certain person, being of high status, ...p... a certain person possessing great wealth, takes life, ...p... and holds wrong views. Therefore, I do not say that

a person is noble because of great wealth. Brahmin, in this world, a certain person, possessing great wealth, absatins from taking life,...p... and holds right views. Therefore, I do not say that a person is ignoble because of great wealth. Brahmin, I do not say that all should be served; brahmin, I do not say that all should not be served.

"Brahmin, if becuase of the service rendered, faith develops more in the person who serves, his virtue grows, his learning grows, his generosity increases and his wisdom grows, then I say that such service should be rendered. But, brahmin, if, because of the service rendered, faith is not developed more in the person who serves, his virtue does not grow, his learning does not grow, his generosity does not increase and his wisdom does not grow, then I say that such service should not be rendered."

440. When this had been said, the brahmin Esukārī said to the Bhagavā thus: "O Gotama, the brahmins have laid down four kinds of personal property. They have laid down the persoanl property of a brahmin; the personal property of a khattiya; the personal property of a vessa; and the personal property of a sudda.

"Of these four kinds of personal property, O Gotama, the brahmins have laid down going round for alms[2] as the personal property of a brahmin. Any brahmin neglecting[3] going round for alms and doing what he should not do is like a guardian of property who takes what is not given him. O Gotama, the brahmins have laid this down as the personal property of a brahmin.

"Of these four kinds of personal property, O Gotama, the brahmins have laid down the bow and quiver as the personal

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2. The obligation for going round for alms was regarded as the personal property of a brahmin. However rich he might be, a brahmin was obliged to go round for alms.

3. **neglecting:** *atimaññamāno:* lit., going beyound or overstepping the perception of what he should dutifully do (and doing what is not his busness).

property of a khattiya. Any khattiya neglecting the bow and quiver and doing what he should not do is like a guardian of property who takes what is not given him. O Gotama, the brahmins have laid this down as the personal property of a khattiya.

"Of these four kinds of personal property, O Gotama, the brahmins have laid down tilling fields and taking care of farm animals as the personal property of a vessa. Any vessa neglecting the tilling of fields and the care of farm animals and doing what he should not do is like a guardian of property who takes what is not given him. O Gotama, the brahmins have laid this down as the personal property of a vessa.

"Of these four kinds of personal property, O Gotama, the brahmins have laid down the sickle and the carrying pole as the personal property of a sudda. Any sudda neglecting the sickle and the carrying pole and doing what he should not do is like a guardian of property who takes what is not given him. O Gotama, the brahmins have laid this down as the personal property of asudda.

"O Gotama, the brahmins have laid down these four kinds of personal property. Now concerning this matter, what would the honourable Gotama say?"

441. "Brahmin, do all people accept this laying down by the brahmins of these four kinds of property?" "No, indeed, O Gotama." "Suppose, brahmin, for example, there were a poor, destitute, and utterly needy person; suppose he were told, 'Here, man, you must eat this meat and pay for it', and his share of meat was forced on him without his wanting it. Just as in this example, brahmin, the brahmins have laid down these four kinds of property without the consent of the samaṇas and brāhmaṇas.

"Brahmin, I declare the noble supramundane dhamma[4] as the personal property of a (good) person. Bearing in mind the

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4. the supramundane dhamma: *Lokuttora dhamma:* the four maggas, the four phalas and Nibbāna.

clan-lineage of the parents going back to previous generations, a person is reckoned according to the clan-lineage of his birth. If he is born into a khattiya lineage, he is called a khattiya; if he is born into a brahmin lineage, he is called a brahmin; if he is born into a vessa lineage, he is called a vessa; and if he is born into a suddda lineage, he is called a sudda.

"For example, brahmin, if a fire burns dependent on a certain cause, it is known by that cause. If a fire burns because of wood, it is called a wood fire. If a fire burns because of (bamboo) splinters, it is called a (bamboo) splinter fire. If a fire burns because of grass, it is called a grass fire. If a fire burns because of cow-dung, it is called a cow-dung fire. In a similar manner, brahmin, I declare the noble supramundane dhamma as the personal propety of a (good) person.

"Bearing in mind the clan-lineage of the parents going back to previous generations, a person is reckoned according to the clan-lineage of his birth. If he is born into a khattiya lineage, he is called a khattiya; if he is born into a brahmin lineage, he is called a brahmin; if he is born into a vessa lineage, he is called a vessa; and if he is born into a sudda lineage, he is called a sudda.

"Brahmin, if a person of khattiya lineage renounces hearth and home for the homeless life of a recluse and if, following the Teaching expounded by the Tathāgata, he abstains from taking life, from taking what is not given, from unchastity,[5] from speaking falsehood, from speaking maliciously, from using harsh speech, from indulging in frivolous talk, and if he is not covetous, is not malevolent and holds right views, he can fulfil the meritorious dhamma which is the right way[6] to Nibbāna.

"Brahmin, also if a person of the brahmin lineage renounces hearth and home for the homeless life of a recluse and

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5. **unchastity:** *abrahmacariya:* all sexual activity.

6. **the right way:** *ñāyaṁ dhammaṁ:* The Sub-Commentary explains this as the Ariya Maggas which lead to the realization of Nibbāna.

if, following the Teaching expounded by the Tathāgata, he abstains from taking life, ...p... and holds right views, he can fulfil the meritorious dhamma which is the right way to Nibbāna.

"Brahmin, also if a person of the vessa lineage renounces hearth and home for the homeless life of a recluse and if, following the Teaching expounded by the Tathāgata, he abstains from taking life, ...p... and holds right views, he can fulfil the meritorious dhamma which is the right way to Nibbāna.

"Brahmin, also if a person of the sudda lineage renounces hearth and home for the homeless life of a recluse and if, following the Teaching expounded by the Tathāgata, he abstains from taking life, ...p... and holds right views, he can fulfil the meritorious dhamma which is the right way to Nibbāna.

442. "Brahmin, what do you think of this? In this matter,[7] is it only a brahmin who can develop goodwill (mettā) free from enmity and ill will, and not a khattiya, a vessa or a sudda?"

"O Gotama, this is not so. O Gotama, a khattiya also, in this matter, can develop goodwill (mettā) free from enmity and ill will. O Gotama, a brahmin also, ...p... O Gotama, a vessa also ...p... O Gotama, a sudda also, (in this matter, can develop goodwill free from enmity and ill will.) O Gotama, in this matter, all the four classes of people can develop goodwill (mettā) free from enmity and ill will." "Brahmin, in a similar manner, if a person of khattiya lineage renounces hearth and home for the homeless life of a recluse and if, following the Teaching expounded by the Tathāgata, he abstains from taking life, ...p... and holds right views, he can fulfil the meritorious dhamma which is the right way to Nibbāna."

"Brahmin, if a person of the brahmin lineage or, brahmin, if a person of vessa lineage or, brahmin, if a person of sudda lineage renounces hearth and home for the homeless life of a

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7. in this matter: *asmiṁ padese:* lit., in this place.

and if, following the Teaching expounded by the Tathāgata, he abstains from taking life, ...p... and holds right views, he can fulfil the meritorious dhamma which is the right way to Nibbāna.

443. "Brahmin, what do you think of this? Is it only a brahmin who, taking the bathing soap and going to the river, can wash away the dirt and dust from the body, and not a khattiya, a vessa or a sudda?"

"O Gotama, this is not so. O Gotama, a khattiya also, taking the bathing soap and going to the river, can wash away the dirt and dust from the body. O Gotama, a brahmin also, ...p... O Gotama, a vessa also, ...p... O Gotama, a sudda also, (taking the bathing soap and going to the river, can, wash away the dirt and dust from the body.) O Gotama, all the four classes of people, taking the bathing soap and going to the river, can wash away the dirt and dust from the body."

"Brahmin, in a similar manner, if a person of khattiya lineage renounces hearth and home for the homeless life of a recluse and if, following the Teaching expounded by the Tathāgata, he abstains from taking life, ...p...and holds right views, he can fulfil the meritorious dhamma which is the right way to Nibbāna.

"Brahmin, if a peson of brahmin lineage or, brahmin, if a person of vessa lineage or, brahmin, if a person of sudda lineage renounces hearth and home for the homeless life of a recluse and if, following the Teaching expounded by the Tathāgata, he abstains from taking life, ...p...and holds right views, he can fulfil the meritorious dhamma which is the right way to Nibbāna."

444. "Brahmin, what do you think of this? In this world, suppose an anointed king, ruler over lands and seas, assembled one hundred men belonging to various classes of people and said 'Come, O men, you who have been born into the khattiya lineage, or into the brahmin lineage, or into the aristocratic lineage, bring the instruments for fire-making and make a fire of teak wood, Sal wood, pine wood, sandal wood and paduma wood; produce heat. Come, O men, you who have been born into the beggar class, or into the hunter and fisherman class, into

the wicker work makers class, into the cartwright class, or into the scavenger class, bring the instruments for fire-making and make a fire of the dog trough, of the pig trough, of the washerman's tub of castor wood; produce heat.'

"Brahmin, what do you think of this? Men who have been born into the khattiya lineage, or into the brahmin lineage, or into the aristocratic lineage bringing the instruments for fire making have made a fire of teak wood, Sal wood, pine wood, sandal wood, paduma wood, have produced heat. Can that fire alone possess colour and radiance? Can that fire alone perform the various functions of a fire? Men who have been born into the beggar class, or into the hunter and fisherman class, into the wicker work makers class, into the cartwright class, or into the scavenger class, bring the instruments for fire-making have made a fire of the dog trough, of the pig trough, of the washerman's tub of castor wood; have produced heat. Can that fire not possess flame, colour and radiance? Can that fire not perform the various functions of a fire?"

"O Gotama, it is not so. O Gotama, men who have been born into the khattiya lineage, or into the brahmin lineage, or into the aristocratic lineage bringing the instruments for fire making have made a fire of teak wood, Sal wood, pine wood, sandal wood, paduma wood, have produced heat. That fire can possess flame, colour and radiance. That fire can perform the various functions of a fire.

"Men who have been born into the beggar class, or into the hunter and fisherman class, into the wicker work makers class, into the cartwright class, or into the scavenger class, bringing the instruments for fire-making have made a fire of the dog trough, of the pig trough, of the washerman's tub and of castor wood; have produced heat. That fire can possess flame, colour and radiance. That fire can perform the various functions of a fire. O Gotama, all fire can possess flame, colour and radiance. All fire can perform the various functions of a fire."

"Brahmin, in a similar manner, if a person of the khattiya lineage renounces hearth and home for the homeless lief of a recluse and if, following the Teaching expounded by the Tathāgata, he abstains from taking life, ...p... and holds right views, he can fulfil the meritorious dhamma which is the right way to Nibbāna.

"Brahmin, if a person of the brahmin lineage or, brahmin, if a person of the vessa lineage or, brahmin, if a person of the sudda lineage renounces hearth and home for the homeless life of a recluse and if, following the Teaching expounded by the Tathāgata, he abstains from taking life, from taking what is not given, from unchastity, from speaking falsehood, from speaking maliciously, from using harsh speech, from indulging in frivolous talk, and if he is not covertous is not malevolent and holds right views, he can fulfil the meritorious dhamma which is the right way to Nibbāna."

When this had been said, the brahmin Esukārī said to the Bhagavā thus: "O Gotama! Excellent (is the dhamma)! O Gotama! Excellent (is the dhamma)! ...p... May the revered Gotama take me as a lay disciple who has taken refuge (in the Buddha, the Dhamma and the Saṁgha) from reday onwards rill the end of life."

End of the Esukārī Sutta

The Sixth in This Vagga

7. DHANAÑJĀNI SUTTA

Discourse Concerning Brahmin Dhanañjāni

445. Thus have I heard:

At one time the Bhagavā was staying near Rājagrāha in (the monastery of) the bamboo grove (Veluvana), the feeding ground of the black quirrels. Then the Venerable Sāriputta was journeying through Dakkhiṇagiri together with a large number of bhikkhus. At that time, a certain bhikkhu, having spent the rains-retreat at Rājagrāha approached the Venerable Sāriputta at Dakkhinagiri. Having appraoched, he exchanged courteous greetings with the Venerable Sāriputta. Having finished courteous and memorable words, he sat in a suitable place. To that bhikkhu sitting in a suitable place, the Venerable Sāriputta said thus: "How is that, friend, is the Bhagavā of good health and is full of vigour?"

"Venerable Sir, the Bhagavā is of good health and is full of vigour."

"How is that, friend, is the Order of bhikkhus of good health and is full of vigour."

"Venerable Sir, the Order of bhikkhu also is of good health and is full of vigour."

"Friend, there lives a brahmin by the name of Dhanañjāni near the Taṇḍulapāli gate. How is that, friend, is the brahmin Dhanañjāni of good health and full of vigour?"

"Venerable Sir, the brahmin Dhanañjāni is also of good health and is full of vigour."

"How is that, friend, is the brahmin Dhanañjāni diligent?"

"Venerable Sir, how could the brahmin Dhanañjāni be diligent?"

Venerable Sir, relying on the king, the brahmin Dhanañjāni robs the brahmin householders; and then relying on the brahmin householders, he robs the king." His devoted wife brought from a devout family has died, he is now married to one who is without faith and who is brought from a family of no faith.

"Friend, indeed, we have heard bad news; friend, indeed, we have heard bad news. We have heard about the brahmin Dhanañjāni who is negligent. Perchance we might sometimes meet with the brahmin Dhanañjāni and perchance there might be some conversation with him.

446. Then, the Venerable Sāriputta, after staying in the Dakkhiṇagiri for as long as he wished, went on tour to Rājagrāha. Travelling by stages, he reached Rājagrāha. There, at Rājagrāha, the Venerable Sāriputta was staying in (the monastery of) the bamboo grove, the feeding ground of black squirrels. Then, in the morning, the Venerable Sāriputta rearranged his robes and carrying alms-bowl and great robe, entered Rājagrāha for alms-food. At that time, the brahmin Dhanañjāni was supervising the milking of his cows in the cow pen outside of the town. Then, the Venerable Sāriputta, having finished his alms round, in Rājagrāha and having had his meal, left the place of alms gathering and appraoched to where the Brahmin Dhanañjāni was. The brahmin Dhanañjāni saw the Venerable Sāriputta coming in the distance. Having seen him, he appraoched the Venerable Sāriputta. Having appraoched, he said to the Venerable Sāriputta thus: "Venerable Sāriputta, may you drink the fresh milk in this cup before it is time for your meal." "Enough, brahmin, I have finished my meal for the day. My day's resting will be at the foot of yonder tree. Come to see me at that place."

"Very well, sir," replied the brahmin Dhanañjāni to the Venerable Sāriputta.

Then brahmin Dhanañjāni, after meal time, having finished his morning meal,appraoched where the Venerable Sāriputta was. Having appraoched he exchanged courteous greetings with the Venerable Sāriputta. Having finished courteous and memorable words, he sat in a suitable place. To brahmin Dhanañjāni who was sitting in a suitable place, the Venerable Sāriputta said thus: "Brahmin Dhanañjāni, how is that, are you diligent?"

Venerable Sāriputta, how could we be diligent. We have to look after our parents, we have to support our children and wives; we have to feed the servants; and workers, we have to

do our duties towards our friends and companions; we have to do our duties towards our kinsmen and blood relatives; we have to do our duties to our guests; we have to do our duties towards our ancestors who have already died; we have to do our duties towards the devas; we have to do our duties towards the king and we have to nourish this body and make it grow.

447. Dhanañjāni, what do you think of this? In this world, a certain person might resort to unjust and uneven practices for the sake of his parents. The guardians of niraya might drag him down to Niraya for his unjust and uneven practices. Could this man plead: "I have resorted to unjust and uneven practices for the sake of my parents. May the guardians of Niraya not drag me down to Niraya?" Or could his parents plead (on his behalf). "This person has resorted to unjust and uneven practices for our sake only. May the guardians of Niraya not drag this person down to Niraya."

"Indeed, not, it is not possible, Venerable Sāriputta. As a matter of fact, even as the person is weeping, the guardians of Niraya will hurl him down to Niraya."

Dhanañjāni, what do you think of this? In this world, a certain person might resort to unjust and uneven practices for the sake of his children and wife. The guardians of Niraya might drag him down to Niraya for his unjust and uneven practices. Could this man plead: "I have resorted to unjust and uneven practices for the sake of my children and wife. May the guardians of Niraya not drag me down to Niraya." Or could his children and wife plead: "This person has resorted to unjust and uneven practices for our sake only. May the guardians of Niraya not drag him down to Niraya."

Indeed not, it is not possible, Venerable Sāriputta. As a matter of fact, even as the person is weeping, the guardians of Niraya will hurl him down to Niraya.

Dhanañjāni, what do you think of this? In this world, a certain person might resort to unjust and uneven practices for the sake of his servants and workers. The guardians of Niraya might drag him down to Niraya for his unjust and uneven practices. Could this person plead: "I have resorted to unjust and uneven

practices for the sake of my servants and workers. May the guardians of Niraya not drag me down to Niraya." Or could his servants and workers plead: "This person has resorted to unjust and uneven practices for our sake only. May the guardians of Niraya not drag him down to Niraya."

Indeed not, it is not possible, Venerable Sāriputta. As a matter of fact, even while the person is weeping, the guardians of Niraya will hurl him down to Niraya.

Dhanañjāni, what do you think of this? In this world, a certain person might resort to unjust and uneven practices for the sake of his friends and companions. The guardians of Niraya might drag him down to Niraya for his unjust and uneven practices. Could this person plead, "I have resorted to unjust and uneven practices for the sake of my friends and companions. May the guardians of Niraya not drag me down to Niraya." Or could his friends and companions plead: "This person has resorted to unjust and uneven practices for our sake only. May the guardians of Niraya not drag him down to Niraya."

Indeed not, it is not possible, Venerable Sāriputta. As a matter of fact, even as the person is weeping, the guardians of Niraya will hurl him down to Niraya.

Dhanañjāni, what do you think of this? In this world, a certain person might resort to unjust and uneven practices for the sake of his kinsmen and blood relatives. The guardians of Niraya might drag him down to Niraya for his unjust and uneven practices. Could this person plead: "I have resorted to unjust and uneven practices for the sake of my kinsmen and blood relatives. May the guardians of Niraya not drag me down to Niraya." Or could his kinsmen and blood relatives plead: "This person has resorted to unjust and uneven practices for our sake only. May the guardians of Niraya not drag him down to Niraya."

Indeed not, it is not possible, Venerable Sāriputta. As a matter of fact, even as the person is weeping, the guardians of Niraya will hurl him down to Niraya.

Dhanañjāni, what do you think of this? In this world, a certain person might resort to unjust and uneven practices for the

sake of his guests. The guardians of Niraya might drag him down to Niraya for his unjust and uneven practices. Could this person plead: "I have resorted to unjust and uneven practices for the sake of my guests. May the guardians of Niraya not drag me down to Niraya." Or could his guests plead: "This person has resorted to unjust and uneven practices for our sake only. May the guardians of Niraya not drag him down to Niraya."

Indeed not, it is not possible, Venerable Sāriputta. As a matter of fact, even as the person is weeping, the guardians of Niraya will hurl him down to Niraya.

Dhanañjāni, what do you think of this? In this world, a certain person might resort to unjust and uneven practices for the sake of his ancestors who have already died. The guardians of Niraya might drag him down to Niraya for his unjust and uneven practices. Could this person plead: "I have resorted to unjust and uneven practices for the sake of my ancestors who have already died. May the guardians of Niraya not drag me down to Niraya." Or could his ancestors who have already died, plead for him, "This person has resorted to unjust and uneven practices for our sake only. May the guardians of Niraya not drag him down to Niraya."

Indeed not, it is not possible, Venerable Sāriputta. As a matter of fact, even as the person is weeping, the guardians of Niraya will hurl him down to Niraya.

Dhanañjāni, what do you think of this? In this world, a certain person might resort to unjust and uneven practices for the sake of the devas. The guardians of Niraya might drag him down to Niraya for his unjust and uneven practices. Could this person plead: "I have resorted to unjust and uneven practices for the sake of the devas. May the guardians of Niraya not drag me down to Niraya." Or could the devas plead for him: "This person has resorted to unjust and uneven practices for our sake only. May the guardians of Niraya not drag him down to Niraya."

Indeed not, it is not possible, Venerable Sāriputta. As a matter of fact, even as the person is weeping, the guardians of Niraya will hurl him down to Niraya.

Dhanañjāni, what do you think of this? In this world, a certain person might resort to unjust and uneven practices for the sake of the King. The guardians of Niraya might drag him down to Niraya for his unjust and uneven practices. Could this person plead: "I have resorted to unjust and uneven practices for the sake of the king. May the guardians of Niraya not drag me down to Niraya." Or could the king plead for him: "This person has resorted to unjust, and uneven practices for our sake only. May the guardians of Niraya not drag him down to Niraya."

Indeed not, it is not possible, Venerable Sāriputta. As a matter of fact, even as the person is weeping, the guardians of Niraya will hurl him down to Niraya.

Dhanañjāni, what do you think of this? In this world, a certain person might resort to unjust and uneven practices for the sake of nourshing this body and making it grow. The guardians of Niraya might drag him down to Niraya for his unjust and uneven practices. Could this person plead: "I have resorted to unjust and uneven practices for the sake of nourshing the body and making it grow. May the guardians of Niraya not drag me down to Niraya." Or could some other person plead for him: "This person has resorted to unjust and uneven practices for the sake of nourshing his body and making it grow. May the guardians of Niraya not drag him down to Niraya."

Indeed not, it is not possible, Venerable Sāriputta. As a matter of fact, even as the person is weeping, the guardians of Niraya will hurl him down to Niraya.

448. Dhanañjāni, what do you think of this? A certain person might be one who resorts to unjust and uneven practices for the sake of his parents. And a certain person might be one who resorts to just and even practices for the sake of his parents. Now, who is the better person?

Venerable Sāriputta, he who might resort to unjust and uneven practices for the sake of his parents is not good; only he who resorts to just and even practices for the sake of his parents is good. Therefore, Venerable Sāriputta, having recourse to just and even practices is better than having recourse to unjust and uneven practices.

Dhanañjāni, there are lawful pursuits which may be adopted for the sake of others. With these lawful pursuits, it is possible to look after the parents, to abstain from doing evil deeds and to promote meritorious practices.

Dhanañjāni, what do you think of this? A certain person might resort to unjust and uneven practices for the sake of his children and wife. And a certain person might resort to just and even practices for the sake of his children and wife. Now, who is the better person?

Venerable Sāriputta, he who resorts to unjust and uneven practices for the sake of his children and wife is not good, only he who resorts to just and even practices for the sake of his children and wife is good. Therefore, Venerable Sāriputta, having resourse to just and even practices is better than having recourse to unjust and uneven practices.

Dhanañjāni, there are lawful pursuits which may be adopted for the sake of others. With these lawful pursuits, it is possible to support children and wife to abstain from doing evil deeds and promote meritorious practices.

Dhanañjāni, what do you think of this? A certain person might resort to unjust and uneven practices for the sake of his servants and workers; and a certain person might resort to just and even practices for the sake of his servants and workers. Now, who is the better person?

Venerable Sāriputta, he who resorts to unjust and uneven practices for the sake of his servants and workers is not good; only he who recorts to just and even practices for the sake of his servants and workers is good. Therefore, Venerable Sāriputta, having recourse to just, and even practices is better than having recourse to unjust and uneven practices.

Dhanañjāni, there are lawful pursuits which may be adopted for the sake of others. With these lawful pursuits, it is possible to feed the servants and workers, to abstain from doing evil deeds and to promote meritorious practices.

Dhanañjāni, what do you think of this? A certain person might be one who resorts to unjust and uneven practices for the

sake of friends and companions; and a certain person might be one who recorts to just and even practices for the sake of friends and companions. Now, who is the better person?

Venerable Sāriputta, he who resorts to unjust and uneven practices for the sake of his friends and companions is not good, only he who resorts to just and even practices for the sake of his friends and companions is good. Therefore, Venerable Sāriputta, having resourse to just and even practices is better than having recourse to unjust and uneven practices.

Dhanañjāni, there are lawful pursuits which may be adopted for the sake of others. With these lawful pursuits, it is possible to do one's duties towards one's friends and companions, to abstain from doing evil deeds and to promote meritorious practices.

Dhanañjāni, what do you think of this? A certain person might be one who resorts to unjust and uneven practices for the sake of his kinsmen and blood relatives; and a certain person might be one who resorts to just and even practices for the sake of his kinsmen and blood relatives. Now, who is the better person?

Venerable Sāriputta, he who resorts to unjust and even practices for the sake of his kinsmen and blood relatives is not good, only he who resorts to just and even practices for the sake of his kinsmen and blood relatives is good. Therefore, Venerable Sāriputta, having recourse to just and even practices is better than having recourse to unjust and uneven practices. Dhanañjāni, there are lawful pursuits which may be adopted for the sake of others. With these lawful pursuits, it is possible, to do one's duties towards one's kinsmen and blood relatives, to abstain from doing evil deeds and to promote meritorious practices.

Dhanañjāni, what do you think of this? A certain person might be one who resorts to unjust and uneven practices for the sake of guests; and a certain person might be one who resorts to just and even practices for the sake of guests. Now, who is the better person?

Venerable Sāriputta, he who resorts to unjust and uneven practices for the sake of guests is not good; only he who might

be one that resorts to just and even practices for the sake of guests is good. Therefore, Venerable Sāriputta, having recourse to just and even practices is better than having recourse to unjust and uneven practices.

Dhanañjāni, there are lawful pursuits which may be adopted for the sake of others. With these lawful pursuits, it is possible, to do one's duties towards one's guests, to abstain from doing evil deeds and to promote meritorious practices.

Dhanañjāni, what do you think of this? A certain person might be one who resorts to unjust and uneven practices for the sake of his ancestors who have already died. And a certain person might be one who resorts to just and even practices for the sake of his ancestors who have already died. Now, who is the better person?

Venerable Sāriputta, he who resorts to unjust and uneven practices for the sake of his ancestors who have already died is not good; only he who resorts to just and even practices for the sake of his ancestors who have already died is good. Therefore, Venerable Sāriputta, having recourse to just and even practices is better than having recourse to unjust and uneven practices.

Dhanañjāni, there are lawful pursuits which may be adopted for the sake of others. With these lawful pursuits, it is possible to do one's duties towards one's ancestors who have already died, to abstain from doing evil deeds and to promote meritorious practices.

Dhanañjāni, what do you think of this? A certain person might be one who resorts to unjust and uneven practices for the sake of devas; and a certain person might be one who resorts to just and even practices for the sake of devas. Now, who is the better person?

Venerable Sāriputta, he who resorts to unjust and uneven practices for the sake of devas is not good; only he who resorts to just and even practices for the sake of devas is good.

Venerable Sāriputta, having recourse to just and even practices is better than having recourse to unjust and uneven practices.

Dhanañjāni, there are lawful pursuits which may be adopted for the sake of others. With these lawful pursuits, it is possible to do one's duties towards devas, to abstain from doing evil deeds and to promote meritorious practices.

Dhanañjāni, what do you think of this? A certain person might be one who resorts to unjust and uneven practices for the sake of the king; and a certain person might be one who resorts to just and even practices for the sake of the king. Now, who is the better person?

Venerable Sāriputta, he who resorts to unjust and uneven practices for the sake of the king is not good; only he who resorts to just and even practices for the sake of the king is good. Venerable Sāriputta, having recourse to just and even practices is better than having recourse to unjust and uneven practices.

Dhanañjāni, there are lawful pursuits which may be adopted for the sake of others. With these lawful pursuits, it is possible, to do one's duties towards the king to abstain from doing evil deeds and to promote meritorious practices.

Dhanañjāni, what do you think of this? A certain person might be one who resorts to unjust and uneven practices for the sake of nourishing the body and making it grow; and a certain person might be one who resorts to just and even practices for the sake of nourishing the body and making it grow. Now, who is the better person?

Venerable Sāriputta, he who resorts to unjust and uneven practices for the sake of nourishing the body and making it grow is not good, only he who resorts to just and even practices for the sake of nourishing the body and making it grow is good. Venerable Sāriputta, having recourse to just and even practices is better than having recourse to unjust and uneven practices.

Dhanañjāni, there are lawful pursuits, which may be adopted for the sake of others. With these lawful pursuits, it is possible to nourish the body and to make it grow, to abstain from doing evil deeds and to promote meritorious practices.

449. Then the brahmin Dhanañjāni, delighted and rejoiced at the words of the Venerable Sāriputta and rose from his seat and departed. Then, after some time, brahmin Dhanañjāni was sick, in pain and gravely ill. Then brahmin Dhanañjāni sent for an attendent and said to him, "Come, O man, approach the Bhagavā. Having approached, pay homage with your head at the feet of the Bhagavā, saying with my words, 'Venerable Sir, brahmin Dhanañjāni is sick, in pain and gravely ill. He pays homage with his head at the feet of the Bhagavā'. Also appraoched the Venerable Sāriputta. And also say thus: 'Venerable Sir, brahmin Dhanañjāni is sick, in pain and gravely ill. He pays homage with his head at the feet of the Venerable Sāriputta.' 'May I request you. May the Venerable Sāriputta, out of compassion, approach the house of brahmin Dhanañjāni'" "Very well, Sir" replied the attendent to brahmin Dhanañjāni and approached the Bhagavā. Paying homage to the Bhagavā and sitting in a suitable place, that attendent said to the Bhagavā thus: "Venerable Sir, brahmin Dhanañjāni is sick, in pain and gravely ill. He pays homage with his head at the feet of the Bhagavā." He then approached the Venerable Sāriputta. Having approached, he paid homage to him and sat in a suitable place. Having taken his seat, that attendent said to the Venerable Sāriputta thus: "Venerable Sir, brahmin Dhanañjāni is sick, in pain and gravely ill. He pays homage with his head at the feet of the Venerable Sāriputta" and he also says thus: 'Venerable Sir, may I request you. May the Venerable Sāriputta, out of compassion, approach the house of brahmin Dhanañjāni.' The Venerable Sāriputta accepted the request by remaining silent.

450. Then, the Venerable Sāriputta rearranged his robes and carrying his alms-bowl and great robe, approached the house of brahmin Dhanañjāni. Having appraoched there, he sat down on the prepared seat. Thus seated, the Venerable Sāriputta said to brahmin Dhanañjāni thus: "Dhanañjāni, are you feeling well? Are you feeling better? Are your pains decreasing and not increasing? Do they appear to be decreasing and not increasing?"

Venerable Sāriputta, I am not feeling well. I am not feeling better. My severe pains are increasing; they are not decreasing. They appear to be increasing and not decreasing.

Venerable Sāriputta just as a strong man were striking the top of the head with the sharp iron spike, even so Venerable Sāriputta, violent winds are assailing at the top of my head. Venerable Sāriputta, I am not feeling well. I am not feeling better. My severe pains are increasing; they are not decreasing. They appear to be increasing and not decreasing.

Venerable Sāriputta, just as a strong man were tightening a stout rope round the head, even so, Venerable Sāriputta, I am experiencing a very severe headache in my head. Venerable Sāriputta, I am not feeling well. I am not feeling better. My severe pains are increasing, they are not decreasing. They appear to be increasing and not decreasing.

Venerable Sāriputta, just as a skilled butcher and his assistant were cutting through the ox's belly, with a sharp butcher's knife, even so, Venerable Sāriputta, violent winds are cutting through my belly. Venerable Sāriputta, I am not feeling well. I am not feeling better. My severe pains are increasing; they are not decreasing. They appear to be increasing and not decreasing.

Venerable Sāriputta, just as two strong men, grasping each arm of a weak man, were grilling and repeatedly grilling the latter over a pit of live coals, even so,Venerable Sāriputta, there is intense burning over my body. Venerable Sāriputta, I am not feeling well. I am not feeling better. My severe pains are increasing, they are not decreasing. They appear to be increasing and not decreasing.

451. "Dhanañjāni, what do you think of this? Which is better, the Niraya or animal world" "Venerable Sāriputta, animal world is better than Niraya."

"Dhanañjāni, what do you think of this? Which is better, animal world or peta world?" "Venerable Sāriputta, peta world is better than animal world."

"Dhanañjāni, what do you think of this? Which is better, peta world or human world?" "Venerable Sāriputta, human world is better than peta world."

"Dhanañjāni, what do you think of this? Which is better, human beings or Cātumahārājika devas?"

"Venerable Sāriputta, Cātumahārājika devas are better than human beings."

"Dhanañjāni, what do you think of this? Which is better, Catumahārājika devas or Tāvataiṁsa devas?"

"Venerable Sāriputta, Tāvataiṁsa devas are better than Cātumahārājika devas."

"Dhanañjāni, what do you think of this? Which is better, Tāvatiṁsa devas or Yāma devas?"

"Venerable Sāriputta, Yāmā devas are better than Tāvatiṁ sā devas."

"Dhanañjāni, what do you think of this? Which is better, Yāmā devas or Tusitā devas?"

"Venerable Sāriputta, Tusitā devas are better than Yāmā devas"

"Dhanañjāni, what do you think of this? Which is better, Tusitā devas or Nimmānarati devas?"

"Venerable Sāriputta, Nimmānarati devas are better than Tusitā devas"

"Dhanañjāni, what do you think of this? Which is better, Nimmānarati devas or Paranimmittavassatī devas?"

"Venerable Sāriputta, Paranimmittavassavatī devas are better than Nimmānarati devas"

"Dhanañjāni, what do you think of this? Which is better, Brahmā realm or Paranimmitavassavati devas?"

"Venerable Sāriputta, did you say Brahmā realm? Venerable Sāriputta, did you say, 'Brahmā realm'?

Then it occurred to the Venerable Sāriputta, "These brahmins have their mind bent on the Brahma world. It would be good if I were to show the brahmin Dhanañjāni, the way to

the companionship with the Brahmā." Then he said thus to brahmin Dhanañjani, Dhanañjani, I will show you the way to the companionship with the Brahmā. Listen to it well; pay good attention to it, I shall speak. "Very well Sir," replied brahmin Dhanañjāni to the Venerable Sāriputta. Then the Venerable Sāriputta said these words: "What is the way, Dhanañjāni, to the companionship with the Brahmā?" Dhanañjāni, in this world the bhikkhu dwells suffusing the first quarter with the mind associated with loving-kindness, likewise the second quarter, likewise the third quarter, likewise the fourth quarter; thus, above, below, across, everywhere identifying himself with all beings in the world, he dwells suffusing with the mind associated with loving-kindness that is extensive, lofty, measureless, peaceable, and without malice. Dhanañjāni, this is the way to the companionship with the Brahmā.

452. And again, Dhanañjāni, the bhikkhus dwells suffusing the first quarter with the mind associated with compassion ...p... with the mind associated with sympathetic joy ..... he dwells suffusing the first quarter with the mind associated with equanimity, likewise the second quarter, likewise the third quarter, likewise the fourth quarter. Thus, above, below, across, and everywhere identifying himself with all beings in the world, he dwells suffusing with the mind associated with equanimity that is extensive, lofty, mearsureless, peaceable and without malice.

Dhanañjāni, this is the way to the companionship with the Brahmā.

In that case, Venerable Sāriputta, please pay homage with your head at the feet of the Bhagavā, saying with my words, "Venerable Sir, brahmin Dhanañjāni is sick, in pain, and gravely ill. He pays homage with his head at the feet of the Bhagavā." Then Venerable Sāriputta, while there was higher thing to do after establishing brahmin Dhanañjāni and the way to the inferior Brahma world, rose from his seat and departed. Soon after the departure of the Venerable Sāriputta, brahmin Dhanañjāni passed away and appeared in the Brahma world.

453. Then the Bhagavā addressed the Bhikkhus, "Bhikkhus, this Sāriputta, although there was, some higher thing to do after

establishing brahmin Dhanañjāni and the way to the inferior Brahma world, rose from his seat and departed." Then the Venerable Sāriputta approached the Bhagavā. Having approached and paying homage to the Bhagavā, he sat down at a suitable place. Sitting down at a suitable place, the Venerable Sāriputta said to the Bhagavā thus: "Venerable Sir, the brahmin Dhanañjāni is sick, in pain and gravely ill. He pays homage with his head at the feet of the Bhagavā."

Why did you, Sāriputta, while there was some higher thing to do, after having established brahmin Dhanañjāni on the way to the inferior Brahma realm and rising from your seat, depart?

Venerable Sir, it occurred to me thus: "These brahmins have their mind bent on the Brahma realm. It would be good if I were to show the brahmin Dhanañjāni, the way to the companionship with the Brahmā."

Sāriputta, brahmin Dhanañjāni has passed away and appeared in the Brahmā world.

End of Dhanañjāni Sutta

The Seventh in This Vagga

8. VĀSEṬṬHA SUTTA

Discourse to Vāseṭṭha

454. Thus have I heard:

At one time, the Bhagavā was staying in the Icchānaṅgala grove near Icchānaṅgala village. At that time, many distinguished and wealthy brahmins were staying in Icchānaṅgala village. These brahmins were Brahmin Caṅkī, Brahmin Tānukkha, Brahmin Jānussoni, Brahmin Todeyya and many other distinguished and wealthy brahmins. While two brahmin youths Vāseṭṭha and Bhāradvāja were taking a leisurely stroll and wandering around, this interval conversation arose. "Friend, how is one a brahmin?"

Young Bāhāradvāja said thus: "Friends, if one is of good birth on both the mother's and father's sides, of pure birth going back to the seventh generation impeccable and irreproachable with regard to one's own lineage, then one is known as a brahmin."

Young Bhāradvāja said thus: "Friend, if one is possessed of morality and endowed with good conduct, then one is a brahmin." Young Bhāradvāja could not convince young Vāseṭṭha, neither could young Vāseṭṭha convince young Bhāradvāja.

Then young Vāseṭṭha said to young Bhāradvāja thus: "Friend Bhāradvāja, this Samaṇa Gotama, a Sakyan Prince who had gone forth from the Sakyan clan, is staying in the Icchānaṅgala grove near Icchānaṅgala village. The good reputation of the Venerable Gotama has spread far and wide thus: 'Thus indeed that Bhagavā is worthy of special veneration, he truly comprehends all the dhammas by his own intellect and insight; he possesses penetrative knowledge and perfect conduct; he speaks only what is beneficial and true; he knows all the three worlds.; he is incomparable in taming those who deserve to be tamed; he is the Teacher of devas and men; he is the Enlightened One, knowing and teaching the Four Ariya Truths; and he is the Most Exalted.'

Friend Bhāradvāja, come, let us appraoch Samaṇa Gotama. Having approached him, let us ask him about this matter. We shall take note of whatever answer Samaṇa Gotama will give." "Very well, friend", replied young Bhāradvāja to young Vāseṭṭha.

455. Then, young Vāseṭṭha and Bhāradvāja approached the Bhagavā. Having appraoched him, they exchanged courteous greetings with the Bhagavā. Having finished courteous and memorable words, they sat in a suitable place. Having sat in a suitable place, young Vāseṭṭha addressed the Bhagavā in verses:

> "Revered Gotama, I am the senior disciple of the brahmin Pokkharasāti. This young man is the senior disciple of brahmin Tārukkha. Our teachers have recognized that both of us have become proficient in the Three Vedas and we also claim to be so.
>
> We are well versed in the interpretation of the entire Three Vedas. We are acquainted with each sentence and each paragraph of the texts and with works on grammar. In speaking, we are the equal of our masters. Revered Gotama, a dispute has arisen between us over the question of birth and caste.
>
> Bhāradvāja said, "One is a brahmmin because of his birth and caste." And I said, "One is a brahmin because of his action." May the Revered Gotama who has the eye of wisdom, know that the dispute has arisen in this manner.
>
> Both of us have found it not possible to convince the other to one's own view. We have come to put this matter to the Revered Gotama who is the possesser of the Eye of wisdom.
>
> People in the world approach the Revered Gotama who is like the (full) moon which has passed the waning period, with joined palms raised to the forehead and pay him homage reverentially.
>
> To the Revered Gotama who has appeared like the eye of the world, we ask the question, "Is

one a brahmin because of his birth and caste or is he a brahmin because of his action? May the Revered Gotama explain to us, who do not know, how a brahmin originates."

456. Vāseṭṭha, I shall answer your question in accordance with various types of births (castes) as they truly are. Truly, different types of births (castes) have distinct characteristics of their own.

Do you know of grass and trees? Grass and trees cannot know of themselves. The form and shape of these grass and trees are in accordance with their own species (birth). Truly, different species have distinct characteristics of their own.

Then also, do you also know of insects,crickets, moths, and down to ants and termites? The form and shape of these various insects are in accordance with their own species. Truly, different species have distinct characteristics of their own.

Do you know of the four-legged animals, big or small? The form and shape of these various four-legged animals are in accordance with their own species. Truly, different species have distinct characteristics of their own.

Do you know of snakes which use their bellies as their feet and with long backs. The form and shape of these snakes are in accordance with their own species. Truly, different species have distinct characteristics of their own.

Then also, do you know of fishes living and feeding in water? The form and shape of these fishes are in accordance with their own species. Truly, different species have distinct characteristics of their own.

Then also, do you also know of birds which roam the skies using their wings. The form and shape of these birds are in accordance with their

own species. Truly, different species have distinct characteristics of their own.

Whereas these different kinds of creatures have different forms and shaps in accordance with their own species, human beings have no distinct form and shape in accordance with their birth.

There is no difference in the hair, in the head, in the ears, in the eyes, in the mouths, in the nose, in the lips, and in the eye-brows.

There is no difference in the throat, in the shoulder, in the belly, in the back, in the waist, in the breasts, or in the narrow region or in the sex organ.

There is no difference in the hands, in the feet, in the fingers, in the finger-nails, in the legs, in the thighs, in colour or in voice. Unlike in other animal species human forms and shapes are not in accordance with their birth.

457. There is no such difference in the bodies of man. Whatever difference there is amongst men pertains only to designation.

Vāseṭṭha, amongst men, whoever earns his living by farming is a farmer, not a brahmaṇa know thus.

Vāseṭṭha, amongst men, whoever earns his living by various crafts is a craftsman not a brahmaṇa know thus.

Vāseṭṭha, amongst men, whoever earns his living by trading is a trader, not a brahmaṇa know thus.

Vāseṭṭha, amongst men, whoever earns his living by serving others is a servant, not a brahmaṇa know thus.

Vāseṭṭha, amongst men, whoever earns his living by stealing is a thief, not a brahmaṇa know thus.

Vāseṭṭha, amongst men, whoever earns his living by means of arms and weapons is a warrior, not a brahmaṇa know thus.

Vāseṭṭha, amongst men, whoever earns his living as adviser to the king is a Purohita, King's adviser, not a brahmaṇa know thus.

Vāseṭṭha, amongst men, whoever rules over a village or country is a ruler, not a brahmaṇa know thus.

I do not say that a person is a brahmaṇa just because he is born from the womb of a brahmaṇa mother. He is just one others 'Bho, Bho so long as remains full of worldly concerns. I call one who is free of worldly concerns and attachments, a brahmaṇa.

458. Whoever has cut off all fetters, is not agitated by desire, is beyond attachment and is free from defilement, I call him a brahmaṇa.

Whoever has cut off the strap of ill will, the thong (of craving) the snare of wrong views together with its proclivities has lifted the bar that fastens the door (of ignorance) and is enlightened, I call him a brahmaṇa.

Whoever endures abuses, beating and being bound by others without getting angry and to whom the strength of patience is like the strength of an army, I call him a brahmaṇa.

Whoever is free from anger, is possessed of good practice and morality, is free from haughtiness, is well tamed, and bears his last body, I call him a brahmaṇa.

Whoever is not stained or soiled by sense desires, just like the drop of water on the lotus leaf, or the mustard seed on the edge of an awl, I call him a brahmaṇa.

Whoever knows the end of suffering, in this very life, has put down his burden (of the khandhas)and is free from defilements, I call him a brahmaṇa.

Whoever has profound wisdom, has very sharp intelligence, knows the right way and the wrong way, has attained the highest goal, I call him a brahmaṇa.

Whoever does not associate with both the householders and the homeless ones and is free from sensual desires and has few wants, I call him a brahmaṇa.

Whoever has laid aside the use of weapons towards living beings who are perturbed (world-lings) or those who are not purturbed (arahats) and who do not kill or cause others to kill, I call him a brahmaṇa.

Whoever remains true, unhindered among those who are hindered, who is peaceful among those who carry arms, and who is detached among those who have attachment, I call him a brahmaṇa.

Anyone from whom attachment, hatred, con-ceit and denigrating others fall off just like mastard seed from the edge of an awl, I call him a brahmaṇa.

459. Whoever utters a speech which is gentle, which is informative and truthful by which no one is adversely affected, I call him a brahmaṇa.

In this world, whoever does not take anything what is not given, long or short, small or big, good or bad, I call him a brahmaṇa.

Whoever has no craving for this world or for the next, is free from desire and craving and free from defilements, I call him a brahmaṇa.

Whoever knowing the Truth, having is free from uncertainty, and attained the deathless state, Nibbāna, I call him a brahmaṇa.

In this world, whoever has transcended attachment to both good and to evil, is sorrowless, is free from the dust of defilement and is purified; I call him a brahmaṇa.

Whoever, like the moon, is taintless, pure, serene and unsullied, and has exhausted craving and existence, I call him a brahmaṇa.

Whoever has passed the ignorance, the quagmire that is difficult to pass, and which is the cause of rounds of existences, has crossed the four 'Floods' and got to the other shore, Nibbāna, engages himself in the practice of Jhānic contemplation and is free from craving, is free from uncertainty, has fully realized Nibbāna, having rid of all attachment, I call him a brahmaṇa.

In this world, whoever has abandoned all desires for sensuous objects and sensual pleasures and has gone forth from home into homeless life, has rid himself of desires and craving for rebirth, I call him a brahmaṇa.

In this world, whoever has abandoned craving and has gone forth from home into homeless life and has rid himself of desire and craving for rebirth, I call him a brahmaṇa.

Whoever has abandoned the bonds of human pleasures, has overcome the bonds of deva pleasures and is free from all bonds, I call him a brahmaṇa.

Whoever has got rid of taking delight in the five sensual pleasures and not taking delight in the Noble Practice, has calmed himself and is free from the substrata of existence, is energetic and is a victor over the whole world. I call him a brahmaṇa.

Whoever knows, in all aspects, the passing away and rebirths of all beings is free from clinging and has reached the supreme goal, Nibbāna, having known the four Ariya Truths, I call him a brahmaṇa.

One's destination cannot be known by the devas, gandhabbas and men. He who has become Worths of Special Veneration for having exhausted all the āsavas, I call him a brahmaṇas.

Whoever does not cling to the past, the future and the present and is free from attachment and clinging, I call him a brahmaṇa.

Whoever has energetic effort like a leading bull, is endowed with a body of moral practices, victorious, free from craving, has washed away all moral defilements, and knows the four Ariya Truths, I call him a brahmaṇa.

Whoever knows past existences, and sees the celestial world as well as the miserable states and has attained the end of rebirth, I call him a brahmaṇa.

460. Brahmaṇa is only a name used in the world by general consent. Such names and clans as (brahmaṇa, Vāsettha or Bhāradvāja) are conventional usage established by tradition and designated by the family at the place and time of birth.

It is a wrong view, held throughout the ages by those who do not know that brahmaṇa is merely a conventional term. Only those ignorant of this origin of the term say that 'One is a brahmaṇa because of his birth.'

One is not a brahmaṇa because of his birth; one is not a non-brahmaṇa because of his birth. Only because of his action that one is a brahmaṇa; only because of his action that one is a non-brahmaṇa.

One is a farmer because of his action; one is a craftsman because of his action; one is a trader because of his action; one is a servant because of his action.

One is a thief because of his action; one is a warrior because of his action; one is a Purohita, king's adviser because of his (performance of sacrificial rites); One is a king because of his action.

The wise men who see the arising of things are due to the causes (Paṭiccasamuppāda) and are skilled in the effects of actions, perceives the nature of things as they really are.

The world goes round due to Kamma. Beings go round due to Kamma. As the wheel of a moving vehicle is secured by the linch-pin, all living beings are bound by their Kamma.

For such pure actions as practising austerity (Dhutaṅga), abstaining from unchastity, observing the precepts, restraining the faculties, one is a brahmaṇa. For such praise-worthy and pure action. I called him a brahmaṇa.

> Vāseṭṭha, one who is endowed with the three supreme knowledges, has calmed the defilements and has no more rebirth, is a brahmā and Sakka (the King of devas) to the wise. (You also) Know him thus.

461. When it was said thus, the young men Vāseṭṭha and Bhāradvāja addressed the Bhagavā thus: "Revered Gotama, it is excellent!; Revered Gotama, it is excellent! Revered Gotama, just as one has turned up what lies upside down, just as one has uncovered what lies covered, just as one has shown the way to another who is lost, just as one has held up a lamp in the darkness for those with eyes to see visible objects, even so has the Revered Gotama revealed the dhamma to us in various ways. We take refuge in the Revered Gotama, in the Dhamma, in the Order of bhikkhus. May the Revered Gotama accept us as lay disciples who take refuge (in the Gem) from now on till the end of our lives."

End of Vāseṭṭha Sutta

the Eight in This Vagga

9. SUBHA SUTTA

Discourse to Subha

462. Thus have I heard:

At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍhika in Sāvatthī. During that time, young Subha, son of Todeyya, was visiting Sāvatthī on some business, and was staying at the house of a certain householder. Then young Subha, son of Todeyya, said to the householder with whom he was staying, "Householder, I have heard that Sāvatthī is never without Arahats, the Homeage-Worthy Ones. Which samaṇa or brāhmaṇa shall I respectfully attend on todays?" "Sir, you should respectfully attend on the Bhagavā, who is staying at the Jetavana monastery of Anāthapiṇḍhika in Sāvatthī".

Taking the advice of the householder, young Subha, son of Todeyya, went to where the Bhagavā was. After offering respectful greetings and saying courteous formal words of felicitation, he sat down at a suitable place and said to the Bhagavā, "O Gotama, brahmins say: 'Only a householder can fulfil the meritorious dhamma which is the right way to Nibbāna:[1] one who has gone forth as a recluse cannot fulfil the meritorious dhamma which is the right way to Nibbāna.' What does the honourable Gotama say regarding this?"

463. "Regarding this matter, young man, I am one who is used to speaking after analysing things; I am not one who speaks dogmatically. Young man, I do not commend the wrong practice[2] whether of a householder or of one who has gone forth as a recluse. Truly, young man, whether one is a householder or a recluse, if he takes up the wrong practice, he cannot, because of taking up the wrong practice, fulfil the meritorious dhamma

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1. **the meritorious dhamma which is the right way to Nibbāna:** *ñāyaṁ dhammaṁ kusalaṁ:* The Sub-Commentary explains this as the Ariya Maggas which lead to the realization of Nibbāna.
2. **wrong practice:** *micchāpaṭipatti:* demeritorious deeds not conducive to liberation from the round of existences.

which is the right way to Nibbāna. Young man, I commend the right practice[3] whether of a householder or of one who has gone forth as a recluse. Truly, young man, whether one is a householder or a recluse, if he takes up the right practice, because of taking up the right practice, he can fulfil the meritorious dhamma which is the right way to Nibbāna."

"O Gotama, brahmins say thus: 'The work of the householder, involving a great many undertakings, many duties, multifarious obligations, and much effort, produces great benefit. The work of those who have gone forth as recluses, involving few undertakings, few duties, few obligations and not much effort, produces little benefit.' What does the honourable Gotama say regarding this?"

"Regarding this matter also, young man, I am one who is used to speaking after analysing things; I am not one who speaks dogmatically. Young man, there is the work which involves a great many undertakings, many duties, multifarious obligations, and much effort. If it fails, it brings little benefit. Young man, there is the work which involves a great many undertakings many duties multifarious obligations, and much effort. If it is successful, it brings great benefit. Young man, there is the work which involves few undertakings, few duties, few obligations, and not much effort. If it fails, it brings little benefit. Young man, there is the work which involves few undertakings, few duties, few obligations, and not much effort. If it is successful, it brings great benefit.

"Young man, what is the work which involves a great many undertakings, many duties, multifarious obligations, and much effort and which, if it fails, brings little benefit? Young man, farming is a work which involves a great many undertakings, many duties, multifarious obligations and much effort and which, if it fails, brings little benefit.

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3. right practice: *samāpaṭipatti:* meritorious deeds conducive to liberation from the round of existences.

"Young man, what is the work which involves a great many undertakings, many duties, multifarious obligations, and much effort and which, if it is successful, brings great benefit? Young man, this very farming is a work which involves a great many undertakings, many duties, multifarious obligations and much effort and which, if it is successful, brings great benefit.

"Young man, what is the work which involves few undertakings, few duties, few obligations, and not much effort and which, if it fails, brings little benefit? Young man, trading is a work which involves few undertakings, few duties, few obligations and not much effort and which, if it fails, brings little benefit.

"Young man, what is the work which involves few undertakings, few duties, few obligations and not much effort and which, if it is successful, brings great benefit? Young man, this very trading is a work which involves few undertakings, few duties, few obligations and few effort and which, if it is successful, brings great benefit.

464. "Young man, just as the work of farming which involves a great many undertakings, many duties, multifarious obligations and much effort brings little benefit if it fails, so also, young man, the work of the householder which involves a great many undertakings, many duties, multifarious obligations and much effort brings little benefit if it fails.

"Young man, just as the same work of farming which involves a great many undertakings, many duties, multifarious obligations and much effort brings great benefit if it is successful, so also, young man, the work of a householder which involves a great many undertakings, many duties, multifarious obligations and much effort brings great benefit if it successful.

"Young man, just as the work of trading which involves few undertakings, few duties, few obligations and not much effort brings little benefit if it fails, so also, young man, the work of a recluse which involves few undertakings, few duties, few obligations and not much effort brings little benefit if it fails.

"Young man, just as the same work of trading which involves few undertakings, few duties, few obligations and not much effort brings great benefit if it is successful, so also, young man, the work of a recluse which involves a few undertakings, few duties, few obligations and not much effort brings little benefit if it is successful.

"O Gotama, brahmins have declared five factors for the performance of good deeds, for accomplishing meritorious acts." "Young man, if it is not burdensome for you, please explain to this assembly the five factors the brahmins have declared for the performance of good deeds, for accomplishing meritorious acts." "O Gotama, in an assembly where Your Reverence, or a personage like Your Reverence is present,[4] it will not be burdensome for me." "If that be so, speak, young man." "O Gotama, brahmins have declared upholding Truth (sacca) as the first factor for the performance of good deeds, for accomplishing meritorious acts. O Gotama, brahmins have declared practice of austerity (tapa)[5] as the second factor for the performance of good deeds, for accomplishing meritorious acts. O Gotama, brahmins have declared avoidance of sexual activity (brahmacariya)[6] as the third factor for the performance of good deeds, for accomplishing meritorious acts. O Gotama, brahmins have declared study (ajjhena) of the Vedas as the fourth factor for the performance of good deeds, for accomplishing meritorious acts. O Gotama, as the fifth factor for the performance of good deeds, for accomplishing meritorious acts, brahmins have declared generosity (cāga). O Gotama, these are the five factors declared by the brahmins for the performance of good deeds, for accomplishing meritorious acts. What does the honorable Gotama say regarding this?"

465. "But, young man, is there, among the brahmins, a single brahmin who can say: 'I expound the resultant effects of these five factors, having realized them personally by means of

4. lit., seated
5. *tapa:* The Sub-Commentary says tapa here means performance of the brahmanic ritual of fire-worshipping.
6. *brahmacariya:* here it means the practice of brahmins which prescribes a chaste life of refraining from sexual act, and not the Noble Practice of Purity as practised by the Buddha and the ariyas, although the Pāḷi word used is the same in both cases.

abhiññā, special appearception, in this very lief? "Indeed, no, O Gotama." "Then young man, is there among the brahmins any single teacher of teachers, going back up to seven generations of teachers, who can say: 'I expound the resultant effects of these five factors, having realized them personally by means of abhiññā, special apperception, in this very life'?" "Indeed, no, O Gotama."

"Young man, there were certain former sages of the brahmins, who were the makers of the Veda hymns, and who handed down the Veda hymns. The brahmins of taday chant, intone, recite and teach these ancient Veda hymns exactly as they were chanted, pronounced and composed by those sagaes, namely, Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa and Bhagu. Did they too say: 'We expound the resultant effects of these five factors, having realized them personally, by means of abhiññā, special apperception, in this very life'?" "Indeed, no, O Gotama."

"This being so, young man, there is not a single brahmin among the brahmins who can say: 'I expound the resultant effects of these five factors, having realized them personally by means of abhiññā, special apperception, in this very life.' Among the brahmins, there is not a single teacher or a teacher of teachers, going back up to seven generations of teachers, who can say: 'I expound the sesultant effects of these five factors, having realized them personally by means of abhiññā, special apperception, in this very lief.' There were certain former sages of the brahmins who were the makers of the Veda hymns and who handed down the Veda hymns. The brahmins of today chant, intone, recite, and teach these ancient Veda hymns exactly as they were chanted, pronounced and composed by those sages, namely, Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja Vāseṭṭha, Kassapa and Bhagu. These sages too had never said: 'We expound the resultant effects of these five factors, having realized them personally by means of abhiññā, special apperception, in this very lief.'

"Young man, it is like a row of blind men, each one clinging to the preceding one; the front ones do not see, the

middle ones do not see and the last ones also do not see, In the same way, the brahmins who say so appear to be just like this example of a row of blind men; the front ones do not see, the middle ones do not see and the last ones also do not see."

466. When this was said, young Subha, son of Todeyya, was offended by and displeased with the Bhagavā for giving the example of the row of blind men. Wishing to disparage the Bhagavā himself, to cast aspersion on the Bhagavā himself, and to speak ill of the Bhagavā himself, and thinking: 'Samaṇa Gotama will be made appear to be an ignorant person,' he said, "O Gotama, the brahmin Pokkharasāti of the Opamañña clan, lord of the Subhaga grove, says: 'In this world some samaṇas and brāhmaṇas claim to have special knowledge and vision which is possible only for the ariyas[7] and which is above the normal human meritoriousness.[8] This claim of theirs is ridiculous, mere words, empty and hollow. How could an ordinary human being know, see and realize the special knowledge and vision which is possible only for the ariyas and which is above the normal human meritoriousness. That is an impossibility'."[9]

"Young man, does the brahmin Pokkharasāti of the Opamañña clan, lord of the Subhaga grove, fully comprehend with his mind the mind of all samaṇas and brāhmaṇas?" "O Gotama, the brahmin Pokkharasāti of the Opamañña clan, lord of the Subhaga grove, could not even comprehend fully with his mind the mind of his own maid servant Puṇṇika; how could he fully comprehended with his mind the mind of all samaṇas and brāhmaṇas?"

"Suppose, young man, there were a man born blind who could not see black or white objects; he could not see blue objects; he sould not see yellow objects; he could not see red objects; he could not see crimson objects; he could not see the evenness or unevenness (of the ground); he could not see the

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7. Another rendering of '*alamariya*' is 'which makes possible the destruction of defilements.'
8. Another rendering of '*uttarimanussa dhamma*' is 'the jhāna, magga and phala of noble persons.'
9. These remarks are an indirect attack on the Buddha.

stars; he could not see the moon and the sun. And that blind man might say: 'There are no black or white objects; there is no one who sees black or white objects. There are no blue objects; there is no one who sees blue objects. There are no yellow objects; there is no one who sees yellow objects. There are no red objects; there is no one who sees red objects. There are no crimson objects; there is no one who sees crimson objects. There is no envenness or unevenness (of the ground); there is no one who sees evenness or unevenness. There are no stars; there is no one who sees stars . There is no moon nor sun; there is no one who sees the moon or the sun. I do not know all these; I do not see them; therefore, there are no such things.' Young man, would that blind man who says so be saying what is right and proper?"

"No, indeed, O Gotama. There are black and white objects and there are people who see black and white objects. There are blue objects and there are people who see blue objects. There are yellow objects and there are people who see yellow objects. There are red objects and there are people who see red objects. There are crimson objects and there are people who see crimson objects. There is evenness and unevenness and there are people who see evenness and unevenness. There are stars and there are people who see stars. There is the moon and the sun and there are people who see the moon and the sun. O Gotama, were that man to say: 'I do not know all these; I do not see them; therefore, there are no such things' he would be saying what is not right and proper."

"Young man, in the same way, the brahmin Pokkharasāti of Opamañña clan, lord of the Subhaga grove, is blind and has no eye-sight. There is no possibility for him to know, see and realize the special knowledge and vision which is possible only for the ariyas and which is above the normal human meritoriousness.

467. "Now, young man, what do you think of this? There are living in the country of Kosala wealthy brahmins such as the brahmin Caṅkī, the brahmin Tārukkho, the brahmin Pokkharasāti, the brahmin Jāṇussoni and your father Todeyya.

They would make statements which are in accordance with generally accepted conventions as well as words which are not in accordance with generally accepted conventions. Now, which is better?" "O Gotama, that which is stated in accordance with generally accepted conventions is better." "They would speak with good judgement or without good judgement. Now, which is better?" "O Gotama, that which is spoken with good judgement is better."

"They would make well-considered statements as well as ill-considered statements. Now, which is better?" "O Gotama, that which is stated with careful consideration is better."

"They would make well-founded statements as well as statements which are not well-founded. Now, which is better?" "O Gotama, that which is well-founded is better."

"Now, young man, what do you think of this? If that is the case, does the brahmin Pokkharasāti of Opamañña clan, lord of the Subbaga grove, speak in accordance with generally accepted conventions or not?" "O Gotama, he speaks not in accordance with generally accepted conventions."

"Does he speak wisely or unwisely?" "O Gotama, he speaks unwisely."

"Does he speak well-considered words or ill-considered words?" "O Gotama, he speaks ill-considered words."

"Does he speak words which are well-founded or words which are ill-founded?" "O Gotama, he speaks words which are ill-founded."

"Young man, there are these five hindrances.[10] And what are the five? They are: sense-desire, ill will, sloth and torpor, distraction and worry, uncertainty. These are the five hindrances, young man.

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10. **hindrances:** *nīvaraṇas:* hindrances to attainment of jhāna, magga, phala.

"Young man, the brahmin Pokkharasāti of Opamañña clan, lord of the Subhaga grove, is obstructed, hindered, enmeshed and enveloped by these five hindrances. Indeed, under such circumstances, there is no possibility for him to know, see and realize the special knowledge and vision which is possible only for the ariyas and which is above the normal human meritoriousness."

468. "Young man, there are five (kinds of)sense-pleasures. And what are the five? They are: visible object cognizable by eye-consciousness, desirable delightful, pleasing, alluring, associated with sensual attachment, and enticing; sound cognizable by earconsciousness, ...p... smell cognizable by noseconsciousness ...p... taste cognizable by tongueconsciousness,...p... tangible object cognizable by body-consciousness, desirable, delightful, pleasing, alluring associated with sensual attachment, and enticing. Young man, these are the five (kinds of) sense-pleasures. The brahmin Pokkharasāti of Opamañña clan, lord of the Subhaga grove, enjoys these five sense-pleasures, being greedy for them, being besotted by them, and hankering after them, but not seeing danger in them, and not understanding how to escape (from attachment to them). Indeed, there is no possibility for him to know, see, and realize the special knowledge and vision, which is possible only for the ariyas and which is above the normal human meritoriousness.

"Young man what do you think of this? Suppose a fire were made with fuel such as grass or wood and a fire were made without any fuel such as grass or wood. Which would have a better flame, colour and brilliance?" "O Gotama, if it were possible to make a fire without fuel such as grass or wood, that fire would have a better flame, colour and brilliance." "Young man, it is an impossibility to make fire without any fuel such as grass or wood, except by one with supernatural powers. Young man, I say that the delightful satisfactions (pīti) which is dependent on the five (kinds of) sense-pleasures is like the fire which is made with fuel such as grass or wood. Young man, I say that the delightful satisfaction which is detached from sensual pleasures and demeritorious factors is like the fire which is made without fuel such as grass or wood.

"Young man, what is the delightful satisfactions that is detached from sensual pleasures and demeritorious factors? Young man, in this Teaching, the bhikkhu being detached from sensual pleasures...p...achieves and remains in the first jhāna. Young man, this is the delightful satisfaction that is detached from sensual pleasures and demeritorious factors. Again, young man, having got rid of vitakka (initial application of the mind) and vicāra (sustained application of the mind), the bhikkhu achieves and remains in the second jhāna. Young man, this too is delightful satisfaction that is detached from sensual pleasures and demeritorious factors."

469. "Young man, brahmins have declared five factors for the performance of good deeds, for accomplishing meritorious acts. Now, which of these factors do they declare as producing the most beneficial results for the performance of good deeds, for accomplishing meritorious acts?" "O Gotama, brahmins have declared five factors for the performance of good deeds, for accomplishing meritorious acts. In doing so, they have declared that generosity brings the most beneficial results for the performance of good deeds, for accomplishing meritorious acts."

"Now, young man, what do you think of this? A certain brahmin might make preparations to give a great sacrificial offering. And two brahmins might come with the intention, 'We will enjoy the great sacrificial offering of so and so brahmin.' It might occur to one of the two brahmins thus: 'It would indeed be good if I were to get the foremost place, the best water, the best alms-food in the assigned eating place, and if the other brahmin were not to get the foremost place, the best water and the best alms-food in the assigned eating place. But, young man, it is possible that the other brahmin might get the foremost place, the best water and the best alms-food in the assigned eating place while that brahmin might not get the foremost place, the best water and the best alms-food. Then that brahmin might become angry and displeased (thinking:) 'The other brahmin gets foremost place, the best water and the best alms-food in the assigned eating place while I do not get the foremost place, the best water and the best alms-food in the assigned eating place.'

"Now, young man, how do the brahmins declare as to the resultant effects of this offering?" "O Gotama, with regard to this matter, the brahmins do not make sacrificial offerings so as to make others angry and displeased. They, make their offerings only out of comapssion for others." "If that is the case, young man, there is then with the brahmins this sixth factor, namely, compassion for others, as the ground for performance of good deeds." "O Gotama, indeed, there is with the brahmins this sixth factor as the ground for performance of good deeds."

"Young man, the brahmins have declared five factors for the performance of good deeds, for accomplishing meritorious acts. In whom do you see more of these five factors, in the householders or in the homeless recluses?" "O Gotama, the brahmins have decalred five factors for the performance of good deeds, for accomplishing meritorious acts. I see more of these five factors among the homeless recluses and only a little among the householders. O Gotama, indeed, the householder has a great many undertakings, many duties, multifarious and need for much effort; he cannot always and invariably be a speaker of the truth. But, O Gotama, the homeless recluse has few undertakings, few duties few obligations and not much need for effort; he is always and invariably a speaker of the truth. O Gotama, indeed, the householder has a multiplicity of business affairs, many duties to attend to, multifarious obligation and many tasks involving hard labour; he cannot always and invariably practise austerity or lead a chaste life or recite the Veda texts extensively, or perform many acts of generosity. But, O Gotama, the homeless recluse has few undertakings, few duties, few obligations and not much need for effort; he always and invariably practises austerity, leads a chaste life, recites the Veda texts extensively and performs many acts of generosity. O Gotama, the brahmins have declared these five factors for the performance of good deeds, for accomplishing meritorious acts. I see more of these five factors in the homeless recluses and only a little among the householders."

"Young man, the brahmins have declared those five factors for the performance of good deeds, for accomplishing

meritorious acts. I say these five factors form accessories to the development of a mind without enmity and without ill will.

"Young man, in this Teaching, the bhikkhu speaks the truth. Reflecting: 'I am a speaker of the truth', he understands the significance, understands the text and gets the delight derived from the dhamma. I say this joy which is associated with meritoriousness forms an accessory to the development of mind without enmity and without ill will.

"Young man, in this Teaching, the bhikkhu practises austerity ...p... leads a chaste life...p...recites the religious texts extensively ...p... performs many acts of generosity. Reflecting: 'I have always performed many acts of generosity', he understands the significance, understands the text and gets the delight derived from the dhamma. I say this joy which is associated with meritoriousness forms an accessory to the development of a mind without enmity and without ill will. Young man, the brahmins have declared five factors for the performance of good deeds, for accomplishing meritorious acts. I say these five factors form accessories to the development of a mind without enmity and without ill will."

470. When this was said, young Subha, son of Todeyya, said to the Bhagavā, "O Gotama, I have heard it said, 'Samaṇa Gotama knows the way to the brahmā realm'."[11]

"Young man, what do you think of this? Is not the village of Naḷakāra near this place, not far from this place?" "Indeed so, Sir, the village of Naḷakāra is near this place, not far from this place." "Now, young man, what do you think of this? Suppose there were a man, born and brought up in the village of Naḷakāra. Not long after he had left his village of Naḷakāra, people might ask this man which was the way to the village of Naḷakāra Young man, would that man born and brought up in the village of Naḷakāra, when asked about the way to Naḷakāra, be hesitant and unsure?" "Certainly not, O Gotama. Why is that

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11. lit., to the companionship of the brahmās.

so? Because, O Gotama, that man was born and brought up in the village of Naḷakāra, and was perfectly familiar with all the roads that led to the village of Naḷakāra."

"Young man, that man born and brought up in the village of Naḷakāra when asked the way to Naḷakāra might possibly hesitate and waver, but if the Tathāgata were asked about the brahmā world, or the practice leading to the brahmā world, there would not be any hesitation and wavering. For, young man, I very well know the brahmās, the brahmā world, the practice leading to the brahmā world, and I also know the ones who, by following that practice, are reborn in the brahmā world."

"O Gotma, I have heard it said, 'Samaṇa Gotama teaches the way to brahmā realm.' It would be good if the honourable Gotama were to teach me the way to brahmā realm." "If that be so, young man, listen and bear it well in mind. I shall speak." "Very well, Sir," said Subha son of Todeyya, in reply to the Bhagavā. Then the Bhagavā spoke thus:

471. "Young man, now, what is the path that leads to brahmā realm? Young man, in this world, the bhikkhu abides with a mind filled with goodwill (mettā) that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; in the same manner, identifying himself with all beings everywhere, above, below, and across, he abides with a mind filled with goodwill (mettā) that extends to all beings in the world, and that is extensive, lofty, measureless, peaceable, and without malice. Young man, when goodwill (mettā) is thus developed into (the jhāna of) infinite liberation of mind, *cetovimutti*, no actions pertaining to the sensuous plane (*kāmāvacara kammas*) are left in that jhāna, are extant in it[12]

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12. According to the Commentary and the Sub-Commentary, kāmāvacara kamma, action pertaining to the mental states of the sensuous plane, is defiled, limited or hindered by thoughts of lust, hatred, of the sensuous plane, it cannot reach out to the whole world with all its sentient beings: such type of kāmāvacara kamma is known as pamāna kata kamma action which is limited finite.

Young man, take the example of a mighty conch blower who blows his conch with only a slight effort and reaches the four quarters. In the same way, young man, the bhikkhu abides with a mind ...p... Young man, when goodwill (mettā) is thus developed into (the jhāna of) infinite liberation of mind, cetovimutti, no actions pertaining to the sensuous plane remains with it, overwhelms it. Young man, this is the way to the brahmā realm.

"Again, young man, the bhikkhu abides with a mind filled with compassion (karuṇā) ...p... with sympathetic joy (muditā) ...p... with equanimity (upekkhā) that permeates a quarter, likewise a second quarter likewise a third quarter, likewise a fourth quarter; in the same manner, identifying with all beings everywhere, above below, and across, he abides with a mind filled with equanimity (upekkhā) that extends to all beings in the world, and that is extensive, lofty, measureless, peaceable, and without malice. Young man, when equanimity is thus developed into (the jhāna of) infinite liberation of mind, cetovimutti, no actions pertaining to the sensuous plane (kāmāvacara kammas) are left in that jhāna, are extant in it. Young man, take the example of a conch blower who blows his conch with only a

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Rūpāvacara kamma and arūpāvacara kamma, actions pertaining to rūpa and arūpa mental states are no longer defiled limited or hindered by kilesas (defilements) such as lust hatred. These kilesas (defilements) have been put away temporarily. Thus when the mind which is suffering goodwill is no longer defiled, limited or hindred by lust hatred, it can reach out to the whole world with all its sentient beings, unlimitedly infinitely. This type of rūpāvacara or arūpavacara kamma is known apamāṇa kata kamma, action which is unlimited infinite.

The text refers to this state of rūpa and arūpa kata kamma when the mind gains liberation (cetovimutta), when no thoughts of lust hatred partaining to the sensuous realm, reamin. Passing beyond all these defilements, the mind reaches out to all directions, to all beings infinitely suffused with goodwill.

When a person attains jhānas, resultant effects of past actions which would lead him to rebirth in sensuous planes cannot take place, as they cannot overwhelm the resultant effects of jhānas which would lead one to rebirth in brahmā realms.

slight effort and reaches the four quarters. In the same way, young man, the bhikkhu abides with a mind ...p... Young man, when equanimity is thus developed into (the jhāna of) infinite liberation of mind, cetovimutti, no actions pertaining to the sensuous plane (kāmāvacara kammas) are left in that jhāna, are extant in it. Young man, this also is the way to the brahmā realm."

472. When this was said, young Subha, son of Todeyya, said to the Bhagavā thus: "O Gotama! Excellent (is the dhamma)! O Gotama! Excellent (is the dhamma)! Just as, O Gotama, one has turned what lies upside down, just as one has uncovered what lies covered, just as one shows the way to another who is lost, just as one holds up a lamp in the darkness for those with eyes to see visible objects, even so has the honourable Gotama revealed the dhamma to me in various ways. I take refuge in the honourable Gotama! I take refuge in the Dhamma! I take refuge in the Saṁgha! May the honourable Gotama take me as a lay disciple who has taken refuge (in the Buddha, the Dhamma, the Saṁgha) from today onwards till the end of life. O Gotama, let me take leave of you. We have many things to do." "Young man, you may go when you wish." Then young Subha, son of Todeyya, pleased and delighted with what the Bhagavā said, rose from his seat, paid obeisance to him and departed from his presence.

At that time, the brahmin Jāṇussoṇi had come out of Sāvatthī at midday in a cerriage drawn by a completely white mare. The brahmin Jāṇussoṇi saw young Subha, son of Todeyya, coming in the distance. Seeding him, he said to the young man Subha, son of Todeyya, "Friend Bhāradvāja,[13] where have you come from at this noon time of the day?" "Indeed, Sir, I have come from the presence of Samaṇa Gotama."

"Bhāradvāja, what do you think? Do you think that Samaṇa Gotama has the qualifications of a wise man, that he is a learned man." "Sir, who am I? Who am I to know whether

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13. Clan name of Subha.

Samaṇa Gotama has the qualifications of a wise man? He who knows Samaṇa Gotama to be wise must be of the same accomplishment in wisdom as Samaṇa Gotama." "Indeed, friend Bhāradvāja, are you not heaping too much praise on Samaṇa Gotama?" "Sir, who am I? Who am I to praise (or not to praise) Samaṇa Gotama? Amongst those who deserve praise, Samaṇa Gotama is most worthy of praise; more exalted than devas and men. Sir, these brahmins have declared five factors for the performance of good deeds, for accomplishing meritorious acts. Samaṇa Gotama teaches that these five factors are accessories to the development of a mind without enmity and without ill will."

When this was said, the brahmin Jāṇussoṇi descended from the carriage drawn by a completely white mare, and arranging his garments over the left shoulder, with his hands raised towards where the Bhagavā was, with palms together, made this joyous utterance: "Fortunate, indeed, is King Pasenadi of Kosala! Great is the gain to King Pasenadi of Kosala! There lives in his kingdom, the Tathāgata, the most Homage-Worthy One, the Perfectly Self-Enlightened."

End of the Subha Sutta

The Ninth in This Vagga

10. SAṄGĀRAVA SUTTA

Discourse to Saṁgārava

473. Thus have I heard:

At one time the Bhagavā was journeying through the country of Kosalans together with a large Order of bhikkhus. At that time there lived in the village of Cañcalikappa, a brahmin lady named Dhanañjāṇī. She was very much devoted to the Buddha, the Dhamma and the Saṁgha. Then the brahmin lady Dhanañjaṇī having slipped and stumbled, uttered three times the solemn utterances: "Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened." "Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened". "Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened."

At that time also, there lived in the village of Cañcalikappa, a young man by the name of Saṅgārava. He was a master in the Three Vedas together with the text of Nighandu (dictionary), Ketubha (the art of writing) and Akkharapabheda (grammar),as well as Itihāsa, the fifth (legendary lore). He was also master of Pada (composition) and Veyyākaraṇa (grammā) and was thoroughly conversant with Lokāyata (worldly philosophy) and with Mahāpurisalakkhaṇā, the bodily marks of a Great Man. Young Saṅgārava heard the utterance made by the brahmin lady Dhanañjānī, and said to her thus: "This brahmin lady, Dhanañjāṇī is a disgrace, this brahmin lady Dhanañjānī is despicable. While there are brahmins well-versed in the Three Vedas, she should speak in praise of that shaven head, the wretched samaṇa."

Dear fair-faced One, (young man), how ill-informed you are about the morality and wisdom of the Bhagavā. If only you were to know the morality and wisdom of that Bhagavā, you would not consider that this Bhagavā should be abused and reviled. If that be so, would you let me know when Samaṇa Gotama arrives at the village of Cancalikappa." "Very well, fair-faced one", replied the brahmin lady Dhanañjānī to young Saṅgārava.

While travelling by stages through the country of kosalans, the Bhagavā arrived; in course of time, at the village of Cañcalikappa. There, at Cañcalikappa, the Bhagavā stayed in the mango grove belonging to the brahmins of Tudi village. The brahmin lady Dhanañjānī heard that the Bhagavā having arrived at the village of Cañcalikappa, was staying in the mango grove of the brahmins of Tudi Village. Then, the brahmin lady Dhanañjānī approached the young Saṅgārava. Having appraoched him, she said to Saṅgārava thus: "Dear fair-faced, the Bhagavā arrived at the village of Cañcalikappa. and is staying in the Mango grove of the brahmins Tudi village. Dear fair-faced, you know the time to go."

474. "Very well, good lady," replied young Saṅgārava to the brahmin lady Dhanañjānī. Then he approached the Bhagavā. Having approached, he exchanged courteous greetings with the Bhagavā. Having finished courteous and memorable words, he sat in a suitable place. Having sat in a suitable place, he addressed the Bhagavā thus: "Revered Gotama, there are certain samaṇas and brahmaṇas who, saying, 'we have attained, in this very life, the culmination and perfection of super knowledge, claim the fundamental Noble Practice.' How does the Revered Gotama stand with respect to these samaṇas and brahmaṇas who, saying, 'we have attained the culmination and perfection of super knowledge,' claim the fundamental Noble Practice?"

Bhāradvāja[1], I say that there are differences among those, who, saying, 'We have attained, in this very life, the culmination and perfection of super knowledge,' claim the fundamental Noble Practice.

Bhāradvāja, there are certain samaṇas and brahmaṇas, who like the brahmins with the three Veda knowledge, are mere learners from hearsay. They, by hearsay only, saying, 'We have attained, in this very life, culmination and perfection of super knowledge, claim the fundamental Noble Practice.'

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1. Bhāradvāja: The Bhagavā address the Saṅgārava by the clan name of the Bhāradvāja.

Bhāradvāja, there are certain samaṇas and brahmaṇas who, by personally gaining the insight into the dhammas, of those dhammas never heard of before, saying, 'We have attained, in this very life, the culmination and perfection of super knowledge,' claim the fundamental Noble Practice. Bhāradvāja, I am one of those samaṇas and brahmaṇas, who, by personally gaining insight into the dhammas, of those dhammas never heard of before, saying, 'we have attained, in this very life, the culmination and perfection of superknowledge', claim the fundamental Noble Practice.

Bhāradvāja, you should know by what I will presently tell you how I am one of those samaṇas and brahmaṇas, who, by personally gaining insight into the dhamma of those dhamma never heard of before, saying, 'We have attained, in this very life, the culmination and perfection of superknowledge,' claim the fundamental Noble Practice.

475. Bhāradvāja, before becoming a fully Enlightened One, while I was still only a Bodhisatta, it occurred to me thus: "Confined is the life of a householder. It is a path laden with dust of kilesas. The life of a recluse is like an open plain. Not easy it is for a layman to pursue the Noble Practice in all its fullness, in all its purity like a polished conch. It would be well if I were to cut off my hair and beard, don the bark-dyed robe, go forth from home into homeless life."

Bhāradvāja, afterwards, while still young with luxuriant hair, in the prime of youth, in the first period of life, I cut off my hair and beard, donned the bark-dyed robe while (my) mother and father, disagreeing to my venture, cried with tearful faces, and I went forth from home into homeless life. Having thus gone forth, seeking what is wholesome in search of the incomparable state of perfect peace, I appraoched Ālāra of Kālāma clan and having approached, said to him thus: "Friend Kālāma, I desire to take up the Noble Practice in this Teaching and Discipline."

When it was said thus, Bhāradvāja, Ālāra of Kālāma clan said to me thus: "Your Reverence, stay here. This dhamma is of such a nature that in a short time, an intelligent person by

his own intuitive knowledge attains and dwells in it as taught by his teacher."

Bhāradvāja, very soon, I learned that dhamma very quickly. Bhāradvāja, by mere recitation and repetition of what had been recited by the teacher, I could say that I had gained the knowledge of dhamma and had become fully rooted in it. I claimed then that "I know", "I see" and also others confirmed my claim. Then, Bhāradvāja, it occurred to me thus: "It is not by mere conviction that Ālāra of Kālāma declares, 'One can realize this dhamma by oneself through direct knowledge and dwell in it.' It is certain that he dwells in this dhamma, knowing and seeing it."

Then, Bhāradvāja, I appraoched Ālāra of Kālāma clan. Having approached, I said to him thus: "Friend Kālāma, to what extent do you claim that you have realized by your own intuitive knowledge and attained and dwelt in this dhamma?" When it was said thus, Bhāradvāja, Ālāra of Kālāma clan declared the attainment of the Akiñcaññāyatana jhāna (jhāna of Nothingness). Then, Bhāradvāja, it occurred to me thus, "Not only has Ālāra of Kālāma clan conviction, I also have conviction; Not only has Āḷāra of Kālāma clan energy...p... mindfulness ... concentration. Not only has Āḷāra of Kālāma clan wisdom, I also have wisdom. It would be well if I were to make efforts to realize the dhamma which Āḷāra of Kālāma clan has claimed, saying: 'I have realized by my own intuitive knowledge' and attained and dwelt in the dhamma." Soon, Bhāradvāja, very quickly I realized by my own intuitive knowledge, attained and dwelt in that dhamma.

Then, Bhāradvāja, I approached Ālāra of Kālāma clan. Having approached, I said to him thus: "Friend Kālāma, is it to this extent, that you claim to have realized by your own intuitive knowledge and attained this dhamma?" Friend, it is to this extent that I claim to have realized by my own intuitive knowledge and attained this dhamma. Friend, it is I, too, to this extent that have realized by my own intuitive knowledge, attained this dhamma and dwelt in it.

Friend, it is a gain for us, it is well-gotten for us to have found in Your Reverence, a companion in the Noble Practice. Thus, you have realized by your own intuitive knowledge and attained and dwelt in that dhamma, which I claim to have realized by my own intuitive knowledge and to have attained that dhamma which you have realized by your own intuitive knowledge and which you have attained and dwelt in. Thus you know the dhamma that I know. I know the dhamma that you know. Thus, you are as I am, so am I as you are. Come, friend, now the two of us will lead this group."

Bhāradvāja, in this way, Ālāra of Kālāma clan made me his coequal although he was my teacher and I his pupil. He also honoured me with the highest honour. Then, Bhāradvāja, it occurred to me thus: "This dhamma is not for weariness (of life); not for non-attachment; not for the cessation (of dukkha); not for tranquillity; not for higher knowledge, not for enlightenment, not for the realization of Nibbāna. It conduces only to reaching the realm of Ākiñcaññāyatana." Not cherishing that dhamma at all, I turned away from it in disgust.

476. Bhāradvāja, I, seeking the meritorious dhammas and in search of the incomparable state of perfect peace, approached Udaka, Rāma's and having approached, I said to him thus: "Friend Udaka, Rāma's son, I desire to take up the Noble Practice in this Teaching and Discipline."

When it was said thus, Bhāradvāja, Udaka, Rāma's son said to me thus: "Your Reverence, do stay here. This dhamma is of such a nature that in a short time, an intelligent person by his own intuitive knowledge, attains and dwells in it, as taught by his teacher."

Bhāradvāja, very soon, I learned that dhamma very quickly. Bhāradvāja, by mere recitation and repetition of what had been recited by the teacher, I could say that I had gained the knowledge of dhamma and had become fully rooted in it. I claimed then that 'I know, I see,' and others also confirmed my claim. Then, Bhāradvāja, it occurred to me thus: 'It is not by mere conviction that Udaka, Rāma's son declares. 'One can realize this dhamma by oneself through direct knowledge and

dwell in it.' It is certain that he dwells in this dhamma knowing and seeing it.

Then, Bhāradvāja, I approached Udaka, Rāma's son. Having approached, I said to him thus: "Friend Udaka, to what extent do you claim that you have realized by your own intuitive knowledge and attained and dwelt in it?" When it was said thus, Bhāradvāja, Udaka, Rāma's son declared the attainment of the Nevasaññānāsaññāyatana jhāna (jhāna of neither preception nor non-preception). Then, again Bhāradvāja, it occurred to me thus: "Not only has Udaka, Rāma's son energy ...p... mindfulness ... concentration. Not only has Udaka, Rāma's son wisdom, I also have wisdom. It would be well if I were to make effort to realize the dhamma which Udaka, Rāma's son has claimed, saying: 'I have realized by my own intuitive knowledge and attained and dwelt in that dhamma.'" Soon, Bhāradvāja, very quickly, I realized by my own intuitive knowledge, attained and dwelt in that dhamma.

Then, Bhāradvāja, I approached Udaka, Rāma's son. Having approached, I said to him thus: "Friend Udaka, is it to this extent that you claim to have realized by your own intuitive knowledge and attained this dhamma?" Friend, it is to this extent that I claim to have realized by my own intuitive knowledge, attained this dhamma. Friend, it is to this extent that I, too, have realized by my own intuitive knowledge, attained this dhamma and dwelt in it.

Friend, it is a gain to us, it is well gotten for us to have found in Your Reverence, a companion in the Noble Practice. Thus, you have realized by your own intuitive knowledge and attained and dwelt in that dhamma, which I claim to have realized by my own intuitive knowledge. And I claim to have realized by my own intuitive knowledge and to have attained that dhamma which you have realized by your own intuitive knowledge and which you have attained and dwelt in. Thus, you know the dhamma that Rāma knows. Rāma knows the dhamma that you know. Thus you are as Rāma was and so was Rāma as you are. Come, friend! Now, will you please lead this group.

Bhāradvāja, in this way, Udaka, Rāma's son, being my companion in the Noble Practice set me in the position of a teacher. He also honoured me with the highest honour. Then, Bhāradvāja, it occurred to me thus: "This dhamma is not for cessation (of dukkha); not foı tranquillity, not for higher knowledge, not for the enlightenment, not for the realization of Nibbāna. It conduces only to reaching the realm of Nevasaññānāsaññāyatana." Not cherishing that dhamma at all, I turned away from it in disgust.

477. Bhāradvāja, seeking the meritorious dhammas and in search of incomparable state of perfect peace, I set out on tour through the country of Māgada, travelling by stages and arrived at the market-town of Senā near Uruvela forest. There I found a delightful stretch of land, a pleasant forest grove, a flowing river, delightful with tidy landing places, and a village for seeking alms-food in the vicinity.

Bhāradvāja, it occurred to me thus: "Indeed, here is a delightful stretch of land, a pleasant forest grove, a flowing river, delightful with tidy landing places and a village for seeking alms-food in the vicinity. This place is suitable for a man of good family desiring to make earnest effort (in search of truth)." There, Bhāradvāja, I sat down in that very place, thinking: "This place is suitable for making earnest effort (in search of truth)"

Indeed, Bhāradvāja, three wonderful similies that I have never heard of before came to my mind. Suppose, Bhāradvāja, that there were a wet and sappy piece of wood placed in water, then there might come a man bringing a fire-making stick thinking: "I will make fire. I will produce heat." Bhāradvāja, what do you think of this? Could that man make fire and produce heat by rubbing the fire-making stick against this wet, sappy piece of wood placed in water?

"No, Revered Gotama," "Why is it so?" "It is because that piece of wood is wet, sappy and is placed in water. Only fatigue and vexation would be the lot of that man."

In like manner, Bhāradvāja, there are some samaṇas and brahmaṇas who live without keeping themselves aloof from sense- pleasures, bodily and mentally. They have not got rid of

nor stilled the desire for sense-pleasures, the slime of sense-desire, the stupor of sense-desire, the thirst of sense-desire and the fever of sense-desire that lie within them. Whether those respected samaṇas and brahmaṇas experience painful, severe, acute and sharp sensations due to strenuous striving or they do not experience painful, severe acute and sharp sensations due to strenuous striving, in either case, indeed, they would be incapable of gaining knowledge, vision and the incomparable enlightenment. Bhāradvāja, this first wonderful simile that I had never heard of before, came to my mind.

478. Then, Bhāradvāja, the second wonderful simile that I had never heard of before came to my mind. Suppose, Bhāradvāja, that there were a wet, sappy piece of wood placed on dry ground far from water. And then there might come a man bringing a fire-making stick thinking: "I will make fire. I will produce heat." Bhāradvāja, what do you think of this? Could that man make fire and produce heat by rubbing the fire-making stick against this wet, sappy piece of wood placed on dry ground far from water? 'No, Revered Gotama. Why is it so? It is because that piece of wood, although it is placed on dry ground far from water, is wet and sappy. Only fatigue and vexation would be the lot of that man.

In like manner, Bhāradvāja, there are some samaṇas and brahmaṇas who live keeping themselves aloof from sense-pleasures, bodily and mentally. (But) they have not quite got rid of nor quite stilled the desire for sense-pleasures, the slime of sense-desire, the stupor of sense-desire, the thirst of sense-desire, and the fever of sense-desire that lie within them. Whether those respected samaṇas and brahmaṇas experience painful, severe, acute and sharp sensations due to strenuous striving, or they do not experience painful, severe, acute and sharp sensations due to strenuous striving, in either case, indeed they would be incapable of gaining knowledge, vision and the incomparable enlightenment. Bhāradvāja, this second wonderful simile that I had never heard of before also came to my mind.

479. Then, Bhāradvāja, the third wonderful simile that I had never heard of before also came to my mind. Suppose,

Bhāradvāja, that there were a dry sapless piece of wood placed on dry ground far from water; then, there might come a man bringing a fire making-stick thinking: "I will make fire. I will produce heat." Bhāradvāja, what do you think of this? Could that man make fire and produce heat by rubbing the fire-making stick against this dry sapless piece of wood placed on dry ground far from water? Yes, Revered Gotama. Why is it so? It is because that piece of wood is dry and sapless, it was placed on dry ground far from water.

In like manner, Bhāradvāja, there are some samaṇas and brahmaṇas who live keeping themselves aloof from sense-pleasures, bodily and mentally. (But) they have not quite got rid of nor quite stilled the desire for sense-pleasures, the slime of sense-desire, the stupor of sense-desire, the thirst of sense-desire, and the fever of sense-desire that lie within them. Whether those respected samaṇas and brahmaṇas experience painful, severe, acute and sharp sensations due to strenuous striving, or they do not experience painful, severe, acute and sharp sensations due to strenuous striving, in either case, indeed they would be capable of gaining knowledge, vision and the incomparable enlightenment. Bhāradvāja, this third wonderful simile that I had never heard of before also came to my mind. Bhāradvāja, these three wonderful similes that I have never heard of before came to my mind.

480. Bhāradvāja, it occurred to me thus: "It would be good if I were to subdue, squeeze and torment (my) mind with (my) mind, while clenching the teeth and pressing the tongue against the palate." Then I subdued, squeezed and tormented (my) mind with (my) mind, while clenching the teeth and pressing the tongue against the palate. Bhāradvāja, I subdued, squeezed and tormented (my) mind with (my) mind, while clenching the teeth and pressing the tongue against the palate, sweat poured from my armpits. Just as, Bhāradvāja, a strong man, having taken hold of a weak man by his head or shoulders, would subdue, squeeze and torment (my) mind with (my) mind, while clenching the teeth and pressing the tongue against the palate, sweat poured from my armpits. Bhāradvāja, I put

forth utmost energy without flagging, I established unremitting mindfulness. Overwhelmed (i.e.,exhausted) by the endeavour, my body was extremely disturbed, not calm, due to that painful endeavour.

481. Bhāradvāja, it occurred to me thus: "It would be good if I were to enter upon the jhāna of non-breathing." Then I stopped breathing in and breathing out through the mouth and through the nose. Bhāradvāja, as I stopped breathing in and breathing out through the mouth and through the nose, the noise of winds escaping from the ear, holes became exceedingly loud. Just as, Bhāradvāja, the noise caused by a smith's bellows blowing air is exceedingly loud, even so, was the noise caused by winds escaping from the ear-holes as I stopped breathing in and breathing out through the mouth and through the nose. Bhāradvāja, I put forth utmost energy without flagging; I established unremitting mindfulness. Overwhelmed by the endeavour, my body was extremely disturbed, not calmed, due to that painful endeavour.

Bhāradvāja, it occurred to me thus: "It would be good if I were to enter upon the jhāna of non-breathing." Bhāradvāja, I stopped breathing in and breathing out through the mouth through the nose and through the ear. Bhāradvāja, as I stopped breathing in and breathing out through the mouth, through the nose and through the ears, violent winds assailed (the inside of) my head. Just as, Bhāradvāja a strong man were to pierce the head with a sharp spike, even so, violently winds assailed (the inside of) my head as I stopped breathing in and breathing out through the mouth, through the nose and through the ears. Bhāradvāja, I put forth utmost energy without flagging, I established unremitting mindfulness. Overwhelmed by the endeavour, my body was extremely disturbed, not calmed, due to that painful endeavour.

Bhāradvāja, it occurred to me thus: "It would be good if I were to enter upon the jhāna of non-breathing." Bhāradvāja, I stopped breathing in and breathing out through the mouth, through the nose, and through the ears. Bhāradvāja, as I stopped breathing in and breathing out through the mouth, through the nose and through the ears, I suffered extremely violent pains in

the head. Just as, Bhāradvāja, a strong man had tightened a stout leather thong round the head, even so, I suffered extremely violent pains in the head as I stopped breathing in and breathing out through the mouth, through the nose and through the ears. Bhāradvāja, I put forth utmost energy without flagging; I established unremitting mindfulness. Overwhelmed by the endeavour, my body was extremely disturbed, not calmed, due to that painful endeavour.

Bhāradvāja, it occurred to me thus: "It would be good if I were to enter upon the jhāna of non-breathing." Bhāradvāja, I stopped breathing in and breathing out through the mouth, through the nose, and through the ears. Bhāradvāja, as I stopped breathing in and breathing out through the mouth, through the nose and through the ears, violent winds cut through my belly. Bhāradvāja, just as a skilled butcher or his apprentice might cut through the belly of an ox with a sharp knife, even so, violent winds cut through my belly as I stopped breathing in and breathing out through the mouth, through the nose and through the ears. Bhāradvāja, I put forth utmost energy without flagging, I established unremitting mindfulness. Overwhelmed by the endeavour, my body was extremely disturbed, not calmed, due to that painful endeavour.

Bhāradvāja, it occurred to me thus: "It would be good if I were to enter upon the jhāna of non-breathing." Bhāradvāja, I stopped breathing in and breathing out through the mouth, through the nose, and through the ears. Bhāradvāja, as I stopped breathing in and breathing out through the mouth, through the nose and through the ears, there was intense burning in my body. Bhāradvāja, just as two strong men taking hold of a weak man by the arms might roast him and roast him over and over on a pit of live coals, even so, there was intense burning in my body as I stopped breathing in and breathing out through the mouth, through the nose and through the ears. Bhāradvāja, I put forth utmost energy without flagging, I established unremitting mindfulness. Overwhelmed by the endeavour, my body was extremely disturbed, not calmed, due to that painful endeavour.

Bhāradvāja, as a matter of fact, the devas saw me and said thus: "Samaṇa Gotama is dead," Some devas said thus: "Samaṇa Gotama is not yet dead; he is dying" Some other devas said thus: "Samaṇa Gotama is neither dead nor dying. He is simply living the life of an arahat."

Bhāradvāja, it occurred to me thus: "It would be good if I were to take up the practice of total abstinence from food" Then, Bhāradvāja, the devas appraoched me and said thus: "Friend, do not practice total abstinence from food. If you practise total abstinence from food, we will sustain you with divine nourishment instilled through the pores of your skin."

Then, Bhāradvāja, it occurred to me thus: "If I claimed to be completely fasting and these devas should instil divine nourishment through the pores of my skin and I should be sustained thereby, that would be for me a lie." Bhāradvāja, I forbid those devas telling them, "It is not proper."

Then, Bhāradvāja, it occurred to me thus: "It would be good if I were to take food little by little, drop by drop, such as a kindney bean soup, horse gram soup, chicken-pea soup or pea soup." Bhāradvāja, I then took food little by little, drop by drop, such as a kidney bean soup, horse gram soup, chicken-pea soup or pea soup. Bhāradvāja, as I took food little by little, drop by drop, such as a kidney bean soup, horse gram soup, chicken pea soup or pea soup, my body became entirely emanciated. So little did I eat that the large or small limbs of my body became like the joints of a vine or of a climbing creeper. So little did I eat that my posteriors became like a camel's hoof. So little did I eat that my spine had knobs like strung beads. So little did I eat that my gaunt ribs were sunk in disarray like the tumble-down rafters of an old rest house falling to pieces. So little did I eat that the pupils of my eyes appeared sunk deep in the sockets looking like the gleam of water lying at the bottom of a deep well. So little did I eat that my scalp became shrivelled and shrunk like a bitter gourd, freshly-plucked when green, that shrivels and shrinks due to the heat of the sun and the wind.

Bhāradvāja, when I touched the skin of my stomach, it was my backbone that I felt, and when I touched the backbone,

it was the skin of my stomach that I felt. Bhāradvāja, so little did I eat that the skin of my stomach appeared to be sticking fast to my backbone. Bhāradvāja, when I rose to defecate or to urinate, I fell on my face then and there because I ate so little. Bhāradvāja, I rubbed my limbs with my hands to soothe this body. Bhāradvāja, as I thus rubbed my limbs with my hunds, the hairs, rotted at the roots, fell away from my body because I ate so little.

Indeed, Bhāradvāja, men seeing me said thus: "Samaṇa Gotama is black." Others said: "Samaṇa Gotama is not black, but brownish yellow." Still others said thus: "Samaṇa Gotama is neither black, nor brownish yellow, but is of the colour of Maṅgura fish." Bhāradvāja, my complexion, (which had been) so clear and shining, became spoilt to that extent because I ate so little.

482. Then, Bhāradvāja, it occurred to me thus: "All Samaṇas and brahmaṇa of the past who experienced painful, severe, acute and sharp sensations due to striving had experienced (these sensations) only to this extent, and not to a greater extent. And all samaṇas and brahmaṇas of the future who will experience painful, severe, acute and sharp sensations due to striving will experience (these sensations) only to this extent and not to a greater extent. And all samaṇas and brahmaṇas of the present who experience painful, severe, acute and sharp sensations due to striving, experience (these sensations) only to this extent, and not to a greater extent. But I have not realized the special knowledge and insight that enables one to become an ariya and that transcends the dhamma practised by ordinary human beings. Might there be another way for attainment of Enlightenment?" Then, Bhāradvāja, it occurred to me thus: "I remembered that while my father, the king of the sakyans, was holding the ceremony of ploughing and as I was sitting in the cool shade of a rose-apple tree, I became apart from sensual pleasures and demeritorious factors and achieved and remained in the first jhāna which has vitakka, vicāra, pīti and sukha born of detachment from the hindrances (nīvaraṇas). Might that (first jhāna) be the way for attainment of Enlightenment?"

Then, Bhāradvāja, following on that memory came the realization, "This is indeed the way for attainment of Enlightenment." And I thought thus: "Why should I be afraid of that bliss (of the first jhāna) which is apart from sensual pleasures and apart from demeritorious factors?" Bhāradvāja, I (again) thought thus: "I am not afraid of that bliss (of the first jhāna) which is apart from sensual pleasures and apart from demeritorious factors."

483. Then, Bhāradvāja, it occurred to me thus: "It is not easy to achieve that bliss (of the first jhāna) with a body reduced to such excessively emaciated body. It would be better if I were to take solid food such as boiled rice or barley cakes." Then, Bhāradvāja, I ate solid food such as boiled rice and barley cake. At that time, Bhāradvāja, I had with me the group of five bhikkhus who were attending on me with the hope: "Samaṇa Gotama will tell us the dhamma that he achieves." Bhāradvāja, when I ate solid food such as boiled rice and barley cakes, that group of five bhikkhus were disenchanted with me and left me, (thinking) thus: "Samaṇa Gotama has taken up the practice of (gaining) material abundance. He has abandoned the practice. He wanders about for material abundance."

Bhāradvāja, after I had eaten solid food and picked up strength, being detached from sensual pleasures and demeritorious factors, I achieved and remained in the first jhāna. (And) having got rid of vitakka and vicāra, I achieved and remained in the second jhāna ..... the third jhāna ..... I achieved and remained in the fourth jhāna.

When the settled mind had thus become perfectly pure, cleansed, unsullied, uncontaminated, malleable, ready for application, firm and imperturbable, I directed my mind towards the knowledge of past existences of (Pabbenivāsanussatiñāṇa). I recollected many (of my) existences of the past; namely: one past existence, or two...p... In this way I recollcted my many and varied existences together with their characteristics and related facts (such as names and clans). Bhāradvāja, in the first part of the night, I gained this first vijjā (the knowledge of past existences) and avijjā (ignorance of past existences) disappeared, vijjā appeared, darkness disappeared, as it would happen to one who

dwells mindful, ardent with resolute will. (ignorance of passing away and arising of being) disappeared, vijjhā appeared, darkness disappeared and light appeared, as it would happen to one who dwelt mindful, ardent with resolute will.

When the settled mind had thus become perfectly pure, cleansed, unsullied, uncontaminated malleable, ready for application, firm and imperturbable I directed my mind towards the knowledge that exhausts the āsavas (Āsavakkhayañāṇa). I know truly, 'this is dukkha', I knew truly, 'this is the cause of dukkha', I knew truly, 'this is the cessation of dukkha', I knew truly, 'this is the practice leading to the cessation of dukkha'. I knew truly, 'these are āsavas', I knew truly, 'this is the cause of āsavas', I knew truly, 'this is the cessation of āsavas', I knew truly, 'this is the practice leading to the cessation of āsavas'.

484. When the settled mind had thus become perfectly pure, cleansed, unsullied, uncontaminated, malleable, ready for application, firm and imperturbable, I directed my mind towards (the attainment of) the knowledge of the passing away and arising of beings (cutūpapātañāṇa). With the divine power of sight (dibbacakkhu) which is extremely clear, surpassing the sight of men, I see beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations. I know beings arising according to their own kamma ...p... Bhāradvāja, in the middle part of the night I gained this second Vijjā (the knowledge of passing away and arising of beings) and avijjā the cessation of āsavas knowing thus and seeing thus my mind is liberated from kāmāsava. My mind is liberated from bhavāsava also. My mind is liberated from avijjāsava also. When the mind is liberated, there occurred the knowledge: 'It is liberated.' I know: "Rebirth is ended; the Noble Practice has been accomplished, what needed to be done (for the realization of the Path) has been done, nothing else remains to be done for this attainment of Magga." Bhāradvāja, in the last part of the night, I gained this third Vijjā (the knowledge of extinction of the āsavas) and avijjā (ignorance of extinction of the āsavas) disappeared, vijjā appeared, darkness disappeared and light appeared, as it would happen to one who dwelt mindful, ardent with resolute will.

485. When it was said thus, the young man Saṅgārava addressed the Bhagavā thus: "The strenuous striving of Revered Gotama is the practice which no one else could have undertaken; the strenuous striving of the Revered Gotama is the practice undertaken by the virtuous ones, such as one who is worthy of special veneration and perfectly self-enlightened Revered Gotama, are there devas.

Bhāradvāja, certainly, it is known to me that there are higher devas. Revered Gotama, while I asked "are there devas?", you have said, "Bhāradvāja, certainly, it is known to me that there are higher devas." Revered Gotama, if that is so, is it not a vain falsehood? Bhāradvāja, on being asked "Are there devas?" Whether one says: "There are devas" or whether one says: "Certainly, it is known to me that there are higher devas," a wise person can definitely draw the conclusion there are devas. "Revered Gotama, why didn't you reply like this at the outset?" "Bhāradvāja, it is widely known that there are devas in the world."

486. When it was said thus, the young man Saṅgārava addressed the Bhagavā thus: 'Revered Gotama, it is excellent, Revered Gotama, it is excellent. Revered Gotama, just as one has turned up what lies upside down, just as one has uncovered what lies covered, just as one has shown the way to another who is lost; just as one has held up a lamp in the darkness for 'those with eyes to see visible objects, even so has the revered Gotama revealed the Dhammas to me in various ways. Revered Gotama, I take refuge in the Revered Gotama, in the Dhamma, and in the Order of bhikkhus. May the Revered Gotama accept me as a lay disciple who take the (in Triple Germ) refuges from now on till the end of my life."

End of Saṅgārava Sutta

The Tenth in This Vagga

Namo tassa bhagavato arahato sammāsambuddhassa

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* * * * * * *

"Wherever the Buddha's teachings have flourished,
either in cities or countrysides,
people would gain inconceivable benefits.
The land and people would be enveloped in peace.
The sun and moon will shine clear and bright.
Wind and rain would appear accordingly,
and there will be no disasters.
Nations would be prosperous
and there would be no use for soldiers or weapons.
People would abide by morality and accord with laws.
They would be courteous and humble,
and everyone would be content without injustices.
There would be no thefts or violence.
The strong would not dominate the weak
and everyone would get their fair share."

※ THE BUDDHA SPEAKS OF THE INFINITE LIFE SUTRA OF ADORNMENT, PURITY, EQUALITY AND ENLIGHTENMENT OF THE MAHAYANA SCHOOL ※

Taking Refuge with Bodhichitta

I go for refuge, until I am enlightened,
to the Buddha, the Dharma and the Sangha.
Through the merit I create by practicing giving and the other perfections,
may I quickly attain the state of Buddhahood for the benefit of all sentient beings.

The Prayers of the Bodhisattva

With the wish to free all beings,
I will always go for refuge
to the Buddha, Dharma and Sangha
till I reach full enlightenment.
Enthused by the compassion and wisdom,
Today, in Buddha's presence,
I generate the Mind of Enlightenment,
for the sake of all sentient beings.
For as long as space remains,
and as long as sentient being remain,
until then, may I too remain
to dispel the sufferings of all beings.

GREAT VOW

BODHISATTVA EARTH-TREASURY
(BODHISATTVA KSITIGARBHA)

" Unless Hells become empty,
I vow not to attain Buddhahood;
Till all have achieved the Ultimate Liberation,
I shall then consider my Enlightenment full !"

Bodhisattva Earth-Treasury is
entrusted as the Caretaker of the World until
Buddha Maitreya reincarnates on Earth
in 5.7 billion years.

Reciting the Holy Name:

NAMO BODHISATTVA EARTH-TREASURY

Karma-erasing Mantra:

OM BA LA MO LING TO NING SVAHA

With bad advisors forever left behind,
From paths of evil he departs for eternity,
Soon to see the Buddha of Limitless Light
And perfect Samantabhadra's Supreme Vows.

The supreme and endless blessings
of Samantabhadra's deeds,
I now universally transfer.
May every living being, drowning and adrift,
Soon return to the Pure Land of Limitless Light!

*** The Vows of Samantabhadra ***

I vow that when my life approaches its end,
All obstructions will be swept away;
I will see Amitabha Buddha,
And be born in His Western Pure Land of
Ultimate Bliss and Peace.

When reborn in the Western Pure Land,
I will perfect and completely fulfill
Without exception these Great Vows,
To delight and benefit all beings.

*** The Vows of Samantabhadra Avatamsaka Sutra ***

DEDICATION OF MERIT

May the merit and virtue
accrued from this work
adorn Amitabha Buddha's Pure Land,
repay the four great kindnesses above,
and relieve the suffering of
those on the three paths below.

May those who see or hear of these efforts
generate Bodhi-mind,
spend their lives devoted to the Buddha Dharma,
and finally be reborn together in
the Land of Ultimate Bliss.
Homage to Amita Buddha!

NAMO AMITABHA

南無阿彌陀佛

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